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# Canadian Ecclesiastical Gazette

OR CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, MONTREAL, TORONTO, AND HURON.

VOLUME VI.

TORONTO, DECEMBER 15, 1859.

No. 28.

### PUBLISHERS NOTICE.

The subscribers are respectfully reminded that the present number closes the year's subscription. Those who have not yet paid, are requested to remit the amount, \$1.50, to the Publisher without delay.

It is intended to publish in one of our January numbers, 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.

##### CIRCULAR.

Toronto, Dec. 14th, 1859.

MY DEAR BROTHER,—With a view to facilitate and secure, as fully as possible, the great object of my circular of the 18th of November, I would respectfully recommend to your consideration these practical rules:

1. That in every parish or mission an association or Branch of the Church Society be permanently established.
2. That the Parochial Meetings contemplated in the circular take place in the evening, preceded by prayer.
3. That at the close of each meeting a collection be taken up for extending and keeping up the ministrations of the Church.
4. That all such Parochial Meetings be held before the Deputations proceed to visit their respective Parishes or Missions, to solicit subscriptions from house to house.
5. That the days, and hours for holding the meetings be arranged by the Chairman and Board of the District Branch, as such duty cannot be conveniently discharged by the Bishop.
6. That the actual travelling expenses of the Deputations be paid out of the proceeds, that the duty may not become burthensome to any individual.

JOHN TORONTO.

##### APPOINTMENT.

The Secretaries of the Synod have appointed as assistant Secretary the Rev. Charles P. Emery, Curate assistant of St. George's Church, Toronto. Dec. 10th, 1859.

We understand that it is his Lordship's intention to appoint the Rev. S. Givens, Rural Dean of the Home District, in the place of the Rev. E. E. Blake, deceased.

The Rev. Edwin Hatch, B.A., F. R. S. L., of Pembroke College, Oxon, has been elected Professor of Classical Literature in Trinity College, at a full meeting of the Corporation, on the 6th inst.

The Rev. Henry William Stewart, M.A. has been appointed Missionary at Oakridges, Aurora, and parts adjacent; all communications intended for him should be directed to Aurora, township of Whitchurch, C. W.

We have received the following intelligence and we regret it extremely, as the gentleman is ill able to afford such a loss:—Last Saturday afternoon, the barn, stables and out-buildings on the premises where the Rev. J. L. Alexander, of Stoney Creek, lives, were suddenly destroyed by fire. His loss, so far as yet ascertained, was chiefly as follows, viz., one horse burnt to cinders, two sets single harness, one cutter, or one horse sleigh, one straw cutter, (new,) one drill plough, new, one bridle, new, and all his fodder; besides forks, rakes, and other minor articles. There was no insurance on the property. The dwelling house was saved by great exertions of the neighbours, most of his furniture having been moved out.

Scheme of meeting, on behalf of the Church Society of the Diocese of Toronto, to be held in the Rural Deanery of Niagara, submitted to the Lord Bishop of Toronto, by the Rural Dean, Dec. 7th, 1859, and approved of by him.

1st day, St. Andrew's Church, Grimsby, 11 a.m.	
"    St. John's Church, Jordan..... 6½ p.m.	
2nd day, School House, Port Dalhousie 6½ p.m.	
3rd " Saint George's Church, St. Catharines .....	7 p.m.
4th day, St. Mark's Church, Niagara ...	7 p.m.
5th " St. John's Church, Thorold ...	7 p.m.
6th " St. Paul's Church, Pt. Robinson 6½ p.m.	
7th " St. John's Church, Stamford ...	11 a.m.
"    All St's. Church, Drummondville 6½ p.m.	
8th day, Trinity Church, Chippawa .....	6½ p.m.
9th " All Saint's Church, Welland ...	6½ p.m.
10th " St. Paul's Church, Port Erie... 6½ p.m.	
11th " St. John's Church, Bertie .....	6½ p.m.
12th " St. Paul's Church, Dunnville... 6½ p.m.	
13th " Christ's Ch., Port Maitland..... 11 a.m.	
"    " St. John's Ch. South Cayuga... 6½ p.m.	

