

# The Bercan.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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## THE TRAVELLERS HOME.

BY JOHN QUINCY ADAMS.

In the summer of 1800, Mr. John Quincy Adams, then minister at Berlin, made an excursion through Silesia, and visited the Giant Mountain, the highest land in Germany. It was the custom of the travellers, after they had visited it, to write their name and sentiment in a book kept at a cottage on the side of the mountain. Mr. Adams was the first of the party that ascended this mountain, and he thus describes his sensations:

Sentiments of devotion I have always found the first to take possession of the mind, on ascending lofty mountains. At the summit of Giant's head, my first thought was turned to the supreme Creator, who gave existence to the immensity of objects that expanded before the view. The transition from this idea to that of my own relation, as an immortal soul, with the author of our nature, was natural and immediate; from this to my native country, my parents and friends, there was but a single and a sudden step. On returning to the hut where we had lodged, I wrote the following in the book:

From lands beyond the vast Atlantic tide,  
Celestial freedom's most beloved abode,  
Panting I climb'd the mountain's craggy side,  
And view'd the wondrous works of nature's God.

Where yonder summit peering to the sky,  
Beholds the earth beneath its diadem;  
O'er all the regions round I cast my eyes  
And anxious sought my native home—in vain.

As to that native home,—which still I find  
Those youthful friendships to my soul so dear,—  
Still you, my parents, in its bosom hold  
My fancy drew, I felt the starting tear.

Then, in the rustling of the morning wind,  
Melancholy I heard a spirit whisper fair:  
Pilgrim, forbear still upward raise the mind,  
Look to the skies, thy native home is there.

Christian Repository.

[Mr. Adams is the member of Congress who, year after year, makes the Representatives of the people in "Celestial freedom's most beloved abode," hear remonstrances against the continuance of negro slavery in the United States. His personal devotedness to the cause of abolition may serve to excuse the poetical license which permeated the second line of the above piece.—ED. BERCAN.]

## SUBSTANCE OF A SERMON.

ON BEHALF OF THE WIDOWS AND ORPHANS OF THE CLERGY OF THE DIOCESE OF TORONTO,  
Preached at St. James' Church, Kingston, by the Rev. R. V. ROGERS, Minister of the same. October 15th, 1846.

"Thou shalt not muzzle the ox when he treadeth out the corn."—Deut. xxv. 4.

The Old and New Testaments must not be considered as two distinct Revelations, but as the Mind of God made known at two different periods of the world's history, unfolding so much of the thoughts and purposes of Jehovah, as the state of the world could then bear.

St. Paul speaks thus, in the opening of that letter to the Hebrew Christians which shows the connexion of the two books of inspiration, whether by prophecy and fulfilment, type and antitype, or first principles and the more complete teaching:—"God, who, at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his Son."—(Heb. i. 1, 2.) The comparatively dark and shadowy teaching of Moses was never intended to continue, as the mode of God's Revelation, but as the simple elements of knowledge, in the fulness of time, to be wrought into a further, and more advanced code of instruction. Hence, in the moral teaching of the Old Testament, involved in every lesson, there is a second, for more complete, suited to a riper state of man's mind. God has ever dealt with man as with children: elements of science, first; and when, by reason of use, the powers of the mind have been strengthened, then, more abstruse studies.—See 2 Cor. iii. 13, &c.

The text teaches I.—That the Christian Ministry has a claim to maintenance from his brethren, both on the principles of natural justice, and from Divine command.

First—Justice of man to man teaches us so. This appears from considering that these words are used as an illustration of this duty. After citing this passage, St. Paul inquires—"Dost God care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written."—1 Cor. ix. 9, 10. Then we will examine the command—"Thou shalt not muzzle the ox when he treadeth out the corn," in its application to the Christian Ministry.

