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VOLUME VII

TORONTO, JANUARY 2, 1860.

No. 1.

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The Canadian Ecclesiastical Gazette;

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VOLUME VII.

TORONTO, JANUARY 2, 1860.

No. 1.

PUBLISHER'S NOTICE.

As the present number is the commencement of a new volume, the Subscribers to the Canadian Ecclesiastical Gazette are respectfully reminded of the terms of subscription, so that if they desire it, they may avail themselves of the large discount allowed for payments in advance.

TERMS OF SUBSCRIPTION.

\$1.50 per annum, from which a discount of 50 cents is allowed if remitted to the Publisher, free of postage, within one month from commencement of the volume, after which date no discount whatever can be allowed.

It is intended to publish in the number of the 15th January, a complete list of the Clergy in the Dioceses of Quebec, Toronto, Montreal and Huron. Should there have been any recent changes, either in title or address of any of the Clergy, they are requested to communicate the same to the Publisher. The lists as they appear in the Canadian Almanack for 1860, will be assumed to be correct, except in cases where we have been, or shall be notified to the contrary.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

APPOINTMENTS.

The Lord Bishop of Toronto has been pleased to present the Rev. E. H. Dewar, M.A., to the Rectory of Thornhill, vacant by the death of the late Rev. D. E. Blake, M.A.

His Lordship has also been pleased to accept the Rev. S. Givins' resignation of the Midland Rural Deanery, and to appoint him to the Home Deanery, vacant by the death of the late Rev. D. E. Blake, M.A.

GORE & WELLINGTON DISTRICTS.

Parochial meetings of the Church Society will be held as follows, unless the resident Clergymen desire to make their own special arrangements, of which in such cases they are requested to inform the Secretary.

| January. | | | |
|--------------------------|------------|----------|-------------|
| Christ Church, Hamilton, | January | 11, | 7 p.m. |
| Cayuga, | Monday, | " | 24, 2 p.m. |
| York, | Tuesday, | " | 24, 2 p.m. |
| Caledonia, | " | " | " 7 p.m. |
| Glandford, | Wednesday, | " | 25, 10 a.m. |
| Saltfleet, | " | " | " 3 p.m. |
| Stoney Creek, | " | " | " 7 p.m. |
| February. | | | |
| Georgetown, | Monday, | February | 6, 7 p.m. |
| Hornby, | Tuesday, | " | 7, 11 a.m. |
| Lowville, | " | " | " 3 p.m. |

| Milton, | Tuesday, | February | 7 | 7 p.m. |
|---------------------------|-----------|----------|-----|---------|
| Palermo, | Thursday, | " | 9, | 11 a.m. |
| Oakville, | " | " | " | 7 p.m. |
| Waterdown, | Friday, | " | 10, | 3 p.m. |
| Wellington Square, | Friday, | " | " | 3 p.m. |
| March. | | | | |
| Rockton, | Friday, | March | 1, | 7 p.m. |
| Dundas, | " | " | 2, | 2 p.m. |
| Guelph, | Thursday, | " | 8, | 7 p.m. |
| Rockwood, | Friday, | " | 9, | 11 a.m. |
| Elora, | " | " | " | 7 p.m. |
| Annual Meeting, Hamilton, | " | " | 28, | 7 p.m. |

A special meeting of the managing Committee of Gore and Wellington District Branch Association, will be held in the Sunday School Room, Christ Church, Hamilton, on Wednesday, the 11th January, at 11 a.m., for the purpose of taking into consideration a communication from the Church Society Office, signed by S. Givens and J. Bovell.

J. GAMBLE GEDDES,
Sec. G. W. D. B. A.

Hamilton, Dec. 30th, 1859.

TRINITY COLLEGE.

We are requested to state that all students of Trinity College, who have graduated in Arts, and have completed their Theological course, are qualified to compete for the first Kent prize for a Theological Essay; the second prize being reserved for those who are still keeping terms.

The following subject is appointed for the graduates for this year:

"The applicability of the term 'fulness of time' to the state of the gentile world at our Lord's first advent."

The exercises are to be sent in on or before the 1st of May, 1860, after which date none can be received. Every exercise should bear a motto, and be accompanied by a sealed envelope containing the name of the writer, and bearing on the outside the same motto as the exercise.

CHURCH SOCIETY.

At the meeting of the Church Society, of the Diocese of Toronto, held on Wednesday, December 14th, the following gentlemen were appointed by his Lordship a Committee to report on the Constitution, Bye-Laws and General Management of the Church Society; namely, the Ven. the Archdeacon of York, Dr. Bovell, Hon. G. W. Allan, Hon. J. H. Cameron, C. J. Campbell, Esq.; Rev. A. Palmer, Rev. Dr. Fuller, Rev. F. L. Osler, Rev. S. B. Ardagh, Rev. W. S. Darling, Rev. W. A. Johnson, and the Chairman and Secretaries of the District Branches, with power to add to their number.

The following resolutions relating to those subjects, submitted at previous meetings of the Society, have also been specially referred to this Committee.

The Rev. Mr. DARLING moved—That a Committee be named for the purpose of considering whether an entire change cannot be made in that by-law of the Society, allowing the appropriation

of three-fourths of the Parochial Subscriptions to local purposes.

The Hon. Mr. DEBLAQUIERE, moved—That the Society resolves to take immediate measures to realize to the Widows and Orphans' Fund the sum now appearing to the credit of that fund, amounting to \$3,823.

The Hon. Mr. DEBLAQUIERE moved—That instructions be given to the Solicitors of the Society, to report if any, and what property or securities vested in the Society, can be transferred to cover the balance now due to the Widows and Orphans' Fund.

The Rev. Dr. FULLER gave notice, that at the next meeting of the Diocesan Church Society, he will move that the meetings thereof should be held on the second Wednesdays in the months of February, May, August and November; instead of on the second Wednesdays of each month, except during the months of August and September.

Dr. BOVELL Moved—That a Committee be appointed to inquire into the general management of the Church Society; such Committee to suggest such alterations in its Constitution, By-laws, and Management, &c., as may best subserve the interests of the whole Society; the Committee to be named by the Lord Bishop.

Moved by HERBERT MORTIMER, Esq., seconded by C. J. CAMPBELL, Esq.—That rule number eight of the Constitution of the Society be, and hereby is amended, by the insertion of the words: "Or other ministerial duty, except with the consent of the Bishop first had in writing," immediately after the words, "uncharged with Parochial Cure."

We beg to suggest that you will submit this communication to a meeting of your District Branch, and favour us with any suggestion which the meeting may wish to offer respecting the important purposes for which the Committee has been constituted, in order that they may be submitted to a meeting of the above Committee, to be held on Wednesday, February 8th, at ten o'clock, A.M., at the Church Society's Rooms.

Communications to be addressed to Dr. Bovell, Church Society Office, Toronto.

HOME DISTRICT BRANCH OF THE CHURCH SOCIETY.

The following plan of Parochial Meetings for the present winter was adopted by the managing Committee at the meeting on the seventh of December, 1859.

| January, 1860. | | | |
|---|---------|------------|------------|
| Etobicoke, | 7 p.m. | Tuesday, | January 3. |
| Springfield, | 7 " | Wednesday, | " 4. |
| Sydenham, | 7 " | Thursday, | " 5. |
| Streetsville, | 7 " | Friday, | " 6. |
| Clerical Deputation for the above meetings, the Rev. H. Osler, and the Rev. J. Carry. | | | |
| Brampton, | 7 " | Monday, | " 9. |
| Edmonton, | 11 a.m. | Tuesday, | " 10. |
| Albion, | 7 p.m. | | |
| Bolton, | 7 " | Wednesday, | " 11. |
| Lloydtown, | 7 " | Thursday, | " 12. |
| King Station, | 11 a.m. | Friday, | " 13. |

Deputation for the above, the Rev. J. Arnold and the Rev. G. P. Viner.

Mimico, 7 p.m. Tuesday, January 31.
February.

Weston, 7 " Wednesday, February 1.
Scarborough, 7 " Thursday, " 2.
St. Paul's, 10 a.m. Friday, " 3.
Markham, 7 p.m. _____

Deputation for the above, the Rev. W. Cooper and the Rev. W. Emery.

Appointments for the missions not included in the above will be published as soon as arranged.

H. C. COOPER,
Sec. II. B. D.

COLLECTIONS UP TO DEC. 29TH, 1859.