At a meeting of the Home District Branch of the Church Society, held at the Society's rooms, on the 7th inst., the following resolution was unanimously carried:—

"That this Committee having learnt that much inconvenience has been experienced by certain Missionaries in the Home District, in consequence of the non-payment of their stipends secured to

them by bonds to the late much lamented Rural Dean Blake, 'and his successors,' do respectfully request the Lord Bishop of the Diocese to appoint a successor in the same Rural Deanry, at his Lordship's earliest convenience."

### COLLECTIONS UP TO DEC. 12TH, 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 .....	\$687.86
St. George's Guelph, per Churchwardens .....	19.62
Church of Ascension, Hamilton, per Churchwardens, additional .....	1.00
Arthur Village.....	\$1.32
North Arthur .....	2.90
Mount Forrest.....	2.00

Per Rev. S. Houston .....	5.82
Columbus, per Rev. G. Taylor .....	1.00
Collingwood, per Rev. J. Langtry .....	2.40
Seymour .....	2.72
Percy .....	3.38
School House .....	0.88

Per Rev. F. G. S. Groves.....	6.88
Binbrook .....	1.05
Saltfleet.....	0.95
Stoney Creek .....	1.12
Ontario .....	0.88

Per Rev. J. L. Alexander .....	4.00
Trinity Church, Cornwall .....	17.25
Christ Church, Moulinetto .....	2.75

Per Rev. Dr. Patton.....	20.00
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108 Collections, amounting to.....	748.08
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#### GENERAL PURPOSE FUND, FOR 17TH YEAR.

Grace Church, Markham .....	1.45
St. Phillip's.....	0.80

Per Rev. G. S. Hill .....	2.25
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#### MISSION FUND.

Previously announced .....	794.57
Collingwood .....	2.30

150 Collections amounting to .....	796.87
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#### STUDENTS' FUND, 17TH YEAR.

Grace Church, Markham .....	1.10
St. Phillip's.....	0.90

Per Rev. G. S. Hill .....	2.00
Trinity Church, Barrie .....	4.00
St. John's, Oro.....	1.40
St. James', Vespra.....	0.90
St. Peter's, Jannisfil.....	0.52
St. Paul's, " .....	1.02

Per Churchwardens .....	7.84
Collingwood, per Rev. J. Langtry .....	1.90

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.....	\$1172.63
St. Paul's, Fort Erie .....	17.56
St. John's, L. R.....	1.54
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Per Churchwardens .....	19.10
Streetsville, per Rev. R. Arnold .....	11.00
St. George's Quelph, per Churchwardens .....	19.18
Grimsby, per Rev. Dr. Lundy .....	1.00
Trinity Church, Barrie .....	16.32
Shanty Bay .....	2.00
St. John's, Oro .....	2.00
St. James's, Vespra .....	1.75
St. Peter's, Innisfil.....	1.00
Lennox School House, Essa .....	1.70
St. Paul's Church, Innisfil .....	0.72
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Per Churchwardens .....	25.49
St. John's, Murray .....	3.20
Trinity Church, Conseccon .....	0.80
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Collingwood, per Rev. J. Langtry .....	4.00
Gore .....	5.00
Grahamsville .....	1.14
.....	3.97
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Per Rev. J. Carry .....	5.11
St. Paul's, Kingston, per Rev. J. A. Muloch .....	11.00
Seymour .....	4.83
Percy .....	2.17
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Per Rev. F. G. S. Groves .....	8.00
Saltfleet .....	0.95
Ontario .....	1.05
Stoney Creek.....	1.00
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Per Rev. J. L. Alexander .....	3.00
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139 Collections, amounting to .....	1297.51

*Erratum.*—In the collection for Sustentation Fund taken up at Cornwall, published in the Gazette of the 15th ult., the total should be \$34 25cts, instead of \$24 25cts.

GENERAL PURPOSE FUND.

