

being forward the former, unfair, if an alien element is to have further advantage in pressing on the internal development of the Church; unpractical, if it is felt that the difficulties attending a lay constituency must first be surmounted, and no way appears at hand to overcome them.—*London Guardian, July 15.*

FRIDAY, Decr. 12th.—While I was out circulating tracts, this afternoon, I visited the Ching-hwang-miao, or temple of the god of the city. The first object which met my eye, on entering, was a large image of the celebrated General Chin Hwa Chin, or, as his name is pronounced in this dialect, Dzung Hwo Dzung.

Among those who fought against the English, during the late war, perhaps none evinced so much courageous self devotion as this general; and when the Emperor learned that he had fallen at the head of his troops, pierced with many wounds, he ordered shrines to be erected to his honor in his native village, and at the spot where he fell; and in this principal temple of the city there is a splendid image of him in his robes of State, before which I saw incense burning, and by which sat a priest, waiting to act as a kind of mediator between the deified general and those who should come to worship him.

The Emperor, who considers himself to be, and acts as the high priest of the nation, and who impudently styles himself the "Son of Heaven," rewards devotion to the Government by deification, just as the Pope of Rome rewards devotion to the "Holy See" by canonization.

Going on towards the farther end of the temple, I saw, ranged on either side, thirty idols, which are said to be images of those who constitute the suite of "the god of the city" in the world of spirits.—The image of the city god is about the same size, and attired in a similar manner, with that of General Chin. An account of this patron divinity, whose title is *Hien-Yu-Puk*, or "Illustrious Protector and Superior," has, I believe, been already published in *The Spirit of Missions*. He is worshipped by multitudes of the common people; and on the 1st and 15th days of each Chinese month, the chief magistrates and other local officers go in procession to the temple, to worship and to offer sacrifices to him and to the gods of the land and grain. Some of the people who were, in the temple informed me that the accustomed worship and sacrifice had been offered by the mandarins at seven o'clock this morning, it being the 15th day of the 11th Chinese month. These people seemed to be very desirous of knowing with what intentions I had entered the temple; and when I opened my carpet-bag, and told them that I had some of "Jesus' doctrine books," which I would give them, they drew back and looked as if they were somewhat offended that I should come there for such a purpose. I went up to two of the eldest of them, and offered each of them a copy of St. Matthew's Gospel, but they answered that they could not read. I was persuaded that they could read, and that they had told a lie rather than be guilty of the impoliteness of refusing the books. I then stated that the doctrine of Jesus was both good and true, and asked if there was not some who was willing to read a book and judge for himself. An intelligent looking boy, about 16 years of age, immediately came to me and said, "I can read; will you give me a book?" I gave him a copy of "Little Henry and his Bearer," and of a small book called "Primary Inspection in the Holy Doctrine." Nearly all who were in the temple when I came up and asked for books, and among them one of the two who said they could not read. As we approached, I said to him, "I understood you to say you could not read. Can you read?" He replied, "I can." I opened a copy of the Gospel of St. Matthew, and asked him to read; which he did quite fluently. After speaking to him of the evil of lying, I gave him a book as well as each of the others who applied. The priest who was seated near the image of General Chin, very politely received a portion of the Scriptures which I gave him.—*Missy's Journal of Rev. Mr. Higgins.*

THE ENGLISH PAROCHIAL SYSTEM.—At the meeting inaugurating the Spiritual Help Society of the Diocese of Oxford, Mr. Gladstone said;—

My Lord Bishop, the resolution which I have to propose to the meeting is to the following effect:—

That since the establishment of our parochial system, a great increase has taken place in the number of our people, and a great change in their circumstances relatively to their participation in the benefits of its establishment.

There is, to my mind, no more remarkable example of the powerful practical genius of the English nation than the completeness of that parochial organization which it established throughout the land at a time of comparative poverty, when communications were

difficult, when many mechanical facilities and advantages which we now possess in perfection were denied to our forefathers. In proposing a title for the support of the Ministry, they adopted the best and most ancient form of endowment, which had received the sanction of Divine authority, and in imposing upon property the maintenance of the fabric of the Church, they established the obligation of the community to provide for the Services of Religion, and the right of every man—a right which I am glad to say is yet in some places exercised—to accommodation in his parish Church. The system founded by our ancestors has proved its own admirable qualities by the manner in which it has stood the shocks of time. In England it has been exposed to a harder and heavier pressure than in any other land. About 100 years ago commenced that vast increase in the population of this country, and that general shifting of its position which have given occasion to the present and other calls upon our benevolence.

There is something remarkable in the circumstances under which that great change began. The population commenced to grow, and the demand for religious instruction began to increase just at a period when, unfortunately, a spirit of indifference to religion was beginning to rest, like a deadly night-shade, upon England. The last century offers to our view a period in which our liberties were secured and our institutions consolidated, but it must be admitted that towards the commencement of that period the guiding and governing class was lower in point of morality than it had been during any preceding generation, and that the standard of life and practice among the clergy was relaxed and degraded. At such a time it was that human beings began to multiply in the land, and the neglect of their spiritual wants was continued so long that it was at last feared no adequate remedy could be applied. The last 25 or thirty years has been a period of only comparative activity. If we have kept pace with the positive increase of spiritual destitution during the same time we have done no more; but at all events, we have every encouragement to proceed in our efforts. Among the governing class of the community we should now look in vain for that indifference to religion which was so prevalent in former times; while, with respect to the clergy, something yet more decided may be said.