Collections appointed to be taken up in the several churches, chapels and missionary stations in the Diocese of Toronto, in the month of October, in behalf of the Widows and Orphans' Fund of the Church Society.

| | |
|--|----------|
| Previously announced | \$748.08 |
| Christ Church, Hamilton, per Churchwardens | 23.19 |
| St. Peter's, Credit | 11.67 |
| Sydenham Station | 3.42 |
| Port Credit | 91 |

| | |
|---|-------|
| Per Rev. T. P. Hodge | 16.00 |
| St. Mark's Niagara, per Churchwardens | 8.00 |
| St. Luke's, Camden East | 7.24 |
| Prince's School House | 1.00 |

| | |
|----------------------------|------|
| Per Rev. G. W. White | 8.24 |
|----------------------------|------|

| | |
|-------------------------------------|--------|
| 115 Collections, amounting to | 803.51 |
|-------------------------------------|--------|

SUSTENTATION FUND.

Collections appointed by order of the Lord Bishop of Toronto to be taken up in the several churches, chapels, and missionary stations, in the Diocese of Toronto, on November third, being Thanksgiving Day.

| | |
|----------------------------|-----------|
| Previously announced | \$1297.51 |
| St. John's, Whitby | 12.00 |
| St. George's, Oshawa | 5.00 |

| | |
|----------------------------|-------|
| Per Rev. J. Pentland | 17.00 |
| Dannville | 4.83 |
| St. John's, Cayuga | 3.50 |
| Port Maitland | 67 |

| | |
|--|------|
| Per Rev. J. Flood | 9.00 |
| Williamsburg, per Rev. Dr. Boswell | 6.90 |

| | |
|------------------------------------|---------|
| 145 Collections amounting to | 1330.41 |
|------------------------------------|---------|

THE CHURCH OF THE HOLY TRINITY.—The Churchwardens of the Church of the Holy Trinity beg most gratefully to acknowledge the receipt of £25 6s. 10d. through the offertory on Christmas day, including the sum of £7 13s. 8d. specially appropriated to the poor by the donors.

PRESENTATION TO THE REV. JOHN FLETCHER, M.A.

The Rev. J. Fletcher met with an agreeable surprise on Saturday, the 17th inst., by the receipt of a note from the Churchwardens of Trinity Church, Bradford, requesting his acceptance of a large supply of the good things of this world provided for him by the members of the congregation of that Church and other friends. The articles thus presented consisted of provisions of various kinds, groceries and different articles of clothing for himself and the members of his family, selected apparently with a great degree

of consideration. These together with a large supply of cordwood previously sent, and \$14 enclosed in the Churchwarden's letter, could not have been much short of \$90 or \$100. We subjoin the note sent to Mr. Fletcher with his reply, and hope that it may frequently fall to our lot to chronicle similar acts of kindness on the part of the Laity towards their Clergymen. Such acts of kindness even though they may be small from each contributor amount to a great deal in the aggregate, and while they add very materially to the comfort of the recipient and his family; they tend likewise through the feeling of sympathy which they manifest to draw more closely together the minister and his flock, to dispel the gloom which straitened circumstances naturally engender, and to satisfy the labourer in the Lord's vineyard, that his labour is not altogether in vain in the Lord.

Letter to the Rev. J. Fletcher.

The Churchwardens of Trinity Church, Bradford, feel great pleasure in being the medium of conveying to the Rev. John Fletcher the accompanying articles as a "Christmas and New Year's gift," from several of the congregation and occasional visitors.

Bradford, Dec. 16th, 1859.

REPLY.

Bradford, Dec. 17th, 1859.

MY DEAR SIR,—Will you have the kindness to convey to my friends who have united with you in giving me the very agreeable surprise, which you have been the medium of this day conveying to me my very warm thanks for their kind consideration and regard.

I cannot but feel that such valuable remembrancers as those which I have this day received, are not only calculated to bind more closely the cords of christian love and brotherly union which should always subsist between a pastor and his flock, but are likewise evidences that my feeble efforts to promote the best interests of those who are entrusted to my pastoral supervision, meet with the approbation of those most deeply interested in them.

I trust that this feeling of mutual love may increase yet more and more between us, and our connection here still continue to manifest that we are influenced by the one spirit, and are united by the one hope, the hope of being for ever united in one Father's home in glory.

I am, my dear Sirs,

Your faithful friend and

Affectionate pastor,

JOHN FLETCHER.

John F. Davis, George D. Morton, M.D., Esqrs.,
Churchwardens, Trinity Church, Bradford.

TRINITY COLLEGE, TORONTO.

DECEMBER 6th, 1859.

The Corporation of Trinity College consider that it will be satisfactory to the friends of the College throughout the Province, to be put in possession of a statement of the funds of the Institution; and that it is also due to themselves, who are responsible for the management of those funds, to exhibit the present financial condition of the College.

It appears that the subscriptions made to the College were as follow:

| | |
|--|--------------------|
| Subscriptions to be made in cash (including the principal of £1200 per ann., given by the S. P. G. from the Clergy Reserves) | £43,146 8 2 |
| Subscriptions in land (valued at \$4 per acre, or already sold) | 23,587 0 0 |
| Building Society's Stock | 3,725 0 0 |
| Making a total of | £70,458 8 2 |

Of this sum there has been received:

| | |
|--|--------------|
| In cash | £40,278 19 8 |
| Lands sold | 9,150 0 0 |
| Lands for which deeds have been received | 10,302 0 0 |
| Building Society's Stock | 714 0 0 |

| | |
|-------------------------|--------------|
| Giving a total of | £60,444 19 8 |
|-------------------------|--------------|

This statement shows that there is a balance unpaid of £10,013 8s. 6d., and as the unpaid subscriptions lie altogether within the Province, it may be convenient to present, in a separate table, the original amount of Provincial subscriptions, the amount paid, and the amount remaining due.

It is as follows:

| | |
|--|-------------|
| Subscriptions to be paid in cash | £13,445 8 7 |
| Subscriptions to be paid in land | 14,437 0 0 |
| Building Society's Stock | 3,725 0 0 |

| | |
|--------------------|-------------|
| Amounting to | £31,607 8 7 |
|--------------------|-------------|

| | |
|--|-------------|
| Paid in cash | £10,578 0 1 |
| Lands for which deeds have been received | 10,302 0 0 |
| Building Society's Stock | 714 0 0 |

| | |
|--------------------|-------------|
| Amounting to | £21,594 0 1 |
|--------------------|-------------|

Leaving still due:

| | |
|---|-------------|
| Of cash subscriptions, including promissory notes uncollected | £ 2,867 8 6 |
| Lands, the deeds of which have not been given | 4,185 0 0 |
| Building Society's Stock | 3,011 0 0 |

| | |
|-------------------------|-------------|
| Making a total of | £10,013 8 6 |
|-------------------------|-------------|

It appears that there has been expended:

| | |
|-----------------------------|---------------------|
| On building and lands | £13,261 4 2 |
| Furniture and Museum | 1,893 16 10 |
| Taxes on lands | 743 11 4 |
| | £15,898 12 4 |

If this be deducted from the total sum subscribed, viz., £70,458 8s. 2d., there will be found to remain a balance of

| | |
|---|--|
| £54,559 15 10 | Which is made up of the following items: |
| Moneys invested and subscriptions still due | £43,618 4 10 |
| Lands unsold | 10,302 0 0 |
| Expenses of collection | 448 14 10 |
| Unaccounted for by the late Secretary | 190 16 2 |
| | £54,559 15 10 |

The income and current expenses may be estimated as follows:

| | |
|-------------------------------|-------------------|
| INCOME. | |
| Fees from Students | £1,500 0 0 |
| Interest on investments | 2,201 0 0 |
| Balance | 485 0 0 |
| | £4,186 0 0 |

| | |
|--|-------------------|
| EXPENDITURE. | |
| Salaries of Professors | £1,660 0 0 |
| Salaries of Bursar and Book-keeper | 125 0 0 |
| House expenditure | 1,788 0 0 |
| Taxes on lands | 152 0 0 |
| Insurance | 75 0 0 |
| Incidental expenses | 386 0 0 |
| | £4,186 0 0 |

This statement shows a deficiency of £485, which might be augmented by the amount to which the general funds of the College are chargeable on account of Scholarships, a sum not less than £345 per annum.

In the preceding statement no mention has been made of a sum amounting to upwards of £5,000, given to the College by the trustees of the late Dr. Burnside. This property was given in the form of mortgages, with the interest due thereon for some time previous to their transfer, but the College has not as yet derived any income whatever from this source.

It may be desirable to give a few statistics in evidence of the results which have hitherto been obtained from the College as a place of general education, and of preparation for the sacred ministry.

