

grains and fruits which are to nourish man kind. Hence, the summer solstice is fixed upon as the time for the worship of earth as the co-ordinate power with heaven.

As some readers may be surprised that I should speak of earth being honored with the same worship as heaven, I will quote some passages from Chinese authors as expressing their views. In the Book of Rites, which is one of the Chinese Classics, it is said, "Therefore the Emperor sacrifices to heaven and earth." A commentator on this passage says, "Heaven has the merit of overshadowing all things: Earth has the merit of containing all things. The Emperor, with heaven and earth, is a Trio; therefore, the Emperor sacrifices to heaven at the round hillock, and to earth at the square pool." The "round hillock" and "square pool" are the terms by which the altars to heaven are designated in the ritual.

I quote a passage from the Chinese Classic—the Book of History—to show how the Classics speak of heaven as the patron god of China. At page 418 of the Translation it reads thus: "Great Heaven, having given this Middle Kingdom to the former kings, do you, our present sovereign, employ your virtue, effecting a gentle harmony among the deluded people, leading and urging them on. So also will you please the former kings who received the appointment from heaven." Of another Emperor it is said, "Great Heaven having regarded you with its favoring decree, suddenly you obtained all within the four seas, and became sovereign of the Empire," p. 54.

This worship of heaven is a part of nature worship which has come down from remote antiquity. All the objects in nature, as heaven and earth, sun, moon and stars, mountains and seas, hills and rivers, and the powers of nature, as clouds, rain, wind and thunder, the fertility of the soil and of the grains, are all numbered amongst the objects of worship. While, therefore, the ceremonies occurring on the 21st of December at Peking are a very imposing worship, yet it is a most sad subject of consideration—that the ruler of this numerous people is giving to a mere object of nature that worship and homage which is due to God only. "The Lord made the heavens and all things therein." They are the work of His hands. The blessings which come to mankind through them, which are many and great, really come from God, who created them for this very purpose. It is entirely right and proper to be thankful for the blessings received, but the thanks should be given to the Creator and Preserver of these things which were created and which are continued in existence by Him for the use of man.

What a glorious sight it would be to see the Emperor of this numerous people stand up in his character of ruler and acknowledge the living and true God, the maker of heaven and earth, and all the things that are in them, as

the Lord and Ruler of China and all men. For this great result we labor and pray. Will not all readers of this statement pray yet more earnestly that God may hasten it in its time?

Kingdoms wide that sit in darkness,
Grant them, Lord, the glorious light;
And from eastern coast to western,
May the morning chase the night."

Scotland.

LETTER FROM DR. MILLAR.

Edinburgh, Jan. 22, 1880.

DR. A. T. PIERSON:

REV. AND DEAR SIR—I have just concluded a perusal of your article in the January number of THE MISSIONARY REVIEW OF THE WORLD, entitled, "Is there to be a New Departure in Missions." I cordially approve of all the suggestions therein made, especially those bearing on the establishment of a more direct tie between the churches and the missionaries. This emboldens me to submit, for your approval, an idea which I have long entertained, that instead of the churches in Scotland being directed in their missionary operations by one central board in each denomination, there should be a *Mission Board in each Presbytery*, who should see that the churches in each Presbytery are doing their duty towards extending the Gospel both at home and abroad.

I am a United Presbyterian, and was for fifteen years a member of the Foreign Mission Board of the church. The board is composed of one member from each Presbytery, who sits for four years. That member is just beginning to learn the work of the board, when his time expires, and, unless he is chosen by some other Presbytery, he ceases to be a member.

Now, were there a Mission Board in every Presbytery, every member of the Presbytery (clerical and lay) would take his share of the work of the board, and could not fail to imbibe a missionary spirit, which he would in turn communicate to the congregation he represents. I have no hesitation in saying that this would lead to a greatly increased interest in missions, and I believe this increased interest would lead to increased contributions in all the congregations. A special hour would be fixed in every monthly meeting of the Presbytery for the missions being taken up, and the churches would submit the work and requirements of the past month.

I believe the Presbyteries of Edinburgh and Glasgow could easily maintain the whole present foreign missions of the United Presbyterian Church, and the other Presbyteries would be free to take up other missions, or to raise means to send out additional missionaries.

I write you thus frankly, and have to ask you to think out and mature the idea. If, considering it, you come to the conclusion