The second, fourth, and fifth objects of the constitution of the Society are intended to be aided out of this fund, besides the expense of general management. According to the last report we find that the second and fourth objects cost in grants of books for schools and distribution \$362 70cts, since that time, for the same object grants have been made to the extent of \$253 50, for the fifth, erection of churches and parsonages, &c., only \$80, though from the same source we learn that promises to the extent of \$50 each had been made to ten parishes so soon as the fund could afford it, which owing we believe mainly to the monetary depression of the last two years, it has not yet been in a position to perform; hopes were subsequently held out to five other parishes, making the liabilities of the Society in this way amount to \$550 to eleven parishes for churches, and \$200 to five parishes for the erection or repairs of parsonages. Total promised \$750. In consequence of the increasing balance against the fund, the Society was obliged reluctantly to pass a resolution not to increase in this way its liabilities, until all claims had been liquidated and a balance to

the credit of the fund to meet current liabilities. The Secretary was ordered to register all applications, so that if any were required when the Society was in a position to grant it, each might receive it in its turn. If these objects were fairly brought under the notice of the several congregations in the annual sermon appointed to be preached in the month of January, the proceeds of the several offertories would, there can be no doubt, enable the Society to make more liberal grants to aid the poorer parishes. The people would not give less, (especially at the commencement of a year, when with gratitude to the Divine Disposer of all events for being still spared, and for past blessings, they beseech him to vouchsafe to continue them,) because they remembered that they would shortly be called upon to contribute their usual annual contributions to their Parochial Branches of the Society, three-fourths of which, as a general rule, have been expended by committees within the District in which they have been collected, for the support of missionaries in the destitute parts of the same. The last annual collection only amounted to \$795 63cts., and the previous one to \$891, yet many are disposed to blame the Central Board for not making more liberal grants. The Parent Society feels bound to distribute the small sum which might easily be increased to pounds instead of dollars, if every member of each congregation put into the plate in proportion, as God had blessed them, over the whole Diocese for the above named object; the districts only expending the amount retained by them for the support of their own missionaries.

Another source of income of the Society applicable to this Fund is derived from the \$5 subscriptions of incorporate members. The rules of the Society, as will be seen by reference to by-law No. IV., limits the number of members of the Corporation to 300, in addition to those who were made members by the Act of Incorporation. All associated members and all subscribers to a district branch are on the payment of \$5 eligible to be balloted for as members of the Corporation. At the present time the number of incorporate members does not exceed 383, viz.: 133 original members, 64 life members, (many of whom were elected under the old by-law, since changed, which entitled a person to be a life member of the Society who had contributed a certain sum for certain church objects within his own parish,) and 186 members elected by ballot, which number includes nearly all the Clergy. Surely there are persons in every parish who would be glad to pay \$5 for the privilege. Not one that has been proposed has as yet been black-balled. It may sometime or other be of great importance to the interests of their parish that they had been incorporated before the number was complete. It should be remembered that the patronage of the Rectories was given by the Legislature to the Society, but delegated it to our beloved Diocesan, not only because he had previously always had the appointments left to him, but also because it was mainly owing to his foresight and energy that rectories were established. May he be long spared to exercise that patronage, which cannot be delegated by the Society to another for the same reason, and those who have taken so little interest in the general welfare of the Church, that they have withheld an annual contribution of \$5 from the Church Society of their own Diocese, may justly be excluded from sharing in its privileges. Moreover, by-law V. empowers the Standing Committee with the sanction of president to recommend persons, whether associated members or not to be elected into the Corporation, without reference to the limitation of numbers. The members of the Corporation should be at least four times the number, considering how many professing to

belong to the Church there are in the Diocese well able to afford the annual payment. No right minded churchman would hold back because according to his idea there was some fault in the management, but remembering that every thing earthly is fallible, would clear his own conscience by doing what lay in his power to remedy the defect, and if he failed to persuade the majority, would be humble enough to believe that he might be himself in error, and if he could not at once affect all the good he desired, he would still contribute to the cause which is truly a good one, awaiting the time to convince others, or to be himself convinced by them.