The number of matriculated students, from the opening of the College in January, 1852, to the close of the last Academical year, (July, 1859,) has been one hundred and thirty-five, of which number the following analysis may be given:

| | |
|--|-----|
| 1851-52. Transferred from Cobourg, 16. Entered originally at the College, 5... | 21 |
| 1852-53. Students in Divinity or in Arts, 15. | |
| In Medicine, 4..... | 19 |
| 1853-54. Divinity and Arts, 14. Medicine, 9 | 23 |
| 1854-55. Do. 16 Do. 2 | 18 |
| 1855-56. Do. 18. Do. 2, Law, 2 | 22 |
| 1856-57. Do. 11. | 11 |
| 1857-58. Do. 10. In Law, 1 | 11 |
| 1858-59. Do. 10. | 19 |
| Total | 135 |

In addition to the matriculated students, a large number of occasional students attended the lectures of the Medical School.

Of students in Arts or Divinity who have received their education at the College, forty-nine have proceeded to the Degree of B.A.; of which number the following analysis may be given:

| | |
|---|----|
| In Holy Orders | 19 |
| Engaged in the study or practice of the Law | 18 |
| Officers in the army | 2 |
| In charge of grammar schools | 2 |
| Student in medicine | 1 |
| Students in Divinity | 6 |
| Dead | 1 |
| Total | 49 |

Thirty-one of the students of the College have received Ordination: twenty-nine in the Diocese of Toronto; one in the Diocese of Fredericton; and one in the Diocese of Huron.

The present number of students is thirty-two: twelve being in the Divinity class, and twenty in the Arts classes.

It is a matter of great regret to the Corporation, that the original basis of study provided by the College, should have been narrowed by the resignation of the Professors of the Faculty of Medicine in 1856. The Corporation strongly feel that, next to a well instructed and zealous clergy, nothing is more to be desired for the welfare of the country at large, than that it should possess a body of christian gentlemen devoted to the arduous duties of the medical profession. They trust that at no distant day they may possess the means required for re-establishing the Faculty upon a satisfactory and permanent footing.

So far as legal studies are concerned, it would appear that a sound classical and mathematical education is indispensable to eminence in this department, and that the interests both of the profession and of the public, are best consulted by inducing young men to avail themselves, at the small expense of one additional year of study,

of the advantages which such an education affords. Scholarships tenable from B.A. during the three years of subsequent legal study, and the institution of special prizes for students of law, might prove wholesome encouragements to the more general adoption of that academical training to which the high character of the English bar is mainly to be attributed.

In conclusion, the Corporation would invite the attention of subscribers and other friends of the College, to the fact, that the payment of the subscriptions still due would, of itself, enable the College to establish a Medical School on a permanent and satisfactory basis.

DIocese OF HURON.

CHURCH SOCIETY DIocese OF HURON.

INGERSOLL, Dec. 16th, 1859.

Rev. Sir,—I have the honor to forward to you a copy of the subjoined resolutions, passed at the last meeting of the Church Society of this Diocese, and to call your special attention to it.

The Bishop has appointed the next collection for the Church Society to be made during the month of January, and the proceeds to be applied to the Widows' and Orphans' Fund.

See article XVII of the constitution of the Church Society.

I remain

Your obedient Servant,

J. WALKER MARSH, M.A.,
Sec. C. S. D. of H.

Moved by the Rev. F. W. SANDIS, D.D., seconded by the Rev. J. G. R. SALTER, M.A.

“Resolved,—That inasmuch as great inconvenience and loss arise from the delay that too often takes place in making the collections for the Church Society and transmitting them to the Secretary, the Clergy are therefore requested to make the collections on some Sunday during the month appointed for each collection, and to see that they are forwarded without delay to the Secretary.”

Resolutions passed at the Quarterly Meeting of the Diocese of Huron, held in London, December 8th, 1859. Sanctioned and approved by the Bishop of the Diocese.

Moved by the Rev. J. G. R. SALTER, M.A., seconded by the Rev. F. W. SANDIS, D.D.—Whereas it frequently happens that persons from various parts of the Diocese, and from other Dioceses, make application for assistance in building churches, parsonages, &c., to the Clergy and Laity of the Church throughout the Diocese, without any recognised authority and proof of facts of the case for which application is made:—

“Resolved, therefore, that the Bishop be respectfully requested to establish as a rule in the Diocese that no Clergyman or layman be permitted to collect money for any Church purpose beyond the bounds of his own Mission, or to proceed to any other Diocese for the same purpose without the sanction and approval of the Bishop given as a heading to his subscription list; and that it be the duty of such collector to communicate with each Clergyman before he makes a collection in his parish; and that on his return from his collection tour, every person collecting shall present his subscription list to the Bishop, and account for all moneys received. And, further, that no person from any other Diocese shall make collections within this Diocese, without first obtaining the sanction of its Bishop, under his hand and seal.

Moved by Rev. J. G. R. SALTER, M.A., seconded by Rev. E. L. ELLWOOD, A.M.—Resolved, that the Secretary be directed to have the foregoing resolution printed, and to forward one copy to each Clergyman in this Diocese, and to the Secretary of each Church Society in the various Dioceses of British North America.

Presentation to the Reverend JOHN WILSON, Incumbent of Grafton and Colborne

A few days since, the Churchwardens of the united parishes of Grafton and Colborne visited their Pastor, at his residence, in order to present him with a handsome covered carriage, of the value of \$145, on behalf of both congregations.

This valuable testimonial, which was the joint contribution of both parishes, was commenced and zealously carried out by a few ladies of the congregations, who collected the funds necessary for that purpose; and the very generous manner in which their appeals were responded to, and the quiet, unobtrusive way in which the entire undertaking was promoted and completed, reflects the highest credit upon all parties concerned.

Such tokens of kindness and good-will are peculiarly valuable to the Clergy, and serve to strengthen the bonds which unite Pastor and people. And we trust that such examples will not be lost upon other congregations, who may do much to lighten the labours of their ministers and to cheer them amidst their arduous duties, by marks of their generosity and thoughtful kindness.

The Incumbent of Grafton and Colborne begs to record his very grateful sense of the favour conferred upon him; and returns his sincere thanks to his kind friends and parishioners for their CHRISTMAS GIFT; and humbly prays that the choicest blessings of heaven may be poured down upon them that they may experience in this, and every other work of charity which they exercise, the assurance of the Lord Jesus, that “it is more blessed to give, than to receive.”

RESOLUTION PASSED AT THE DECEMBER QUARTERLY MEETING OF THE CHURCH SOCIETY.

Moved by Rev. A. TOWNLEY, D.D., seconded by Rev. St. GEORGE CAULFIELD, A.B., and Resolved,—That the Lord Bishop be respectfully requested to appoint a Committee to arrange for holding meetings of the Church Society in the several parishes of the Diocese; the travelling expenses of the Deputations, sent by the Bishop to attend these meetings, shall be paid from the funds of the Society.”

Meetings arranged by the Committee and approved of by the Bishop.

| | | | |
|--------------|---------|------------|------------|
| Delaware, | 7 p.m. | Monday, | January, 9 |
| Wardsville, | 7 " | Tuesday, | " 10. |
| Florence, | 7 " | Wednesday, | " 11 |
| Dawn Mills, | 11 a.m. | Thursday, | " 12 |
| Morpeth, | 7 p.m. | Friday, | " 13 |
| Blenheim, | 3 " | Saturday, | " 14 |
| Chatham, | 7 " | Monday, | " 16. |
| Windsor, | 3 " | Tuesday, | " 17. |
| Sandwich, | 7 " | " | " " |
| Amherstburg, | 7 " | Wednesday, | " 18. |
| Colchester, | 7 " | Thursday, | " 19. |
| Kingsville, | 11 a.m. | Friday, | " 20. |
| Mersca, | 7 p.m. | " | " " |
| January. | | | |
| Strathroy, | 7 " | Monday, | " 9. |
| Katesville, | 11 a.m. | Tuesday, | " 10. |
| Metcalfe, | 7 p.m. | " | " " |
| Adelaide, | 11 a.m. | Wednesday, | " 11. |

| | | | | |
|--|---------|-----------|-------------------------|-----|
| Warwick, | 7 p.m. | " | " | " |
| Wisbeach, | 11 a.m. | Thursday, | " | 12. |
| Brooke, | 7 p.m. | " | " | " |
| 13th, 14th, and 16th,—Sarnia, Plympton, and Moore. | | | | |
| Ingersoll, | | | Time not yet appointed. | |
| Beachville, | | | | |
| Huntingford, | | | | |
| Woodstock, | 7 p.m. | Monday, | January | 30. |
| Eastwood, | 11 a.m. | Tuesday, | " | 31. |
| Princeton, | 7 p.m. | " | " | " |
| St. Mary's, | 7 | Monday, | " | 30. |
| Stratford, | 7 | Tuesday, | " | 31. |

