

give the whole history and explain the whole system of Christianity in the very spot where it had been extinguished in blood and flames two centuries and a half before!

On another occasion the conversation turned upon the *soul*, which was explained as spiritual, imperishable, immortal. What, then, they inquired, becomes of it when the body dies? God takes the good, it was said in reply, to heaven. "What is heaven?" they asked again. I explained, when they caught the idea and exclaimed "Paradise! Paradise!" The word had probably travelled down from the time of the Catholic missions. They next asked, "What becomes of bad men?" They go to a bad place where they are punished for their wicked deeds. "Is fire there?" they anxiously enquired, showing that either such an idea was entertained in their own religion, or else had been handed down by the traditions of centuries. They were perplexed about the meaning of the word God, which I used. I explained, going from effects to a cause, from the world to him who made it, when one exclaimed, in high excitement, "The Creator! The Creator!" Yes, this God made us, and cares for us, and pitied us. They themselves saw and knew that men are ignorant and wicked, and therefore God had sent Christ, his own Son, into the world to teach mankind, and to save them. Interrupting me, one asked, excitedly, "Jesus Christ?" In some way he had heard and understood the double name, but hesitated when he heard the single term only. "Yes, Jesus Christ," I replied. "He loved us; he pitied us; he came into the world to teach men to be good, and show them how they could be happy when they die. But men were so wicked, whom he came to make happy, that they seized him, and put him to death on the cross. He was buried, but he rose again." All this amazed them, evidently awakening their sympathy, and at the same time their admiration. Still more were they interested when I opened my atlas, and showed them the very places where these things occurred.

One day the conversation turned upon the innumerable tombs and monuments which cover the hills just outside of the city—perfect wildernesses of the dead; trees overshadow them; gravelled walks wind among them; urns are before them; and fresh flowers are ever culled and placed in bamboos filled with water, and planted in the ground around them, while annually processions of the descendants go to visit them. It is a touching incident, and indicating the strength of the natural affections, that often you may see the bamboos and vases supplied with fresh flowers when the monument bears the marks of a past generation, and even more! I used to walk often among them, enjoying the charming scenery, studying Japanese ideas and habits, and at the same time thinking how populous is death, when over these wide and high hill slopes not a foot apparently can be found for a new-comer! I commended the affection and the good taste of the Japanese, as thus displayed, and naturally remarked that even these dead shall live again, and rising from their graves meet again with their friends. "Resurrection! Resurrection!" exclaimed one of the students, adding some remarks which indicated clearly that he had some obscure ideas of this great Christian doctrine. I was startled almost as if I felt the resurrection!

All these incidents go to show that certain Christian doctrines, and those the grand and essential, yet linger in the Japanese memory, dim they may be, and yet capable of a sudden resurrection, when Christian teachers and missionaries shall once explain those obscure memories which are mysteries even to those whose minds contain

Another incident I can never forget, or cease to feel the startling emotion it created. In their written exercises, the young interpreters were invited to propose any questions on which they wished for information. One day, the most thoughtful and philosophic of their number, wrote the following enquiries: "How is it that Europeans have a white face and red hair, and people of China a yellow face and black hair, and people of Africa a black face and black hair?"

He was evidently perplexed and troubled by a fact which was unaccountable. This led to an historic resume of the origin and progress of the human race. Originally, there was only one pair, all races descended from them. They became too numerous and crowded to live in one place. As the earth could not yield food enough for their substance, they scattered, some going in one direction, and some in another, and thus founded new nations. The climate was different in different places, and had much influence upon the complexion, while the food, the clothing, and the habits of the people, had more or less to do in producing the same effect. But, however different in features, in form, in language, and complexion, all were descended from common parents and therefore were *brothers*—Americans, Japanese, Europeans, Chinese, and all. This was a new idea, it had never entered their minds; they had never dreamt of it; and having listened to my statements with the closest attention, and in profound silence, they could stand it no longer, but broke out into expressions of admiration and delight. One man sprang from his seat, and clenching and braiding his hands, exclaimed, "YES WE ARE BROTHERS! WE ARE BROTHERS!" What could be more sublime? What more touching?