The income from the lands belonging to this object is at present very small, what are leased being on improving leases, and of late the tenants being mostly of the poorer class have got into arrears, some have left the country, the books shew \$745 due; steps are being taken to secure as much as can be recovered of this sum, but it is impossible to count upon receiving the rents punctually. The only other available source of income is the quota remitted from the District Branches, which last year amounted to the small sum of \$1734. In consequence there was a deficit in this account at the close of the financial year of \$1800, which has now been nearly doubled. We trust, however, that the late bounteous harvest will enable many to contribute much more largely than they have hitherto done, when the collection is taken up in their churches; and that the Bishop's pastoral circular lately published, may have the effect of stirring up the zeal of both the Clergy and Laity, and so largely increase the parochial lists both in numbers and amounts.

Besides affording aid to the objects above mentioned, this fund has to bear nearly the whole expense of the Society's management. On this subject, the best thing we can do is to republish the following circular, mailed in the month of July 1858, to every incorporate member of the Society.

REPORT OF THE COMMITTEE ON THE EXPENSE OF THE MANAGEMENT OF THE CHURCH SOCIETY.

The Committee to whom was referred the subject of Expense of Management of the Church Society, beg leave to submit the following Report:— Your Committee have had before them the various books of the Society, and have examined the work performed by, and the duties required of, the Secretary and other Officers, as well as the various disbursements made for the Society on different accounts, and they find that the expenses of the general management fall under the following heads:—

SALARIES,	STATIONERY,
PRINTING,	OFFICE EXPENSES,
RENT,	TRAVELLING EXPENSES.

The Salaries amount to £549 per annum, made up as follows. Secretary, £400; Clerk, £100; Auditors, £25, Messenger £24, and in none of those can your committee recommend any alteration in amount, but they consider that the services of one Auditor would be sufficient, and that £100 of the Secretary's salary should be borne by the Computation Fund, as a considerable part of the time of the Secretary is employed in services connected with that fund which has now no other charge upon it for management, except the salary of a Book-keeper at £100 per annum, and the travelling expenses of the members of the Committee who reside out of Toronto. The Committee cannot recommend any decrease in the Secretary's salary, as they consider the present amount not more than adequate remuneration for the various duties which that officer has to perform; but by placing £100 per annum on the

Clergy Trust Fund, and striking off one of the Auditors, a saving will be effected to the general funds of the Society of £112 10s.

The item next in order and amount, is printing, which costs about £200 per annum, the principal part of which is expended in the publication of the Annual Report. Your Committee consider that this item can be reduced to £50 per annum, by curtailing the Report, and publishing only the General Report of the Society at the expense of the Society, leaving each Parochial Association to defray the expense of the publication of its own Report and List of Subscribers, if such publication with the General Report be required; and for that purpose, each Association should forward to the Secretary, ten shillings for the expense of publishing the Report, and twenty shillings if the list of subscribers is also to be published, and that the money be obtained and transmitted immediately after the Easter Vestry. Your Committee recommend that the number of the Annual Report be reduced, and a sufficient quantity only be published at the Society's expense, to enable the Secretary to send one copy to each Clergyman having the care of souls, and one copy to the Churchwardens of each Parish, and that any other person requiring a copy should pay for it. Upon the other items, your Committee do not see how any reduction can be effected but by the alterations proposed, if adopted by the Society, there will be a diminution of nearly one-third of the expense of management, while its efficiency will be in no measure impaired.

Your Committee further recommend that the Report for the past year be published in accordance with their suggestion herein, and that the Secretary communicate with the different parishes forthwith to ascertain their willingness to contribute to the expense of the publication of the Reports of, and subscribers to, their own Associations, and that as by the 15th of August next the Report will be sent to the Printer, that immediate answers will be required.

Your Committee would further suggest that with the view of increasing the interest of Church people in the proceedings of the Church Society, that greater exertions be made to induce the laity to take part in the proceedings at the Annual Meetings of the Parochial Associations, and that at the Annual General Meetings of the Society, the services of prominent laymen be solicited for the Annual Meetings of the Association in the country, and that arrangements be made for the holding of such Parochial Meetings at such periods as may be most convenient for that purpose. Your Committee throw out this suggestion, although it is not directly made the subject of reference to them, as they consider that it is not out of place to advise the adoption of means that may tend to raise the funds of the Society, while they have under their consideration the best mode of diminishing the expense of its management.