February

| | | | | |
|---------------|---------|------------|----------|-----|
| Weir's, | 2 | Wednesday, | February | 1. |
| Burford, | 7 | " | " | 1. |
| St. George's, | 2 | Thursday, | " | 2. |
| Paris, | 7 | " | " | 2. |
| Cainville, | 3 | Friday, | " | 3. |
| Onondaga, | 7 | " | " | 3. |
| St. Pleasant, | 11 a.m. | Saturday, | " | 4. |
| Brantford, | 7 p.m. | Monday, | " | 6. |
| Tuscarora, | | | | |
| Dereham, | 7 | Monday, | " | 6. |
| Otterville, | 11 a.m. | Tuesday, | " | 7. |
| Fred'sburg, | 7 p.m. | " | " | 7. |
| Simcoe, | 7 | Wednesday, | " | 8. |
| Vittoria, | 2 | Thursday, | " | 9. |
| Port Dover, | 7 | " | " | 9. |
| Walsingham, | 7 | Friday, | " | 10. |
| Port Burwell, | 3 | Monday, | " | 13. |
| Vienna, | 7 | " | " | " |
| Tilsonburg, | 7 | Tuesday, | " | 14. |
| Aylmer, | 11 a.m. | Wednesday, | " | 15. |
| St. Thomas, | 7 p.m. | " | " | " |
| Tyrone, | 7 | Thursday, | " | 16. |
| Port Stanley, | 7 | Friday, | " | 17. |
| February. | | | | |
| Mitchell, | 7 | Wednesday, | " | 1. |
| Berlin, | 7 | Thursday, | " | 2. |
| Crosshill, | 7 | Friday, | " | 3. |

A Deputation appointed by the Bishop will attend each Parochial Meeting.

The Clergy are requested to make all the necessary arrangements for holding the meetings on the days named; and also to assist at the meetings in their own neighbourhood, and kindly to forward the Deputations from place to place, so as to spare the funds of the Society as much as possible.

J. WALKER MARSH, M.A.,

Secretary Ch. So., D. of Huron.

Ingersoll, Dec. 23, 1859.

Foreign Ecclesiastical Intelligence.

THE MISSION AT EDEYENKOODY,
TINNEVELLY.

(Continued from p. 174.)

[Though the extracts given relate to missionary work among the heathen, we think that the Church in Canada may in its endeavours "to lengthen its cords and extend its stakes," find many profitable suggestions.]

I turn now to the congregations.

There are at present 38 villages or hamlets in the district in which native christians reside, in 32 of which there are congregations—many of them, it is true, almost too small to be dignified by that name. The number of souls on the Church lists is at present 2,611. Much labour has been expended during the year on the systematic oversight and instruction of the various

congregations. I may mention here, two arrangements which I have made, and which will, I trust, have a good effect.

The first is, that I have induced the members of all the village congregations within two miles and a half of Edeyenkoody—five in number—besides the christian inhabitants of several petty hamlets, to come to Edeyenkoody Church every Sunday forenoon service—(litany, pre-communion, sermon, and offertory,)—and the members of all the congregations to the east of the Nallar river, that is within six miles, to come to Edeyenkoody for Divine Service once a month, when the communion is administered. This has always been done by communicants, and now I am trying how the plan will succeed with the non-communicants also. I hope in this way to increase the amount of my direct personal influence over the minds of the inhabitants of the out-villages, and to provide them periodically with spiritual food of a better order than they are likely to obtain from the native teachers. It will also render it unnecessary for me to be absent so frequently from Edeyenkoody, the principal village in the district, on Sundays. For the present the plan works well; the real trial, however, will commence in a few months, when the hot season, the land wind season, and the ceaselessly hard working palmyra season, three difficulties in one, will all set in together.

The other arrangement I have made is intended to facilitate the formation of regular native pastorates. I have placed the three most efficient native catechists I have in three circles of villages, each containing three or four congregations, which are so situated as to render it probable that they may become in time distinct pastoral churches. There are schoolmasters in several of the villages in each circle, by whom the children are instructed during the day, and the parents, together with their children, assembled every morning and evening for prayer. The duty of the catechist is to spend an entire day every week in each of the villages in his circle, which he is to devote partly to the spiritual benefit of the existing congregation, but chiefly to the work of gathering in the heathen. He is also, except on the day when all the people come to Edeyenkoody, to have service and a sermon in three of his villages in succession. I hope by this arrangement to connect the people of adjacent villages and hamlets somewhat more closely together, and thereby to diminish, if not to get rid of, the necessity of employing so many inferior men as teachers of christianity. I also hope to give the people in this way a taste for good sermons and intelligent ministrations. In England we should of course employ ordained ministers to do the work which is entrusted to these catechists. There are obstacles to acting on this plan in India at present. It would be three times more expensive, and I question whether in general as much real work would be done. Many of our native catechists are intellectually well qualified for ordination. What they want is character. Where we see the requisite steadiness and consistency of christian character, we shall be only too happy to recommend them for ordination. In the meantime we employ them in a probationary, retractible order of the ministry, which all churches and all societies labouring amongst orientals have found the necessity of instituting. There are persons who hold that the Church has no power to make any such arrangement. I believe, however, that in every age and every country the Church has the power to make whatever arrangements and to institute whatever ministries are found to be necessary for enabling her to get her work done.

With respect to the condition of the various congregations in the district, I am happy to be

able to speak hopefully of the greater number. In every congregation, indeed, there is much room for improvement as regards enlightenment, freedom from cast prejudice, zeal for christianity, christian morals, and piety. Even amongst those of whom I can speak hopefully, some are in a much more hopeful condition than others. In at least eight villages and hamlets, however, out of 38, I see no signs or prospect of improvement.

It is not for me to shut the door of hope against them, and so long as they will listen to me I will teach them the good ways of the Lord, and entreat them to walk therein, but the total failure of all that has been done for them hitherto reduces my hopes to a very low figure.

With these exceptions, I feel gratified with the progress the congregations have made during the year; and the amount which has been collected during the year for religious and charitable purposes, 511 rupees, encourages me to take a cheerful view of our prospects. The congregation of Edeyenkoody itself is not only the largest, but in every respect the best in the district, and the accuracy of this estimate is proved by the prosperity of the Bible classes and the Adult Sunday School. On the last Sunday on which I stayed at home, the Adult Sunday School assembled, as usual, at eight o'clock, after morning prayer. I found the number of adults present to be 226, out of a population of 605, or including a neighbouring hamlet, 666, a considerable proportion of whom are petty traders, frequently absent on business, and 191 of whom are children attending our day schools. The number of persons present who were able to read was 80, who constitute the four superior classes of the Bible classes, all of whom, with the exception of three men, learned to read in my own time. Those who were unable to read, and who still form the majority, were instructed in an elementary catechism of Scripture facts and doctrines. They constituted eleven classes, and the whole of the classes were instructed by fifteen voluntary teachers, under Mrs. Caldwell's superintendence.

I felt a sight like this to be a great refreshment and encouragement. It made many remaining imperfections retire into the background. I only wished that I could see as much order and discipline, and as many reasons for thankfulness and hope, in the smaller congregations.

Generally, indeed, I notice that the peacefulness, order, and progress of the various congregations bear a perceptible proportion to their size. I am led by this, as well as by other considerations, to regard endeavours to increase the congregations by gathering in of the surrounding heathens as the one sovereign remedy for the evils under which they labour. There are no 'Christian villages' in the district in the sense which is common in India, that is, villages which have been founded and are owned by the mission, and in which none but christians are allowed to live. The great majority of the inhabitants of the village of Edeyenkoody are christians, and the whole of the inhabitants of two other villages; generally speaking, however, the villages in which our people live may be described as heathen villages, heathens constituting the majority of the population, and the property being chiefly in the hands of heathens. So long, then, as this continues to be the case—so long as the spectacles, superstitions, and vices of heathenism prevail, or even survive, in the neighbourhood, so long, at least, as the majority of the population, including every family of any wealth or influence, are heathens, so long will the moral atmosphere of the neighbourhood be vitiated, and the ideas and feelings of the christians themselves be liable to become heathens. The most effectual remedy for all this is not, as it appears to me, to keep

grumbling at the native christians, but to stir them up to endeavour to get heathenism, if possible, out of the way; and it is a peculiar excellence of this remedy, that the medicine does good to the dispenser as well as to the receiver. Whenever, therefore, I am informed by the native teacher, or the head men of a village, of the existence in a congregation of carelessness, quarrelsomeness, conformity with heathen customs, or any similar evils, I answer by endeavouring to set them all a-working to bring over their heathen neighbours to christianity. If they can only be induced to exert themselves for the good of their neighbours, particularly if in doing so they obtain some little success, most of the evils that are complained of get rectified of themselves. I constantly tell them, and am able to prove to them by many local illustrations, that so long as accessions from heathenism go on, waverers stand firm, and that as soon as accessions cease, disorder commences and waverers begin to drop away. Nothing does a congregation so much good as the infusion of a little new blood, and as the meaning of new blood being infused is that new minds and hearts have been brought under the influence of the truth, we have a double reason for recommending this remedy.

