

and packed his little bundle, to bid adieu to his friends for ever, and set out on his journey to Lisbon—more animated and joyous in the hope of his triumphs for Christ, than any of the multitudes who had crowded to the East for gain and gold.

From Goa, Xavier proceeded to China, and attempted in vain an entrance there. Driven from the land, he sailed along in an open boat, crying, in the anguish of his heart, "O Rock, Rock, when wilt thou open?" Rejected from China, he found, at Gon, a young Japanese of high family, who had there embraced the Christian faith, and who urged him to go with him to his own untried land. Xavier embraced the offer with delight, and in 1649, arrived with his companions, in Japan. Here he was welcomed, and the labourers and the converts multiplied around him with incredible rapidity. The stories of success are almost fabulous. And yet the tenacity and faithfulness with which these native Christians clung to their new faith, when at last an awful death was the penalty of maintaining it, shows that whatever were the corruptions of Popery, there was with them a real devotion to Christ. Xavier laboured but two years in Japan, and, in 1651, returned to Goa to undertake his long-desired mission to China. In the next year his earnest and romantic life was ended, and he found his grave on the coast of China, near Macao.

Persecutions against the Portuguese missionaries and the native Christians soon commenced. Before the sixteenth century was ended, we have repeated stories of wholesale martyrdom of both priests and people. Yet in 1629, there were still numbered 400,000 Christians in Japan. But in 1619, one hundred years after the first arrival of Xavier, not a single acknowledged Christian remained there. The multitude of them defending themselves at Simabara, said to be 200,000 or more, were, finally, with the help of the Dutch, utterly destroyed. And over the common pit into which their bodies were thrown, the Emperor ordered the horrible inscription to be written, "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan. And let all know that the King of Spain himself, or the Christian's God, or the Great God of all, if he violate this command, shall pay for it with his head."

The Dutch made no demonstration of Christianity. They were willing to renounce all its forms for the value of their trade. The requisition to tread upon the crucifix, which the Japanese called "the Devil of Japan," they willingly fulfilled. And upon these shocking terms they have maintained their position and their commerce during the two centuries since the very form of Christianity was thus banished from the land. The only attempt at the introduction of Christianity after this massacre, of which we have any knowledge, was in 1769, when a little band accompanied the Abbe Sidotti from the Philippine Islands, and were landed on the shores of Japan, but were never heard of more. The English made several unsuccessful attempts to establish commercial intercourse. But no Protestant expedition among modern missionary efforts has ever been sent to preach the Gospel in Japan. Every opportunity of acquaintance with the feelings of the Government and the people, upon this subject, has displayed the same intense hostility to Christianity abiding. In 1843, some shipwrecked Americans were required to renounce their Christian profession in the same appointed way, by trampling on the crucifix, and when they refused, were dragged with violence over it.

Such was the state of feelings when Com. Perry made his entrance, and such, also, when Mr.

Harris commenced his peaceful negotiations. The Japanese Commissioners attempted to number Christianity and Christian teaching among the forbidden articles of importation. And we owe it to the honourable firmness and principle of the American Representatives, that all such propositions were absolutely refused and repelled, and were consequently withdrawn. Mr. Harris has expressly secured from Japan the right of Christian teaching, and of building Christian churches in Japan, which shall be unmolested and protected; and by his eminently wise and successful services as a negotiator, American Protestant Christianity is to enjoy unlimited freedom of establishment and propagation in this new and wonderful field. The interesting details of Mr. Harris's mission in this respect, are worthy of extended notice. And the English, who have gone in after him, and taken full advantage of his admirable negotiations, have generously and justly acknowledged his wisdom, fidelity, and success.—*The Spirit of Missions.*

UNITED STATES.

NEW JERSEY.

(Correspondence of The Churchman.)

