

This assertion is quite erroneous. But if you hold to it, Sir, you will please observe that it is at your own Church that you cast the stone. The Uniates belonged to you; it is from you, then, that they have learned to quit their faith, to yield up their own convictions at the wish of a man! Now, I can assure you, from a knowledge of the subject, that nothing, 'neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate them' (Rom. viii. 38, 39) from the orthodox Catholic Church to which they are attached from the bottom of their hearts.

It is natural that you should regret the loss to your Church of these Christians; but it is neither just nor charitable to deny that they possess any faith and any convictions. Had you given an impartial consideration to all the vicissitudes of this union, you would have admitted the truth of the inscription engraved on the medal commemorative of that event, so fortunate for the Church of my country. That inscription is expressed thus:—

'Separated by violence:  
Re-united by love.'

Excuse, my lord, the length of this letter: the accusation that you made against the Russian Church is of too serious and too general a character for me to be able to answer you in a few lines. I have too great a respect for your sacred character to allow myself to oppose a single negative to your assertion. I considered it my duty to rely upon proofs in contradicting you. I shall be happy, if this letter restores you to the just and charitable opinions which you owe to us as well as to others. These opinions, so sublime in themselves, which suit a minister of Jesus Christ so well, have yet another advantage—that of reconciling Churches that were once sisters and friends, and that might never have been separated if the love of truth and charity had prevailed over the disordinate desire of authority and over interest.

Permit me, my lord, following an old and venerable custom which our Church has carefully preserved, to ask for your blessing, and to kiss your Episcopal hand, whether it bless me or repulse me.—I have the honour to remain, &c.,

(Signed) J. WASSILIEFF.

Archpriest, Chaplain to the Russian Embassy,  
12, Rue de Berri, Paris.

## JAPAN.

### LETTER FROM REV. J. LIGGINS.

BURBAGE, near Hinckley, England,  
April 2nd, 1861.

REV. AND DEAR BROTHER: As some persons, because Japan is not opened to missionary labours to the extent they wish it was, speak as if it were not opened at all, it seems necessary to state what missionaries can do at the present time in that country.

1. They can procure native books and native teachers, by which to acquire the language, and of course the acquisition of the language is, during the first few years, a principal part of their duty.

2. They can, as they are able, prepare philological works, to enable subsequent missionaries and others to acquire the language with much less labour, and in much less time, than they themselves have to give to it; and each, in the course of a few years, may make his contribution towards a complete version of the Holy Scriptures in the Japanese language.

3. They can furnish the Japanese, who are anxious to learn English, with suitable books in that language, and thus greatly facilitate social and friendly intercourse between the two races.

4. They can dispose by sale of a large number of the historical, geographical, and scientific works prepared by the Protestant Missionaries in China.

Faithful histories of christian countries tend to disarm prejudice, and to recommend the religion of the Bible; while works on true science are very useful in a country where astrology, geomancy, and many false teachings on scientific subjects generally, are so interwoven with their religious beliefs.

5. They can sell the Scriptures and religious books and tracts in the Chinese language, and thus engage in direct missionary work. As books in this language are understood by every educated Japanese, and as the sale of them is provided for by an article of the treaty, we have here a very available means of at once conveying religious truth to the minds of the Japanese.

6. As the keeping of the above books for sale brings the missionary into constant intercourse with the people in his own house, and as very many of them make inquiries about christianity, an excellent opportunity is thus afforded him for explaining to them what christianity is, and of urging home its claims upon them; and here is another very important way of carrying on direct missionary labour.

7. They can by their christian walk and conversation, by acts of benevolence to the poor and afflicted, and by kindness and courtesy to all, weaken and dispel the prejudices against them, and convince the observant Japanese that true christianity is something very different from what intriguing Jesuits of former days, and unprincipled traders and profane sailors of the present day would lead them to think it is.

Living epistles of christianity are as much needed in Japan as written ones; and it would be very sad if either are withheld through a mistaken idea, that Japan "is not open to missionary labour."