Let me remark that, in the case of a beast labouring in man's service, it would be cruel to tease him; injurious to the morals of the person thus sporting with the misery of another; and an injury to the interests of the owner, not to give that support which is necessary for his maintenance. All these are truths, so plain as not to require proof. Then—(i) If cruel, in the case of the brute, to tease the hungry in the midst of plenty, with the denial of food—is it not so—thus to tantalize the Christian Ministry? If he be compelled to contrast his deep poverty with the riches of the brethren,—prevented, by attendance on his office, from seeking his own maintenance, as effectually as the muzzled ox is from eating, though in the midst of corn;—conducting, as the Christian ministry does, by his teachings, to temporal prosperity;—giving lessons in prudence, sobriety, industry;—cementing the bonds of society by inculcating brotherly love and good will, (see 1 Tim. iv. 8.) and yet shut out from any sharing in the good things by that very devotedness to his work, which produces this happy state of things;—is not this sinning against the law—"thou shalt not muzzle the ox when he treadeth out the corn?" Repeat—The Minister is treadeth out the corn. His labours, of mind and body, tell on all around with power. His example, alone, has an effect. The Christian Minister's labour and life promote virtue and check vice; and this is effectually to encourage industry—the parent of prosperity. That benevolence, then, which teaches—"thou shalt not muzzle the ox when he treadeth out the corn"—teaches, also, benevolence to the laborious Christian Ministry. If privation, in one

case, be cruel, is not cruelty in both? Again,—not only would it be unjust to the ox, but (ii) injurious to the owner, thus to "muzzle the ox." Man is so constituted by his Maker, that he cannot be unjust to others without injury to himself. Selfishness, leading to forgetfulness of the wants of others, leads away from the enjoyment of the very things which selfishness has heaped together. Thus, the very term, given to one more than usually selfish—*Miser*—proves. The word is Latin; in English, signifying miserable, wretched. In some cases, indeed, selfishness destroys the object which it has in view: "The enervating itself; for it is often seen—there is that withholdeth more than is meet, and it tendeth to poverty."

Another principle in God's moral government is—Evil communications corrupt good manners. The witnessing misery, without sympathy with the miserable, tends directly to the blunting of the sensibilities. And, how much happiness, domestic and social, depends on the cultivation of these; every man's every day's experience will decide. Let the sympathies,—the having compassion one of another;—be lost or not kept in constant exercise, and one half of the sources of our enjoyment dry up. Is not pleasure to be derived from the experience of the fact—"the ox knoweth his owner, the ass his master's crib?" Mute gratitude is meet eloquent, here, to the heart.—Is not pain felt from the misery of the brute? We cannot look on unjust suffering, with complacency, any where, without the mind, insensibly and involuntarily, partaking of the injustice. Hence it is, that "the tender mercies of the wicked are cruel." Then—can it be otherwise with the unrequited Christian ministry? Not to "rejoice" in "the work of faith and labour of love," is, not to rejoice in it.—We never begrudge paying for value received. To look with indifference on the Christian ministry, careless whether it be supported or not, is to be indifferent, as to whether it continue or not; for except supported by a miracle, it must cease, as a distinct office, unless sustained by those ministered to. Now—indifference to the ministry must arise from a want of proper value of that which is the Work of the ministry;—and need I say, how fearfully this tells on the welfare of the soul? If the soul's eternal good be concerned, so intricately as it is, with the work of the Ministry, as that it is "the ministry of reconciliation"—"for, how shall they hear without a preacher?"—then, to think lightly of that work, must come back on the mind with a reaction, God sending all its desires, and paralyzing all its energies after reconciliation with God. If the Gospel be the Gospel—the good news of the grace, the gift of God, and if God make use of man, as a herald to proclaim these good tidings; and, if by man that persuades men to accept these offered terms of peace; then, not to regard the ministry is to despise this gift, to close the ears to the voice speaking from heaven, for "He that despiseth you, despiseth ME"—saith the Lord Jesus.

Further—To deprive the ox of his due, when labouring for man's,—(iii) An injury to the interests of the owner. The waste of animal strength, from labour, must be renewed; and food and rest are the appointed means of such renewal. Then to neglect either, is to take away the power of exertion for the future, and thus injure its own punishment.—"withholding more than that meet it tendeth to poverty."

And, does not retributive justice act thus in reference to the labourer "in the word and doctrine"? Does not the Christian Ministry require food and rest? Were the work of the ministry reversional, where the faculties and powers of man could unaided, it were as reasonable, not to pay for it, as not to reward any for their self-employment. On the contrary, if it be, what it truly is, employment the most absorbing,—drinking up the very well-springs of life,—demanding all, and more than all, a man has;—if, to make full proof of it, is to give one's self wholly to it; so as to admit of no second cares and employments; then, reason teaches the justice of the demand that it be paid for, on the principle that the labourer is worthy of his hire.