I have now to give some account of the inroads upon heathenism which we have been endeavouring to make during the year.

I find that the accessions amount to 313 souls. From this number, however, I must deduct losses from emigration and other causes, including the falling away of a remote little hamlet, comprising 19 souls, which had been received a few months before I arrived, on probation.

These losses amount to 78 in all, so that the total clear increase during the year is reduced to 235. The number of souls actually added to the christian community is always an unsafe criterion of the amount of labour that has been expended, and of good that has been done. In the instances before us this is particularly evident, for though the total number of accessions from heathenism is but small, the number of villages in which they have taken place is no less than 21, each of which has had its own history of labours and plans, anxieties and hopes.

I stated in a previous communication that a native Society for the Propagation of Gospel was established in August last, for the especial purpose of spreading the Gospel in the western part of the district. About the time when the Society was established, and the minds of the people were full of this new idea, we began to receive accessions from heathenism in the eastern part of the district, in various villages in which congregations had already been established.

There cannot be any doubt that the progress that has been made even in the eastern villages is partly owing to the establishment of this Society.

It appears to be owing also in a considerable degree to the prominence which I have given to this department of work in all my intercourse with the catechists and schoolmasters, and especially at their weekly meeting. On these occasions I ask each person in succession to state what he has done during the week for the conversion of the heathens around him, especially of the heathens in the village in which he is located, what books or tracts he has given them or read to them, and what appears to be the result. I have occasionally to suggest to them more accurate or safer answers to heathen objections than those which they had made use of, and to give them information about matters in which they are found to be deficient. Occasionally also I propose to them questions pertaining to the controversy with Hinduism, to which they are to

bring me written answers the following week. We always close this part of the business of the day, before proceeding to any thing else, with special prayer for the conversion of the heathen, and the establishment of the Kingdom of God. In consequence of all this, most of the native teachers and schoolmasters are now evidently taking a more lively interest in the propagation of the Gospel, and are learning to engage in this work in a manner more likely to do good. They are naturally fonder of ridicule than of serious argument, fonder of attacking the characters of the Hindoo gods, which are certainly very tempting objects of attack, than of bringing the claims of truth and duty to bear upon the consciences of their hearers. Like all Hindoos they make much use of illustrations, and sometimes turn off the edge of an opponent's illustration with admirable readiness and skill. Some time ago a heathen said to one of our catechists, 'Here is your Padre sending out people in every direction to invite us to come to him, but nobody comes, whereas Subrahmanya* sits quietly in his temple at Trichendoor, and all the country flocks to his festival!' 'Yes,' said the catechist, 'if a man wants to sell milk, he has to put a pot of milk on his head, and go about crying 'milk!' 'milk!' all through the village, but if he sets up a toddy shop, all the riff-raff of the neighbourhood will flock to him without invitation.'

In my own periodical visits to each of the villages the in district, I have made it my principal object to seek out, converse with, and gather in the heathen, and this also has not been without effect. As I have already explained, the villages under my care are to be regarded, not as christian villages containing still a few stray heathens, but as heathen villages with small communities of christians. A day spent in one of those villages furnishes me, therefore, with many excellent opportunities of speaking to heathens. Many of them come about me of their own accord; others will come when I send for them, during the heat of the day, or may be seen in places of public discourse in the cool of the evening.

In this respect, at least, the assertion of the heathen mentioned above that 'nobody comes' is not correct. The only exception is that when some persons whom I have frequently spoken to without effect are invited to come and see me again, they will say, 'No, we cannot go; we have promised him so often to become christians without keeping our promise, that we must now keep out of the way.' This has taught me the expediency of allowing people sometimes to leave me without being brought to a point, and of being content with producing a vaguely favourable impression, in the hope of getting an opportunity of renewing the conversation at some future time.

Part of my time when I visit a village is spent in conducting Divine Service with the christians, examining their lessons, and inquiring into their conduct. A still larger portion of time is spent in conversations with the heathen, and this part of my work is an unfailling source of interest and pleasure. We are appointed to be 'fishers of men,' and never do I feel happier than when going out into the village for a few days fishing. My fishing in these parts is not at present on a large scale. It has not been my lot to fish with a drag net, and to catch a net full of great fishes—'an hundred and fifty and three'—in a single cast. I have been obliged to content myself with angling for isolated fish in quiet corners of the lake. What varied interest and excitement there is in the spiritual fishing!—were it not that I fear to make a sacred comparison walk on all fours, I could tell how often I am tantalized with 'nibbles,' how

excited I feel when I get a 'bite,' how I exult when a fish is safely landed, and how sometimes when an innocent perch is quietly nibbling at my bait, a great old pike, the persecutor of his neighbourhood, makes a rush at him and swallows him up. Though my fishing is on a small scale, the proportion of the fish I catch that seem fit only to be cast away is as large, I fear, as if I caught thousands at a time. I rarely indeed cast any away, for the proper time for doing so is yet to come, but I notice now and again, on scrutinizing what I have caught, certain unwholesome-looking fish, or slippery, slimy creatures, half fish, half snake, which are not likely to fare well when the angels sit down on the eternal shore and separate the good from the bad. Not unfrequently, indeed, fish of that sort do not wait to be rejected, but find their own way into the water as fast as they come out of it.

In one case this year, and that too in a village where some very promising converts have joined us, a set of people came over from faction rather than faith, remained with us only about a couple of months, and then relapsed into heathenism. I felt very doubtful from the first of the propriety of having any thing to do with them, but I allowed them to join the congregation probationally, in the hope that some well-disposed persons might be discovered amongst them in time. Before long they wanted to seize and pull down the principal heathen temple of the village, though the majority of the inhabitants were still heathens, then they wanted to prevent their heathen neighbours from performing their usual monthly sacrifices; and lastly, when they found that I would not yield to any of their views, they petitioned the authorities to drive a street through their enemies' houses. I had hard work to keep the peace between them and their neighbours, and to prevent the heathens from making reprisals, for they were twice irritated into making a combination to prohibit christians from buying or selling. At length, however, after complaining that I loved heathens better than christians, the majority of these unpromising converts went back in disgust. In cases like this, or more or less resembling this, a few of which occur now and then, I am sorry to say that even the better sort of native christians and native catechists rarely seem to approve of impartial justice. Honesty and justice are admitted to be the best policy in general, but there are exceptional cases, and it always seems to be an exceptional case when the interests of the family, the caste, or the Church are supposed to be involved. The peaceful policy I endeavour to pursue seems to the people tame and spiritless at the time, but after all excitement is over it generally commends itself to their better judgment.

The best vindication of the propriety of it is the peace which the district enjoys, and the peaceful progress which the Gospel makes.

It is a peculiarly hopeful feature of the accessions from heathenism which have taken place during the year, that a considerable proportion of the converts have been induced to take this step, not by that mixture of motives which is so commonly observed in these parts, but by a conviction of the truth of christianity wrought in them by reading of the Scriptures and other christian books, or by conversations with christians.

In the village of Poothirupoolvi a respectably connected young man, called Sudalai-maden, was recently induced to join the congregation by the reading of christian books. His parents and other relatives still remain in heathenism, and are strongly opposed to the step he has taken. He has shown the strength of his convictions and his freedom from secular motives by daring to stand alone.

* The principal deity worshipped in Tinnervelly.

These nations, if they now deserve that name, are

Still more recently his example has been followed by another young man belonging to the same village, called Auromoga-perumal, who has also been induced to join the congregation by religious motives alone, and who, though not equally intelligent, seems to be equally sincere.

In Pothoor, a large heathen village, with a small straggling congregation, there have been several pleasing instances of conversion. A young man, called Brahma-mootoo, who had long been a diligent reader of heathen books, had a christian acquaintance of the name Christadian, a member of the congregation of Kōdāvil, and a convert of only a few years standing. About the beginning of the year, Christadian lent his heathen friend a copy of the Tamil New Testament, and the seed thus sown bore fruit in September, when Brahma-mootoo abandoned heathenism, and placed himself under christian instruction. It may be interesting to mention that Christadian was one of the speakers at the meeting of the native Society for the Propagation of the Gospel, of which I gave an account some months ago.