Just after the signing of the treaties, the statement of some was: "Japan is fully opened to the spread of christianity." This the writer opposed at the time, as contrary to the facts of the case; and he has now endeavoured to show that it is equally erroneous to assert, as some now do, that it is not opened at all. What the writer has said on the subject, is not the result of hearsay, or of a flying visit to Japan: but of an experience in the work during the ten months that he resided in the country. This experience convinces him, that if missionaries faithfully embrace the openings which there are already, others will speedily be made; and the time will soon come, when it may be said with truth: "Japan is fully opened to the spread of Christianity."

But perhaps it may be asked: "Is it not still a law that a native who professes christianity shall be put to death?" To this an affirmative answer must be given; but it should be remembered, that another law was passed at the same time, which declared that any Japanese who returned to his native country, after having been, for any cause whatever, in any foreign country, should be put to death. As this latter law, though unrepealed, is not executed, so it is believed that the law against professing christianity will in like manner not be enforced.

In conversing with Mr. Harris, the United States Minister at Jeddo, on this subject, he stated that he had used every endeavour to have this obnoxious law repealed, but without success; a principal reason being that the government feared that would form a pretext for the old con-

servative party to overthrow the government and again get into power. What the "Liberals" even did concede, resulted in what was feared; though owing to the energetic conduct of the Foreign Ministers, and the influence of the liberal party in Japan, the "Conservatives" were compelled to adopt in great measure the "Liberal policy."

"I do not believe," said Mr. Harris, "after all that the other Foreign Ministers and myself have said on the subject, that this law will ever be enforced; but if it should be, even in a single instance, there will come such an earnest protest from myself and the Representatives of the other Western Powers, that there will not likely be a repetition of it."

The non-repeal of this law, therefore, while it is a matter for regret, is nevertheless not to be adduced as a proof that Japan is still closed to missionary effort; but only as a reason for a prudent course of procedure on the part of the missionaries.

Hoping that the Foreign Committee, the Board of Missions, and the Church generally will continue to give a generous support to the Mission in Japan, I remain, Rev. and dear brother, faithfully yours in the Lord.

## DELEGATES TO PROVINCIAL SYNOD.

The following are the names of the Delegates elected to represent the several Dioceses at the Provincial Synod:—

### QUEBEC.

Rev. Dr. Falloon, Rev. G. V. Housman, Rev. Dr. Nicolls, Rev. A. W. Mountain, Rev. E. C. Parkin, Rev. C. P. Reid, Rev. S. S. Wood, Rev. H. Roe, Rev. C. Hamilton, Rev. Dr. Hellmuth, Rev. A. J. Woolryche, Rev. E. W. Sewell; and Colonel Rhodes, Rt. Hon. Lord Aylmer, Messrs. B. T. Morris, W. G. Wurtele, W. R. Doak, Geo. Irvine, H. S. Scott, Dr. Gilbert, C. N. Montizambert, G. Okill Stuart, James Bell Forsyth, P. Vibert.

### MONTREAL.

Dr. Bethune, Rev. J. Scott, Rev. Canon Leach, Rev. Canon Bancroft, Rev. E. Du Vernet, Rev. W. Anderson, Rev. G. Slack, Rev. D. Lindsay, Rev. G. de C. O'Grady, Rev. W. Bond, Rev. J. Flanagan, Rev. J. C. Davidson, Rev. S. L. Rogers; and Hon. G. Moffat, Justice McCord, Mr. Moore, Major T. E. Campbell, Hugh Taylor, Esq., Ed. Carter, Esq., J. Armstrong, Esq., L. S. Huntington, Esq., Dr. Smallwood, R. A. Young, Esq., Wm. Barrett, Esq., H. Foster, Esq.

### HURON.

Rev. M. Boomer, LL.D., Rev. C. C. Brough, A. M., Rev. E. L. Elwood, A. M., Rev. R. Flood, A. M., Rev. W. Btridge, B.D., Rev. J. Smythe, B.A., Rev. F. W. Sandys, D.D., Rev. J. W. Marsh, M.A., Rev. S. G. Caulfield, LL.D., Rev. A. Nelles, Rev. J. Padfield, Rev. J. C. Usher; and L. Laurason, Esq., A. Shade, Esq., W. Watson, Esq., J. Johnson, Esq., T. Cottle, Esq., H. Johnson, Esq., G. Knins, Esq., W. D. Allan, Esq., J. Keefer, Esq., J. Farrall, Esq., H. Ingles, Esq., Dr. Dewson.

## THE

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