Your Committee believe that the complaints of the cost of management have been mainly caused by the proportion they bear to the income of the Society, and that they would very soon cease, were the Churchmen of the Diocese, both clerical and lay, to take a greater interest in the operations of the Society, and to keep its claims upon the whole people more constantly before their notice. The same staff that is required to administer an income of £4,000 a year, would suffice to administer an income of £20,000, and the funds of the Society might be largely added to by increased exertions on the part of its members, without any increased expenditure.

JOHN HILLYARD CAMERON,

Chairman.

Church Society's Office, 12th July, 1858.

The alterations recommended in the foregoing

report, were approved of by the Society in the month of November following, with the exception of some amendment with regard to the report, but they could not be fully carried out until after the quarterly meeting of the Commutation Trust Committee in February 1859, so that but little was effected in this Trust when the last report for the year ending 30th April was printed. With regard to the comparison alluded to in the last paragraph of the report, we must say that we think that the Parent Society is to blame for not having in the annual report published a statement of all the funds managed by the Society. The income derived from the Clergy Commutation Fund, amounted since July 1855, to we believe somewhere about £83,000, and the Clergy were paid through the Church Society Office, by quarterly cheques during the same period, to the amount of £78,000. The present annual income of the Society from the investments for this Trust is somewhere about £18,000; (we make not this statement on authority,) the payment from other trusts and endowments by the Society during the past year, amounted to £642 1s. 8d., independent of those named in the annual report. If these facts had been fairly stated, the comparison between the cost of management and the income of the Society would be greatly in its favour. They prove at least the correctness of the concluding sentence of the committee's report.

#### DEATH OF SIR J. B. MACAULAY.

It is with the deepest sorrow we record the death of that good man, Sir James B. Macaulay. The loss is a public one. But a few weeks since he kindly consented at the request of the Diocesan Church Societies to settle the portion of the several funds to which each was entitled in consequence of the division of the Diocese. He devoted much time and energy to this work, and only a few days previous to his decease signed the award, so that one of his last labours was undertaken from motives of love to his Divine Master, and for the purpose of promoting harmony and peace in His Church. We have received permission to copy the concluding remarks of the Lord Bishop in his sermon when referring on the following Sunday to the melancholy bereavement. "In conclusion, with such excellent dispositions, and habits, and continued prosperity, and having experienced none of the calamities to which we are generally exposed, it is natural to believe that Sir James B. Macaulay enjoyed an especial portion of happiness, even in this fleeting world. And perhaps very few found more completely from their own experience, that the ways of wisdom are ways of pleasantness, and that all her paths are peace.

"His increasing merits were so well known, and appreciated, that from time to time as appears from this imperfect narrative, honourable and substantial proofs of approbation were bestowed upon him. For her Majesty some years ago, in recognition of his long services, conferred upon him the civil order of the Bath, and recently the honor of Knighthood.

"Marks of deference and respect were also shown him, wherever he appeared, and he felt within himself the gratulations of a good conscience, and the hope of immortality. Moreover, it was delightful to see him employed to the last in works of charity and usefulness, and thus laying a new claim to increasing respect from posterity.

"In this active state of preparation, with the lamp of life still clear and bright, he was found by the great Shepherd of us all, when he came

to say, it is enough, and after one moment's pain to call him gently to his rest.

"My brethren, our beloved friend has gone to give an account of his stewardship. The Church, and indeed the whole Province, mourn in him the loss of one of our brightest ornaments.

"Let us then submit with holy reverence and resignation to the will of God, and as the most acceptable proof of truthful and loving respect to his memory, let us strive to practise the lessons he has taught."

#### CONVOCATION OF TRINITY COLLEGE.

The annual meeting of the Convocation of the University of Trinity College, was held in the College Hall, on Thursday, Dec. 8th, at one o'clock, p.m. There were present, Sir J. B. Robinson, Chancellor of the University, the Lord Bishop of Toronto, the Archdeacon of York, the Hon. G. W. Allan, the Hon. James Gordon, the Hon. H. J. Boulton, Mr. Ex-Sheriff Jarvis, J. L. Robinson, Esq., R. B. Denison, Esq., the Rev. Dr. Patton, the Rev. Dr. Lett, the Rev. Dr. Myerson, together with the Professors, several members of Convocation, laity as well as clergy, and a large attendance of ladies and gentlemen from various parts of the Province. Sir John Beverley Robinson, as Chancellor, presided as usual; and, after Convocation had been opened with the accustomed prayers, the following degrees were conferred:—

B.A.—C. J. S. Bethune, J. Wood, J. A. Miller, G. Nesbitt, M. S. Baldwin, G. T. Carruthers, H. D. Cooper, Rev. E. Patterson, Rev. A. Williams.