The late Mr. Grenville, a few days before he completed his 90th year, declared in my presence that the greatest change he had witnessed during his long life was that which had taken place in the character of the clergy—a change, not only in the nature of an improvement, but amounting to a transformation. Undoubtedly my Lord Bishop, the considerations connected with the deficiencies of our parochial system and the increase of our population apply more to other portions of the country than to this Diocese. Yet I think there is a great deal of fallacy in our treatment of figures upon these subjects. A clergyman is not able to minister to more than 1000 persons, and if he is sent unaided into a parish or district where there are 10,000 or 20,000, he finds himself launched upon a flood of population wholly beyond his powers to manage, and he becomes not their real but nominal pastor. He would be able to do as much if not more good, in a parish of 1000 persons. Such is the opinion which was entertained by the late Dr. Chalmers, and it therefore appears to me that you are right in proposing to supply the wants of your own people at home, divided as they are into manageable populations, rather than to exhaust your energies upon distant and densely populated districts. I think, too, that you have hit upon the proper method of doing the work. Formerly it was the practice to build churches in new districts, in the hope that they would create congregations for themselves. It was a great mistake.—The erection of churches alone has not had that tendency; indeed, in many instances, the result has been the very reverse, and now you propose to escape from that vicious course of proceeding, and contemplate the work of spiritual improvement through the medium of additional clergymen.

There is another false method which I regret to say has not yet been fully exploded. The subject of education is one of vast importance, and there is no person in public or private life who does not admit that the means of education should be as rapidly as possible both extended and improved. Yet I must confess that I sometimes hear language used upon that subject which fills me with jealousy and misgivings—language which would give us to understand, that a certain mechanical process of multiplying schools and schoolmasters would cure the whole moral disease of the community. If such expectations are entertained,

I believe they will be disappointed. The schoolmaster is an essential agent in the work of public improvement; but, after all, he is a human invention, a secondary instrument, whose business it is, in the first place to supply the deficiencies of parents, and in the second, to furnish a complement to the ministrations of the Church. It will be a bad day for England when he usurps the functions of the Christian Minister. Let his hands be strengthened; let the system of education be more religious; but do not let religion stop there. Even in school the influence of the clergyman must be felt, and it must continue to be exercised for the benefit of young persons long after they have left school.

### News Department.

#### Extracts from latest English Papers.

The last coil of the *Agamemnon's* half of the electric cable for the Atlantic Telegraph was stowed in her hold on Thursday. The fact was celebrated the same day by a dinner to the workmen who had been engaged in the manufacture, with their wives and babies, and the crew of the ship. Sir Culling Eardley lending Belvidere Park for the occasion, and taking the chair. The officers of the American frigate *Susquehanna* were amongst the guests, and there was great fraternisation. Sir Culling Eardley announced that he had recently been present at a conversation between a Cabinet Minister and the American Ambassador as to what should be the purport of the first message across the Atlantic, and had suggested a Scripture text—"Those whom God hath joined, let not man put asunder." (Loud cheers.) One of the toasts which followed was "Mr. Cardwell and the House of Commons," to which Mr. Cardwell responded. The *Niagara* has also completed shipping her half of the cable at Liverpool, and the ships meet at Queenstown this week, whence, after coaling, they will sail for Valentia Bay. From thence they will proceed to Trinity Bay, Newfoundland, keeping up constant communication with London, and we may expect to know here daily the exact position of the expedition. There are five vessels—the *Niagara*, Capt. Hudson; the *Susquehanna*, Capt. Sands (both American); the *Agamemnon*, Captain Noddall; the *Leopard*, Capt. Wainwright; and the *Cyclops*, Captain Dayman. After much deliberation, the directors have decided that it is best to commence paying out the cable at once from Ireland, and for the whole fleet to proceed together to Newfoundland, instead of connecting in the centre, as was at first proposed.

THE IONIAN ISLANDS.—Though Mr. Labouchere is without any official information upon the subject, what are stated to be authentic accounts are published of a strange scene in the Ionian Assembly on the 2nd of July. A report was in circulation stating that a petition had been got up, praying that Corfu might be declared a British colony. This roused the indignation not only of the members but of the Ministers. Pololo, one of the members for Corfu, said "Such a petition is by our law an act of high treason." The Advocate-General said he knew nothing of it: the Government intended to protect the free institutions of the State. Dandolo asked why the police did not seize it. Some incendiary speeches followed:—

Lombardo—The police have no right to interfere, each Ionian has the right of petitioning. But no Corfuote, I am sure, has the most distant wish to see Corfu become an English colony; and there is none in the other islands who is not horror-struck by such an idea. [Many voices repeat, "There is none."] Not only every Ionian ready to make use of every means in his power to object to any petition for colonisation, but he is at the same time willing to sign with a pen dipped in his own blood, "That union with Greece is our sole wish and desire." [The President got up, and with him all the members of the house, crying with enthusiasm, "Yes, yes, yes!"] Let us therefore prove to the foreigner, what we have already proved, that what is most grateful to us is to get rid of his protection.

Cusi—If a petition praying for the union with Greece had been circulating, the Government would not have left a stone untouched to discover it; why does the Government take no steps at present? It is not for the members for Corfu alone to move; they must be supported by the sister islands. [M. Marino gets up, and with him all the members of the other six islands, shouting with enthusiasm, "We are ready to sacrifice all we have for our sister Corcyra, and for the whole Greek nation."]

Valaorini—If such an infernal plot has been contrived, I scorn half-measures, but am ready to go thither