None of Brahma-mootoo's relations followed his example. He had some hopes of gaining over his younger brother, but those hopes were not realized, and a few weeks ago the brother unhappily died of cholera.

Though his brother would not be guided by his advice, another young man belonging to the same village, Narayana-perumal by name, was induced by his persuasions and example to join the congregation. Narayana-perumal, like Brahma-mootoo, came alone, but I have just heard that he has not been left alone. He set about reading portions of the Scriptures and other christian books to his relations, and a week ago he was joined by his father, mother, and three brothers. It is an illustration of the extraordinary way in which good and evil are mixed up together in this world, that it was in this very village of Pothoor that the factious movement which I have mentioned above took place.

(To be Continued)

CHRONOLOGY.

Dr. Morton, in drawing his conclusions, says, "I am more confident than ever, that Northern Africa was peopled by an indigenous and aboriginal people, who were dispossessed by Asiatic tribes. These Aborigines could not have been Negroes. Were they Berabrah, or some better race, more nearly allied to the Arabian race? There is no proof in, however, which we would like to have answered by Dr. Morton's followers. What could have been the object of the supposed centres of creation for man, if, as we find, intermixture has so utterly confounded them, that naturalists have been forced to dwindle down the numbers of supposed centres to three. In the districts of Asia and Africa are diverse families, are there so many primordial points, and are they in Asia and Africa, antiotho-etic protoplasm for each region of country? We may find satisfactory evidence from Dr. Morton's *Crania Americana*, that such is not the case, for he over and over again directs attention to the changes which have repeatedly resulted from the meeting and intermingling of two diverse families; as well as to changes which have resulted from other external causes, and there is one remark of his exceedingly worthy the notice of the writers on types of mankind. In speaking of "The Nelicotic Family," he says, "The valley of the Nile, a narrow strip of land six hundred miles long, and but ten broad—the *Nilotica tellus* of the ancients—presents, at the present time, at least two cognate nations, which though dwindled and degenerate, appear to constitute a family distinct from the rest of mankind.

the Egyptians and Nubians. The modern Egyptians are composed of two classes, or castes,—the Copts and Fellahs. The Copts are supposed by Niebuhr, Denon and others, to be the descendants of the ancient Egyptians; and it has often been observed, that a strong resemblance may be traced between the Coptic visage, and that presented in the ancient mummies, paintings and statues, but it is in vain that we look for absolute identity in a country that has groaned in bondage for two thousand years. The Persians, Greeks, Romans, Arabians, and Turks, have successively held dominion in this ill-fated valley, and subjected it in turn to every species of oppression. The Copts, therefore, can be at most but the degenerate remains, both physically and intellectually, of that mighty people who have claimed the admiration of all others." Again, in speaking of the Caucasian family, his observations are conclusive as to the effects produced by intermixture, and by the external circumstances of the people. The Persians since the seventh century of our era, have been successively invaded and conquered by the Saracens, Mongols, and Tartars, whose amalgamation with the native inhabitants has produced, especially in the large towns, a very mixed population. It is chiefly among the mountain tribes that the indigeous Persian is found, "as it is a long time since the intermixture of Georgian and Circassian blood commenced, the women of Persia have also become much more beautiful. Again, "During the period of Roman greatness, the colonies of Greece and Rome extended themselves widely into Spain, where they blended with the primitive Celtibereans or Basques, and the Phœnicians. The later invasions of the Vandals and the Saracens have added their diversities to the physical and moral character of the spaniard." Of the Eugeans he adds: "The difference between the Eugeans and other Americans is no doubt attributable to the effects of climate and locality, which tend in this instance to depress and brutalize the mind, and to impair the physical man." Now in all Dr. Morton's writings, we cannot fail to be struck by one very singular fact, which tends strongly to upset his theory of protoplasm, at diverse centres, and that is the singular degradation which results to any one family from isolation, and the rapid improvement which results from free intercourse, the improvement sometimes effecting the body alone, sometimes body and mind. It is also very remarkable that in this history of the human family, we find two streams, as it were, constantly intersecting each other, the one a highly purified and motile one, the other sluggish and withal filthy, over and anon festering and upcaving its scum, bursting its natural boundaries, and taking possession of vast unoccupied tracts, there to be, until drained off by some aggressive hand. That some portion of the human family has always been in possession of the highest excellencies of mind and physical form, is evident on the pages of history, so that we no where come upon a nation, no, not even in the case of Egypt, which has been raised from a state of barbarism, without the elevating influences being brought upon it by the intrusion of intelligent invaders. At the present day, we talk of our ancestors in Britain, but who were they, the first occupiers of the soil? or are not the Britons now descendants of very mixed and intrusive families? That the changes which are witnessed in the external man, have been effected within a period of 8,000 years there is strong corroborative testimony, tracing back through the pages of Egyptian and Hebrew history even to the days of Noah, leaving no room to doubt that the Sacred Record is true, and man's history accurately told. Of all the copies of Scripture, the Septuagint in point of chronology appears most correct.

That M. Seyffarth has correctly stated the superiority of the Septuagint in point of correctness, we believe will be admitted. Garrett's criticism contains the following on this head. "Another exception against the Hebrew copies which does not lie against the LXX, is that the Heb. copies as well as the Samaritan and Greek, making Shem to live after the birth of his son, 500 years,—and his son Arphaxad, and many of the rest, above 406 years after the birth of their children: and yet, contrary to Samaritan and Greek, making the duration from the flood to Abraham so short, as consequently to make Shem, and many of those first patriarchs, to have been living, not only at the time of the Tower of Babel, not only at the birth of Abraham, but even to have outlived Abraham. But if this were so, it is a wonder there is no mention of Shem or the others, in all the history of Abraham, but only of his father Terah. The Greek has neither of these difficulties, because that translation making the time of Abraham 1000 years, allows time for peopling the world, as well as for the deaths of Shem, and of those ancient patriarchs before Abraham was born. Let it not be forgotten, that, according to many ancient writers, the Jews, to bring back the birth of Jesus from the 6th Chiljad to the 4th from about the year 5,500, to 3,700, in order to prove that, at the birth of Jesus, the time for the Messiah was not then come," and on this Seyffarth says: "It is clear that the Greeks and Romans know that the sixth millenium, ending about 130 A. C., had begun about 800 B. C.; the fifth about 1,800 B. C.; the fourth about 2,800 B. C.; the third about 3,800 B. C.; the second about 4,800 B. C., and the first, beginning with the creation, about 5,800 B. C. But as they commonly assigned the first and second ages to Saturn, their fifth age of the world, began about 800 B. C. and so on. The same six thousand years, between the Creation and the Lord Jesus were known to the Egyptians. For they reckoned 30,000 lunar months, 2424 solar years, from the creation to the deluge; thence to Menes, in the time of Peleg, 666 years, and from Menes, who reigned after 2781 B. C., down to Augustus 2750 years, together 6530 years. We have also the testimony of the Phœnicians, that the Deluge was in the thirty second year of Saturn's reign, which corresponds with the year 2424 after creation. The same year is given by the Chinese.

What may have been the date which the Egyptians assigned to the creation and the deluge? The day of the creation was, according to their traditions, the day of the vernal equinox, as Philo and the Church Fathers testify. The said planetary constellation of the commencement of the first age of the world, also preserved by the Egyptians, refers us, as we have already shewn, to the same day, the vernal equinox of the year 5871 B. C. Furthermore, they placed the creation in the year in which Sirius, the dog-star, rose together with the sun, on the day of the vernal equinox, as we are informed by Porphyry, by Eneas Gazæus and others. And this again could take place only in the year 5871 B. C. Lastly, we find it stated by the Alexandrian astronomer Theon, that in the year 27 B. C., the sixteenth of the reign of Augustus, on the 29th of August (the first of the month Thoth) a new calicular period (the fifth since the creation, comprising 1461 years) had commenced; by which 5871 B. C. is again confirmed as the year of the creation. In short, the Egyptians, like all the other nations of antiquity, have assigned 5871 B. C. as the year of the creation. The history of the deluge they represented by the myth concerning the death of Osiris, which occurred on the same day,—the 17th of the month Athyr, on which the flood began, according to the sacred Scriptures.