Spirit of Missions.

CHINESE LIFE.

Chinese life will now become better understood by us than previously, and we shall be enabled better to comprehend the character of this singular people, in whom such strong contrasts are to be found. Various journeys into the interior, by routes previously unattempted by foreigners have been accomplished. One of these had its starting-point at Shanghai, and was commenced with the intention of visiting all the cities and towns along the banks of the grand canal, as far as the Yellow River.

The grand canal is 650 miles in length; it is of great importance to China, as by means of it, and the rivers which flow into it, an almost entire water communication is completed across the country from Peking to Canton. Between the two great rivers, the Yang-tze and the Yellow River, which it connects, it is carried over an artificial mound of earth, kept together by stone walls, on the stability of which depends the safety of many cities and towns.

Along this canal, are numbers of custom-houses where suspicious persons are stopped, the most formidable of them being Hütz Gwan, about ten miles beyond Soochow. So certain were Europeans of being turned back at this point, that they were wont to take a circuitous route in order to avoid it. It was far otherwise on the occasion we speak of; for no sooner was it ascertained that four western barbarians were present, than the boat which lies across the river was swung open to give them entrance. The Europeans, as they advance into the country, must expect to be greeted for a time with that peculiar epithet which the Chinese have not yet unlearned, but which, after a season, will, we doubt not give way to a more courteous one, at least so far as to distinguish the well-doing Europeans from others of a different stamp. As soon as the Chinese discover a

foreigner in a boat or sedan chair, they cry out "Quei tao"—"Devil." One will say to another, "Behold! there is a little devil!" "Yes," is the reply: "he is a real devil!" that is a foreigner, and not a long haired rebel. Sometimes the greeting is varied to "Pak Quei-tze," or "white devil."

On entering a city, the foreigner is surrounded by a crowd, and if they have the opportunity, they will form themselves in a ring about him, stooping, poking out their heads, and staring very hard, more particularly if the stranger's eyes are blue—a curiosity which they will feast their eyes upon for half an hour, every now and then looking at one another and laughing heartily. You must be careful to laugh with the crowd, else, if you lose your temper, you will probably be hooted and pelted. As the stranger moves along, the windows and doorways of the two-storied houses are crowded with faces, some full of contempt, others of wonder, others of fear. The fronts of Chinese shops are not closed like ours, and, as you pass along, you have an opportunity of seeing all that is within; and in the better class cities, as you advance from the suburbs into the interior they are crowded with articles of great value and beauty. There are gorgeous and handsome silk fans. The fan is in common use among men and women of all ranks; in the southern parts almost all the year round; in other parts during summer. It may be seen in the belt of male and female, rich and poor, soldiers, scholars, and priests. In other shops, manufactured silks and crapes are plentiful, and of these materials are made the dresses of very many of both sexes. Besides may be seen, embroidered shoes, hats, caps, umbrellas, tobacco pipes made of bamboo and nicely painted, porcelain of all kinds, and, in short, every article which Chinese life requires. Tea-houses and eating-houses abound. Very large shops are set apart for this purpose. "On the floors of these rooms stand square wooden tables, with benches and chairs sufficient to accommodate four or six people; and at the further end there is the kitchen, with ovens and stoves duly arranged, and bearing huge kettles, massive teapots, monster caldrons, as large as yourself, all filled with hot water. Usually there is a good staff of waiters moving about, vigilant in their attentions, carrying small trays, with tea-cups of the warm decoction, and plates of cakes and dried fruits, &c. Less than a farthing will obtain a refreshing cup of comfort. At every town, morning and evening especially, the rooms are crowded. Another feature in Chinese cities in which they resemble European cities, is the extent to which printed bills and placards are used. They may be seen on the gateways, of different sizes and shapes, acquainting the "gentry and citizens," or "ladies and gentlemen," of religious services, theatrical shows, magisterial orders, and medical feats. As at home, they are not permitted to be affixed to private premises, and notices are put up to this effect—"Bills posted up will be daubed over;" "Placards will be torn down;" "You are not allowed to placard here;" and sometimes the polite request, "Pray do not paste your bills here."—*Spirit of Missions.*

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