Think!—To "muzzle the ox when treadeth out the corn"—would be to compel him, to satisfy the demands of nature by other means, and at other times; because, satisfied they must be, or tired nature, and exhausted powers droop and die.

And, it is even so with the Christian Ministry. Ministers are men, and so need rest. They are flesh and not spirit, and must have all the claims of nature satisfied even as others. If, then, support of this temporal life is denied them by those, who are made partakers of their spiritual things, that support must be had in some other way, independent of the ministry; and, in proportion as this is necessary, attention is drawn off from the ministerial work, ministerial success is, proportionally less; less labour is bestowed on the work; and the work itself is kept back.

Can this be without injury to the cause of Christ? No! no! If the ceaseless endeavours to destroy men's souls be considered, ceasing, even for awhile, to care and strive for their salvation, cannot be without great injury. (See St. Paul's address to the Elders, Acts xv. 17, &c. &c.)

It is concluded, brethren, that, then may ministerial success, the most complete, be expected, when, "we," members, "being many, are one body in Christ;—and having gifts differing according to the grace that is given to us—whether ministry, let us wait on our ministering;"—whilst "he that giveth let him do it with simplicity."—Rom. xii. 5. 9.—as it were—the ox, diligently and laboriously, treadeth out the corn; and they, who enjoy the fruits of his labour, caring and providing for his wants!

Thus St. Paul speaks on this subject—"Say I these things as a man, or saith not the law the same also?" Is it human reason which alone teaches the equity of the previous considerations? For our sakes, no doubt this is written—"Thou shalt not muzzle the ox that treadeth out the corn!" (1 Cor. ix.)

Therefore—were no other passages beside this, this is enough to establish—II. the further teaching of the text—"That God commands that the ministry should have an equitable share in the brethren's means: for bodily wants—for social enjoyments. If the labourer can claim compensation of his employer; or, in any measure, enjoy the profits of his toil and care—he has a right to (i) an

equitable share,—such as justice would award him in the court of conscience. Then—whilst it is said—"Let him that is taught in the word communicate to him that teacheth in all good things;"—it is added—"Be not deceived, God is not mocked!" That is, he will decide as to the justice of your communication, therefore—"Whatever ye do do it heartily, as to the Lord, and not unto men."—Coloss. iii. 2, 3. (Comp. Mal. 3, 5. Rom. 2, 22—"dost thou commit sacrifice?")

And this equitable share is to be—(ii) a first share—agreeably with the Apostle's decision—"The husbandman that laboreth, must first be partaker of the fruits" (2 Tim. ii. 6.) It is to be the portion of the diligent and pains-taking farmer;—"not the gleaming of grapes when the vintage is done,—a scanty remainder of a rich harvest;—the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost branches thereof" (Is. xvii. 6. xliii. 13.) It is not that to which charity only gives a claim!—"The crumbs under the rich man's table?"

But—why a first share? Because—it is God's share! Under the Old Testament, the tithes were first taken; and the tithes were for the maintenance of God's service. "All the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord"—Lev. xxvii. 30. "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth" (Deut. xii. 19.) He is to share with thee thy bounty. (See v. 12. v. 26—7.) At ch. xiv. the reason is given—"For he hath no part nor inheritance with thee" (v. 27) i. e. no lands nor fields in the general division of the country among the tribes.

The way, in which He was to be remembered, had been previously decided—"The tithes of the children of Israel"—Num. xviii. 21. This was God's portion, and given by him to his Ministers:—"Therefore (v. 21) the Lord spake unto Aaron, thou shalt have no inheritance in their land, neither shall thou have any part among them: I am thy part, and thine inheritance among the children of Israel" (v. 10, 11.)