But how does this agree with Methono and the

Vetus Chronicon, which reckon 30,000 years from the beginning of time to Typhon, the murderer of his brother Osiris (i. e. to the flood; for Typhon signifies also the sea, as Osiris the mainland); and, farther, 3984 years from thence to Menes, and besides 217 additional years? We are informed by Censorinus, Horapollon and others, that the Egyptian word *abot, habot*, (complexus) signified not only a year, but also a month, and also a season of two months. Consequently Manetho and the author of the Vetus Chronicon were authorized to calculate times according to such shorter years, without contradicting the other historical traditions of their nation. Now we know, moreover, that Manetho's history of Egypt was called the book of the Sothis, that is to say, the book of the great canicular period of 36,525 years. This number was obtained by the multiplication of the smaller Sothis of 1461 years with the Apis-period of twenty-five years, and proximately coincided, as we have seen, with the great world-period of 80,000 years. Now since Manetho was very well acquainted with the very year of the creation, 5871 B. C., which was recorded in the planetary constellations concerning the commencements of the three first ages of the world, he must have taken shorter years as the basis of those periods, of 30,000 and 3984 years, in order to include in his great Sothis of 36,525 years the entire history of Egypt down to his time. In short, for the purpose of establishing a history of 36,525 years, called Sothis, Manetho turned solar years into months by multiplication, as we find it also among the ancient Chaldeans, Hindoos, Chinese, and others. He therefore regarded those 30,000 years of his from the creation to the flood as so many lunar months, (abot) and consequently reckoned only 2424 solar years for the period in question. Moreover the 3984 years, (Hora) from the deluge to Menes, of which each expressed a season of two months, give but 604 solar years; and Manetho's third period of 217 years, rather comprises the days from Menes' departure from Babylonia to his arrival in Egypt.

Hence there is nothing at all irreconcilable between Manetho's Sothis and the other traditions of his people. All know that, according to the above-mentioned planetary configurations, the creation had taken place on the 10th of May, 5871 B. C., and the arrival of Menes on the 10th of July, 2871 B. C. Between the two epochs 3089 years intervene, and precisely this number we have in Manetho's periods of 30,000 months and 3984 Hora, with 217 days. In fine, as Manetho reckons from the creation down to Typhon (the deluge) 2424 solar years, the Egyptians placed the flood 2424 years subsequent to 5871 B. C., and therefore in the year 3447 B. C., to which year, as has already been said, the planetary configuration in the alphabet refers.

The whole history of Egypt is now determined, even to minute dates of years and days, by means of the many planetary configurations mentioned above, as having occurred at the birth of the Pharaohs, at the commencement of the said four ages of the world, and at the beginning of the reign of Menes, the first Egyptian king; by means of the transits of Mercury connected with the reign of certain monarchs, and lastly by means of the Phoenix-periods, and Apis-periods, concerning which we have already spoken. On the basis of these mathematical truths, we, in the first place, find the commencement of the reign of Thutmoses, the first king of the XVIII. Dynasty, during whose government the Hebrews emigrated, to have been in the year 1904 B. C. On the 7th April of the same year, there was a renewal of the Phoenix-period of six hundred and fifty-one years, which is said to have taken place in the reign of this very Thutmoses, or Amos I. and in

the sixth year of the emperor Claudius. The arrival of the Shepherd-kings (Hyksos,) i. e. the Hebrews, as Josephus testifies, is ascertained with equal certainty. Even Manetho states, that these Hyksos became the builders of Jerusalem, subsequently to their expulsion from Egypt; and, according to Africanus' copy of Manetho, they ruled contemporaneously with the Diospolite-kings of the XVIIIth Dynasty, that is to say, in their land of Goshen. The Hebrews, therefore, arrived in Egypt, according to Manetho, in the 700th year of the canicular period, (2782 B. C.) consequently in 2082 B. C. The precise time of Sesostris the Great, of the XIIth dynasty, is determined by the circumstance that during his reign, and on the 6th of April, 2,655 B. C. those Phoenix periods of six hundred and fifty-one years commenced, which were subsequently renewed in 1904 B. C. under Amos I., and in 50 B. C. under Claudius. The first year of Menes, name'y the 2781 B. C., is determined by sixteen astronomical inscriptions, and by the very fact, that the Vetus Chronicon, an old historical work of the Egyptians, places Menes in the first year of the canicular period, that is also in 2781 B. C. Thus it is evident, that between Menes and the XVIIIth dynasty, several dynasties must have ruled simultaneously in upper and lower Egypt, which was early divided into twelve provinces, or Nomi. The question now is, which of these Manethonian dynasties were contemporaneous? Eratosthenes has left us a translation of a list of the Pharaohs from Menes to the end of the XVIIIth dynasty, (1046 B. C.,) together with a statement of the years of the respective reigns of these kings; and from these it is manifest, not only that Menes did not come from Babylonia into Egypt until the afore-mentioned year 2781 B. C., but also that among the earlier dynasties enumerated by Manetho, the 1st, XIIth, XVIth, XVIIth and XVIIIth only were successive, and that the intervening ones were contemporaneous with them.

As the collections for the General Purpose Fund of the Church Society are about to be taken up, we would recommend a careful perusal of the following extract from the

PROCEEDINGS OF THE BOARD OF MISSIONS OF THE CHURCH OF THE U. S.

In the communications received by the Committee, in response to an invitation of the Chairman, in the *Spirit of Missions*, and which have come from both clergy and laity, the subject of *Lay co-operation in the work of Domestic Missions* has been presented and discussed. That our laity generally are too little engaged in the active work of the Church, has long been mourned over as one of the greatest evils to which we are liable. Without at all infringing upon the peculiar prerogatives of the sacred office, the laity have it in their power to do much good as labourers in the Missionary work. As is remarked in one of the communications referred to, "What the pioneer in our new regions is to civilization, the laity should be to the Ministry. They may clear away the timber and rubbish, break up the land, and remove the causes of that prevailing deadly miasma so fatal to health and progress. They can combat with, and soften prejudice, where the Ministry cannot even enjoy the privilege of a hearing; and even where the ministry may be heard, the layman oftentimes occupies a position to exert a scarcely less powerful influence for good." In the new and destitute portions of the country, the laity should be active and zealous in the organization of Sunday Schools, and Catechetical and Bible classes, under proper advice and

direction, they should perform the service of the Church, gathering together their friends and neighbours, for the worship of God, and thus laying the foundation of future parishes, and doing a work that shall be felt through distant years and generations. Exemplary laymen may be found in all parts of our great Missionary field, who are fully qualified for such duties, and it is to be earnestly hoped that, in time to come, they will more generally act as co-workers in Missionary operations. The Committee have no matured and definite plan to propose, by which the co-operation of the laity in this work may be more effectually secured: but in considering the important question intrusted to them, they have regarded the subject now referred to as worthy of the especial notice and action of the Board. Many of our scattered people, who otherwise would be well nigh, if not entirely, lost to the Church, would, by the plan now suggested, be kept within our fold, and the laity, acting thus as the pioneers of the Ministry, would not only promote the extension and increase of the Church, but would also be making use of one of the surest means to secure their own personal progress in all virtue and godliness of living.

The Committee deem it within their province to allude to the absence of all systematic provision for aid in the erection of churches at Missionary Stations, as one of the chief hindrances to the Domestic Missionary work. This subject is one of great importance, and it is a matter of surprise and regret that it has not as yet received, among us, the attention that it deserves. Some of the principal denominations of our country have adopted systematic arrangements by which feeble congregations are assisted in providing for themselves places of public worship; and the result thus far has proved the great utility of such a provision. A church is surely one of the very first things needed by a worshipping congregation; and oftentimes the work of our Missionaries almost fails of success for want of a fitting place where the people may assemble and meet together. And yet our Missionary parishes are ordinarily unable to erect churches, without some foreign assistance. To secure this assistance, the general practice has been to send the Missionary on a tour of solicitation; and, in the absence of any regular provision for such objects, this has seemed to be the only plan that was available. But it is evident that the whole Church now regards this practice with little favour, and that it is destined to meet with more and more discouragement year by year. The true policy is for Missionary parishes to be content, in their feebleness, with simple and cheap churches, and to improve or supersede them, as the congregations grow in strength and ability. But as, in many instances, some aid is indispensable, it is desirable that some plan should be devised by which the end in view may be accomplished, without a resort to the objectionable practice to which reference has been made. A voluntary society was organized a few years since, for the purpose of raising funds to procure sites for churches and parsonage in our new states and territories, and much good has doubtless resulted from its operations. But funds for churches are more needed than funds for sites. In most of our new towns and villages, sites may be secured as donations, or for a merely nominal consideration. The Committee would venture to suggest that this subject calls for prompt and general action on the part of the Church. The Board itself cannot divert its funds for the purpose in question: but it may feel disposed to express its sense of the importance of the same. and, in due time, some means may be devised by which one great hindrance to the Domestic Missionary work

originated within the last sixty years. God's blessing upon this instrumentality, in the first shall be materially modified, if not entirely removed.—*New York Spirit of Missions.*

THE EIGHTH TRIENNIAL AND TWENTY-FOURTH ANNUAL SERMON.