DECEASE OF THE BISHOP OF NEW JERSEY.—The vestry of St. Paul's Church, Hoboken, immediately after receiving information of the death of the eminent prelate, convened a meeting. The following report was made by the Committee appointed, was approved of by the vestry and a copy of it was ordered to be sent to the family of the deceased. The vestry also directed it to be engrossed in their minutes, and a copy of it to be sent to the Church Journals. Knowing, as we do, the late great and good man—feeling, as we do, how great a loss the Church and State have sustained—we cordially endorse the action of the vestry of St. Paul's Church.

Record ordered by the vestry to be made in their Book of Minutes, on the announcement of the decease of George Washington Doane, D.D., LL.D., Bishop of the Diocese of New Jersey.

The committee to whom is entrusted the sad duty of preparing "resolutions expressive of a sense of the bereavement sustained, and to recommend tokens indicative of the love and reverence in which the Diocesan was cherished by the vestry," present respectfully the following report:—

The Bishop of the Diocese is at rest. We bow, though we cannot penetrate the cloud which has gathered over us, to the appointment of God.

The Bishop is at rest. He loved us with a love which knew no fear. He laboured for us during more than a quarter of a century, night and day without the hope even of earthly reward. He laboured for us, not only with a zeal without a parallel, but with an ability without an equal.

The Bishop is at rest. The supply of his place we do not even hope for. God give us grace to survive the visitation.

We recommend that the parish Church of St. Paul's, Hoboken, during the six months ensuing be veiled in mourning, and that a committee of the vestry be appointed to attend the interment of the Diocesan.

We pray, deeply impressed as we are with our bereavement, that God, of His mercy, through Jesus Christ our Lord, will sustain and comfort the more immediate family of the Bishop—that He will animate us with thankfulness for the great mercy which He has heretofore vouchsafed to us—that He will give us grace and strength to endure the visible absence of our Father in God—and that He will inspire us with the spirit by

which we also may enter the realms of Paradise.

WILLIAM H. CURTIS.
FREDERICK B. OGDEN. } Committee.
EDGAR BRODHEAD.

V. BRUCE, Rector,
E. BRODHEAD, Secretary.

FUNERAL OF THE LATE BISHOP DOANE.

The funeral of the lamented Bishop Doane, took place on Saturday, at half-past one o'clock p.m., from his late residence, Riverside, Burlington, New Jersey, in presence of some three thousand persons of all classes.

The houses in Wood Street, and other portions of the town, which were in the vicinity of St. Mary's Church, and the Bishop's residence, were all closed, the doors, window shutters, &c., being hung with pieces of crape. In various other streets, similar signs of sorrow were exhibited, and such of the inmates as did not attend the funeral, might be seen cautiously opening the window-shutters to get a sight of the mournful procession as it passed, and every countenance appeared suffused with tears.

The train from Jersey City bore a number of clergymen and other distinguished gentlemen from New York, Troy, Brooklyn, Hoboken, Jersey City, &c., &c., and arrived at Burlington at a quarter past twelve, when the clergy and others at once proceeded to Riverside. On arriving at St. Mary's Hall, a large crowd of persons appeared assembled on the steps and in the building. The present is vacation time in this establishment; nevertheless, more than one hundred ladies, belonging to "the family," as it is called, came from their homes—many of them several miles distant to attend the funeral.

The body of the deceased was laid out in the hall of his residence, clothed in full Episcopal canonicals, with a black wooden Cross, about a foot in length, on his breast. His countenance wore an expression of calm serenity, indicative of a happy departure. The features appeared somewhat fuller, if any thing, than they did in life. The coffin was of the kind technically denominated a "wedge" coffin, being broad at the top, and gradually narrowing towards the foot. It was lined and covered with white (Episcopal mourning); on the lid was a large raised cross, with three steps beneath, and on the end, where the head lay (not on the lid,) was a silver plate, bearing the following inscription:—

The Right Reverend
GEORGE WASHINGTON DOANE, D.D., LL.D.,
Bishop of New Jersey.
Born 27 May, 1799.
Died 27 April, 1859.

There was also an outer coffin, of cedar, which was placed in the grave to receive the other; on the lid of this, was a brass plate bearing a similar inscription.

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