True it is, no command is found in the New Testament; and yet, when the circumstances are alike, the spirit of the law must be the same, though the letter may differ. The spirit of the command was that a communication of spiritual things gave a claim on carnal things.—Is not the same taught now? "Let him that is taught in the word communicate unto him that teacheth in all good things" Gal. vi. 6. St. Paul evidently considers, that the burden of obligation is on the taught, not the teacher, depending on the fulfillment of a certain duty:—"If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" (1 Cor. ix. 11.) And, whilst teaching "the labourer is worthy of his reward," he plainly declares that the compensation was to be according to the labour bestowed:—"Let the elders that rule well be counted worthy of double honour." The precise meaning of the word honour, in this place, is explained, when it is added—"For the Scripture saith—then shalt not muzzle the ox that treadeth out the corn." (1 Tim. v. 17, 18.) Let it be remembered that the Greek word, for honour signifies also reward, stipend, maintenance, and should be so rendered here. (See Park's Lex.) Further: the great Apostle to the Gentiles, who, from his being the Apostle to the Gentiles, might be supposed to teach them all needed lessons, states it to be within the power of an Apostle to demand a maintenance. "We might have been burdensome to you as the Apostles of Jesus Christ" (1 Thess. 2, 6 referring, probably, to our Lord's instructions on first giving them their commission,—carry neither purse nor scrip nor shoes, &c. &c.—eat such things as are set before you: for the labourer is worthy of his hire." Luke x. 4, 17.) From these, as from the text already cited on St. Paul concludes—"Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel." (Comp. 1 Cor. ix. 14. 2 Cor. xi. 5, 6. xii. 13.) Therefore, we may conclude it is a right, evident from reason and Scripture, that the messenger, sent to preach the Gospel, may claim of his brethren those outward conveniences which he needs. This is allowed to be reason, says Locke, on this oft-quoted passage (1 Cor. ix. 9, 15) that those who are employed, should be maintained by their employers; and so likewise a preacher of the Gospel. (See Com. in loc.)

And—in conclusion, suffer me to bring your minds to the subject, for which I am to plead—"THE WIDOWS AND ORPHANS OF THE DECEASED CLERGY OF THIS DIOCESE."

Let it be considered—(i)—That every man has a right to provide for his own—them of his own house.—

(ii)—As a man, the Minister of religion, is bound equally with others, to discharge this duty.

(iii)—That, if prevented, by circumstances, from such a discharge of duty, those circumstances plead his excuse.

(iv)—If those circumstances are created by others, on them, and not on him, rests the responsibility of neglect of duty.

All these are so self-evident as to require no remarks.

Need I tell you, brethren, that your Ministers quite admit, that it is their duty as well as yours, to provide for their families? Be assured, it is not indifference to their wives' and children's future make a provision for them. It is this—they are your servants for Christ's sake! Such a service, to be any benefit to you, demands their time, their talents—yes!—and, if affectionately desirous of you, they impart, "not the Gospel of God only, but," their own selves also. So ceaseless is their employ as to leave no sufficient leisure. So completely does it demand their faculties and powers, bodily and mental, as to leave little or no remainder for others. On our brethren of the Laity rests the responsibility of supplying the wants of the Widows and Orphans of their Clergy, since it was devotion to their eternal welfare which prevented the husband and the father. The Principle of the text; (1 speak respectfully, yet understandingly) demands it!

The widowed family of the faithful, diligent labourer inherits the claim of the deceased. And, for the most part, in this country, it is their only legacy.

It was the poor compensation of the husband's labours, which makes the family thus dependent. Had justice been done to him, this apparent injustice would not have been done to them. It was not his act and deed, but the brethren's—either from neglect or from inability to discharge their duty. On the brethren, therefore, lie all the consequences of his leaving undone what, as a man and a father, he would have done. The bereaved family must be loved and cared for, for their father's sake.

Lastly—Is it covetous, which your Minister is trading out?—see that you make of it that "Bread of life which cometh down from Heaven!" Is it the Bread of Heaven which your Minister is daily breaking before you?—see that you feed on it to the sustenance of the soul!

If this be so, you need no arguments to urge you to communicate of your temporal things, in exchange for his spiritual.

Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. Being enriched in every thing to all liberality which causeth through us thanksgiving to God." (2 Cor. ix. 10, 11.) AMEN! AMEN!

## THE ARITHMETIC OF FAITH.

There are two ways of looking at the practicability of the missionary enterprise. We may approach it with the calculations of a purely secular spirit; or we may bring into the account a species of arithmetic which is wholly unknown in worldly transactions. If we go to the politician or the general, and ask his opinion as to the feasibility of introducing the blessings of Christianity into all parts of the earth, within a given period, he will take a statistical view of the question. "Here," he will say, "are so many hundreds of millions to be brought under the power of the gospel; and here are so many millions of Christians to engage in the work.—How long a period must be allowed them to accomplish it?" Or he may inquire, "For how many years have missions been in progress? And how many thousands have already felt their benign influence? Give me these data, and I will tell you when the heathen will be thoroughly evangelized."