Preached before the Board of Missions, at St. Paul's Church, Richmond, Va., on Thursday evening, Oct. 6, 1859, by the Rev. G. T. BEVELL, D. D., Assistant Bishop elect of Ohio.

What hath God wrought? NUMBERS XXIII.

Majestic are the footsteps of God. History is but the record of them. The history of Missions is their clearest development. For as the great purpose of God, in moving among the events of time, is, through them, to work out the regeneration of mankind, and the coming of the kingdom of his dear Son, His presence will always be most clearly perceived in the progressive steps which mark the accomplishment of that purpose. Nor has history a grander province, than, whilst reverentially waiting on the movements of her Lord, to trace, in every one of them, the systematic working out of one intention, the progress of the gospel.

Slow paced are the footsteps of God. For twelve hundred years Mohammedanism has coiled itself round the Christianity of the fairest centre of the earth. Contemporaneously, Romanism has poisoned, with her corrupting breath, the once vigorous life of churches which were the noblest exponents of Christ's religion. Yet for twelve hundred years the seed of the woman has withheld his heel from treading on the heads of those serpents. For twice twelve centuries heathenism, under various forms, has been wielding an absolute sceptre over three fourths of the population of our globe. Yet, until within less than a hundred years, that sway has been almost uninterrupted. When the Jesuits carried their form of Christianity into China, two hundred years ago, the only result was positive prejudice against "the religion of the Lord of heaven." After a brief influence, their cathedral in Peking was destroyed, their property in various quarters confiscated, and themselves were ignominiously banished. So in Japan; although Xavier himself preached there the religion of Jesus, and subsequently thousands were baptized, yet before many years the Emperor quenched the embers of Christianity in the blood of a quarter of a million of Christ's nominal followers, and felt himself strong enough to boast that, "were the God of the Christians to set his foot upon their shores, he would put him to death." More than a hundred years ago Protestant Christian England carried the name of Christianity into India; yet, we have seen the centennial anniversary of her dominion celebrated there by inhuman orgies of paganism and infidelity. The vast continent of Africa, until within our memory, was left as the undisturbed abode of devils.

As to our own Continent, as early as the year 1556, the Church at Geneva attempted to preach the Gospel to the Indians of South America; but before the Missionaries had begun their labours, the so-called Christian Governor of Brazil drove them from his shore, and the whole of the South American Continent was left to the almost uninterrupted rule of a degraded superstition. Among our North American Indians, Elliott laboured successfully from 1648 to 1690; and after him, Brainerd and the Mayhews; but the circle of their influence had a small diameter; and beyond it, among these aborigines of our mighty Continent, until within the memory of the present generation, there has been almost total moral darkness. So slowly had the Gospel progressed towards its dominion over the human family, that

in the beginning of the present nineteenth century, not one fifth of the population of the globe had ever heard of a Saviour crucified.

But steadily progressing are the footsteps of God. During all these centuries, he was making ready a people who, towards the end of days, should carry his Gospel to a triumphant conclusion.

In the very first century, Christ was preached in distant Britain. In the fifth century, the Gospel was introduced into Ireland. In the sixth century, the harvest from that seed sowing, began to be reaped by Missionaries sent from Gregory of Rome into England. In the seventh century, the Anglo-Saxon Kings began to be nursing fathers to the Church, and Christianity had such hold upon the national character, that Missionaries went forth from each of the three kingdoms, England, Ireland, and Scotland, to carry the Gospel to the heathen. Then came centuries of darkness; though darker every where than in Great Britain. Through all that long age, however, the Anglo-Saxon mind was being formed, by the mixing of bloods, by hardy adventures, by series of trials; its enterprise, its endurance, its firmness of purpose, were becoming fixed facts. Then came the glorious era of the Reformation, when the Anglo-Saxon heart became imbued with pure principles of Christian truth: principles from which, by the grace of God, neither temptation, nor prosecution, nor prosperity—more to be dreaded than either—have been able to separate it. At the close of that same sixteenth century, and throughout the seventeenth, occurred the great diffusion of this Anglo-Saxon race. Different portions of our North American Continent were settled by those who represented the various elements of its character, left here to repent the process of wholesome amalgamation. The race found in it its land a new home, and an independent centre of influence. During the eighteenth century, that race reached essential political liberty and freedom in maintaining and expressing individual opinion; principles of incalculable importance to the work of Missions, for which God was preparing them. During that century, under the impulse of free thought, this race traversed every part of the globe, carrying home to England and America the profits of its toil. These profits became that wealth of the nations on which God intended that the great Missionary enterprises of this, the succeeding century, should be based.

It is a noticeable fact, too, that during the last century (the eighteenth) only minor efforts were made to spread the Gospel. They are to be regarded in the light of experiments, such as always precede the settlement of great principles. Such were made by the Dutch, and Germans, and most nobly by the small but devoted body of Moravians. Some efforts were also put forth by the English, through the Society for the Propagation of the Gospel, and not a few by their Colonists on this side of the Atlantic. But the chief result of these experiments was to settle in the Anglo-Saxon mind a conviction of the possibility of successful Missions. It is a characteristic of that race to undertake nothing until convinced that it is possible; and to lay down nothing possible, until it is accomplished. So that, when, at the beginning of this nineteenth century, this conviction fastened on the Anglo-Saxon mind, in England, prosperous, rich, and mighty, and in America, free, and rapidly increasing in wealth and power, there sprang at once into existence a multitude of independent but co-working efforts for evangelizing the world. The Bible and Tract Societies, and, with one exception, all the great Missionary Societies of England and America have half of the present century, sufficiently establishes its fitness for the work. When the spirit shall be poured out upon us from on high, to give it

entire efficiency, we may reasonably hope to behold the conversion of our ransomed race.

This hath God wrought, slowly, but with steadily progressive steps, preparing, through eighteen hundred years, for those rapid strides in Missions which our eyes are now privileged to look upon in this Missionary era.

I have drawn this brief sketch to forestall the objection which is suggested to our impetuous plans by the hitherto tardy advance of Christ's cause.

And then I turn to show that, during the last half century—especially during the past few years—the age which God has waited for, and for which the Church has prayed, the progress of the missionary work has been rapid beyond precedent, and even beyond the belief of many slow-hearted Christians. The results have been sufficient to answer every cavil, and to re-assure the most timid faith. I give you facts to-night. And as we study them, I trust that they will appeal to us not in vain to lift up our hearts in devout thanksgiving for what the grace of God hath wrought.

In order fairly to estimate missionary triumphs we must understand something of the obstacles they encounter. Beside that which lies in the sinfulness of the human heart, and its unwillingness to receive the gospel, and which applies alike to all fields, Domestic and Foreign Missions each experience difficulties peculiar to themselves.

First, as to the domestic field. Consider for a moment, and endeavour to grasp the idea of the immense territory which our domestic missionaries are expected to occupy. West of the Mississippi, which by no means includes all our home field, there lie two million square miles; whilst our settled country this side of that river, including our dioceses which are not missionary ground, contains only 900,000 square miles. Our domestic missionary field is larger than China or Hindostan, larger than Russia in Europe, much larger than the rest of Europe, excluding Russia. But the comparative sparseness of the population is a much more serious difficulty, rendering the proclamation of the gospel very laborious, less encouraging than where thousands may listen to a single missionary address, and depriving our missionaries of the stimulus presented by crowded auditories. Still further, I use the striking statements of the Home Missionary Society, "a more heterogeneous mass is not to be found on earth, than meets our missionaries in the west. It is brought together from various continents. It is aggregated from various nations. Irish, Germans, French, English, Scandinavians, Hollanders, with a sifting from almost every other European realm, and numerous representatives from many an African tribe, mingle with the sons of our Atlantic border. The German democrat and the French socialist find themselves side by side with the staid republicans and puritans of New England. Protestant and Romanist, Rationalist and Presbyterian, Lutheran, Baptist, Churchman, the Jesuit and the Hard-Shell, the Mormon and the Soul-sleeper, find themselves brought into necessary intercourse, and mingle on terms of equality."

(To be continued.)

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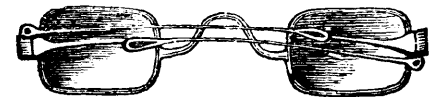
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