But if the problem of the world's salvation is to be solved in this way, it is obvious that the answer cannot be very encouraging. If it is simply a question in "the rule of three," we may well despair of ever seeing the earth "full of the knowledge of the Lord, as the waters cover the sea." The arithmetic which is current in the ordinary business of life, will never convert the world to the Lord Jesus Christ.

But there is another kind of arithmetic which the Christian is permitted to employ in resolving this question. Gideon made use of it when he went against "all the Midianites and the Amalekites and the children of the East," with only three hundred men, having "put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers." Jonathan had a clear conception of its principles, when he threw himself into the host of the Philistines, with none but his armour-bearer to succour him, saying, at the same time, "There is no restraint to the Lord, to save by many or by few." It was this kind of arithmetic which enabled Jehoshaphat to put singers in front of his army, as he marched forth against the children of Moab, that they might say, Praise the Lord, for his mercy endureth for ever." And Paul understood it better, perhaps, than any one else, when he said, "I can do all things through Christ which strengtheneth me."

"The rule of three!" In our calculations respecting the progress of the Redeemer's kingdom, it has no place whatever. It belongs to an entirely different class of problems; and there let it remain. "Let the dead bury their dead."

In anticipating the advance which we may reasonably estimate in the missionary enterprise, we must use the arithmetic of faith. This brings us into contact with very different laws of combination. Here we find it laid down, as among the axioms of a higher analysis, "One shall chase a thousand, and two shall put ten thousand to flight." "Open thy mouth wide, and I will fill it." "If thou canst believe, all things are possible to him that believeth."

Now, we are beginning to see our way to a widely different result. Let us state the question in form. "When may the people of God look for the triumph of the gospel throughout the earth? The answer will specify neither the day nor the year; but it will run thus, "According to your faith be it unto you." In other words, the missionary enterprise will go forward just as fast as Christians have faith. And if we shall hereafter look for a more rapid advance of the missionary work than we are permitted to see, if we shall wonder why so little progress is made, the whole difficulty may be stated in that memorable passage of Scripture, "And he did not many mighty works there, because of their unbelief."—Day Spring.

## STRICT CONSCIENTIOUSNESS OF A CLERGYMAN, WITH REGARD TO PREFERMENT.

The valuable living of Foston, which is in the gift of the Great Seal, becoming vacant about this time, was offered by the Chancellor to his old friend Mr. Swire. Nothing can better prove how well he deserved such a preferment, than the reasons he gave for declining it.

"My Lord, "Melsonby, Aug. 3rd, 1802.

"I am wholly at a loss for words to express the obligation I feel myself under, for your abundant kindness and goodness to me. The very gracious and flattering manner in which you have made me the offer of a very valuable living has almost overpowered me. I was not surprised that you should think of an old friend, but I could hardly expect that you should be so attentive to him as you have been. What return can I make for this mark of your esteem for me?—none, but saying from my heart that I sincerely thank you. Till I was favoured with your Lordship's letter, I did not know there was such a place as Foston upon earth: I was equally ignorant about Kirkby-Underdale: nor do I know the names of any livings in your patronage as Chancellor; except Middleton-Tyas and Barningham: so little self-interest had I in so

anxiously wishing to see you promoted to the high and honourable office you now hold. I have looked into Bacon's 'Liber Regis,' and Jefferys's map of this County, and by their united help, I have found out Foston; and I think I have discovered that its distance from Melsonby is more than is allowed by law, and but just so. However, I am so desirous of preserving my peace of mind, that I will make no undue stretch; and therefore I must not that score refuse your gracious offer. Indeed, had it been within the permitted distance, I should have wished to have declined the acceptance of your favour, unless it had been considerably nearer to this place than it is: for I could not have been happy to possess a living, where I could not frequently have performed some of the important duties of a Priest. I can truly say with Dr. Johnson, that I cannot think of shearing the sheep which I cannot feed.

[The Italics are in the book:—Life of Lord Chancellor Eldon, by Horace Twiss, Esquire.]

## WHAT IT IS TO BE LORD CHANCELLOR OF ENGLAND.

Lord Eldon, speaking to Mrs. Forster. "After all, Mary, I think I am wonderful, considering how much I have gone through; for mine has been no easy life. I will tell you what once happened to me. I was ill with the gout; it was in my feet, so I was carried into my carriage, and from it I was carried into my Court. There I remained all the day, and delivered an arduous judgment. In the evening I was carried straight from my Court to the House of Lords: there I sat until two o'clock in the morning, when some of the Lords came and whispered to me that I was expected to speak. I told them I really could not, I was ill, and could not stand; but they still urged, and at last I hobbled, in some way or other with their assistance, to the place from which I usually addressed the House. It was an important question, the peace of Amiens:—I forgot my gout, and spoke for two hours. Well, the House broke up, I was carried home, and at six in the morning I prepared to go to bed. My poor left leg had just got in, when I recollected I had important papers to look over, and that I had not had time to examine them; so I pulled my poor left leg out of bed, put on my clothes, and went to my study. I did examine the papers; they related to the Recorder's report, which had to be heard that day: I was again carried into Court, where I had to deliver another arduous judgment, again went to the House of Lords, and it was not till the middle of the second night that I got into bed. These are hard trials to a man's constitution." [The Recorder's report here mentioned referred to capital convictions. The narrative, incidentally, evinces Lord Eldon's anxious vigilance respecting sentences of death.]

## SCENES IN CHINA.

A great deal of information may be gleaned by walking through the streets,—observing what meets the eye, and entering such buildings as are of a somewhat public nature. Should such an observer commence his walk at any of our houses, (they are all three very near together,) he would see several streets in our neighbourhood occupied almost exclusively by workers in bamboo, who, like all other mechanics and artisans, carry on their handicrafts either in their open shops or at the sides of the narrow streets themselves. Presently one of the most characteristic "institutions" of China comes in view—the Tea Shop. Here a poor man can go in when tired or thirsty, seat himself at a table, and order whatever flavor of tea he prefers, for four cash; if he indulges himself in tobacco he can have a brass water-pipe brought to him with tobacco enough to afford him about a dozen whiffs—three cash more; the use of a napkin, to wipe (or rather smear) his face with, involves the expenditure of another cash—in all eight; at present a cent is worth about fourteen cash. Often, of an evening, may be seen a professed Reciter seated at a small table on a raised platform, from which his highly conscious elevation he entertains his audience, either with heroic tales in the highest style of Mandarin intelligibility, or with humorous stories in the colloquial dialect, embellished with all imaginable—and with all the unimaginable—grimaces which Chinese vivacity can prompt. He is rewarded by the contribution of a few cash from his hearers;—and who shall think meanly of a people, the pleasures of whose lowest class are found in such a substitute as this for the ale-house or the grog-shop?

But I have lingered too long, in writing, as one is apt to do in fact, at these resorts of the frugal poor. Passing on through street after street of the more retired kind—every one presenting the same aspect of black, dirty walls, no external windows, small doorways, accumulations of filth and rubbish at almost every corner, and every symptom of the scarcity of fresh air and clean water,—at last the eye is caught, perhaps, by a building unlike those around it, and whose red-painted gable-ends indicate that it is one of the numberless Temples which are scattered all over the city and suburbs and surrounding country. The three gateways in front are all barred, and it is hard to tell how admission may be gained, though one's anxiety to do so increases every moment,—for a regular and monotonous knocking, accompanied by the sound of bells and a drum, makes it known that the inmates are engaged in some sort of worship. A small side entrance is at last discerned, and through it admission may be gained to the outer court, which is open and about six yards square.—Here again some perplexity is felt as to how the interior may be reached, for the shrine and image of the Temple's guardian divinity is placed so as to conceal the doorway that leads within. This being discovered, the second court is entered similar to the first, though generally larger and having shrines on three of its sides: to whom those shrines are dedicated seems to be very much a matter of taste or caprice; I know that Buddhist and Taoist idols are often found indiscriminately in the same Temples, sometimes in the same room.

After this manner, court succeeds to court indefinitely, according to the size of the building; in the innermost of all—which is generally the largest and finest—may be seen a Bonze, literally "all shaven and shorn," with "book and bells," and beads, and vain repetitions, and many bowings, an idiotic vacancy in his looks, and all the traces in his