B.A. AD EUNDEM.—Rev. Samuel Johnson, Trinity College, Dublin.

M.A. AD EUNDEM.—Rev. E. K. Kendall, St. John's College, Cambridge; Rev. John McLean, King's College, Aberdeen.

M.A.—Rev. Samuel Johnson.

B.C.L.—Salter Vankoughnet.

M.D.—John Thomas Mackenzie (in his absence.)

The following prizes were distributed:—

John McNeely, Chancellor's prize for 1st class in Mathematical Honors, 1858.

John McNeely, the Bishop of Toronto's Theological prize.

G. J. S. Bethune, Classical prize in 3rd year.

E. Cayley, Mathematical prize in 3rd year.

P. E. Stewart, Classical prize in 2nd year.

P. E. Stewart, Mathematical prize in 2nd year.

Rev. W. Fleming and G. T. Carruthers, 1st Kent prize for Theological Essay.

H. D. Cooper, 2nd Kent prize.

J. Cayley, Dr. Fuller's 1st Reading prize.

D. McLeod, Dr. Fuller's 2nd Reading prize.

P. E. Stewart, Archdeacon of York's prize for Latin Verse.

G. T. Carruthers, Chemistry prize in 3rd year.

C. J. S. Bethune and E. Cayley, prize for Geology in 3rd year.

J. Douglas, Chemistry prize in 2nd year.

J. Douglas, prize for Geology in 2nd year.

L. H. Evans, Chemistry prize in 1st year.

R. Montgomery, prize for Experimental Philosophy in 1st year.

G. T. Carruthers, Dr. Bovell's Medal in Natural Theology, for 1858.

The Latin prize poem was recited by Mr. Stewart.

The following students were matriculated. J. W. B. Frazer, A. H. Baldwin, J. McCleary, A. G. L. Trew, W. T. Briggs, A. B. Cooke, R. S. Forneri, A. Fiddler, M. M. McMartin.

The proceedings were closed by the pronouncing of the benediction by the Bishop of Toronto.

The following gentlemen have been elected to



Multiplying for each successive year, by 1.07, we have—	
Population, 1st January, 1859.	
Upper Canada .....	1,433,842
Lower Canada .....	1,359,436
Total .....	2,793,277
Population on 1st January, 1860, will be—	
Upper Canada .....	1,534,211
Lower Canada .....	1,454,595
Total .....	2,988,806

There may be slight errors in the above; the rates of children to the whole population may have changed a little; the increase per annum, seven per cent.—may not be correctly estimated, and Mr. Chauveau may have committed similar errors (although this is more unlikely.) But I feel pretty confident that the calculation is not 10,000 wide of the mark, either way. In any case, our legislators, when they meet in February next, may feel that they have the dignity and the responsibility of directing the affairs of three millions of people.

The figures given above may be verified—and I have verified them—as far as regards Upper Canada, by deductions from the Assessment Roll. In Lower Canada, unfortunately for the present purpose, no assessment rolls are made.

The Voters' lists—as completed by the Clerk of the Crown in Chancery at the order of the House, on Mr. Mackenzie's motion—are not to be relied upon as furnishing any statistics whence to calculate the population. They, however, give this corroboration of the close approximation in numbers of the population of the two parts of the Province, that they show the number of votes polled in Canada East and Canada West at the last general election to have been nearly equal.

The next data for computations are to be found in the report of the Adjutant General of Militia for 1856. In this we find the total number of 1st and 2nd class service men [between 18 and 40] and of reserve men [between 40 and 60] put down thus:—

For Upper Canada .....	117,958
For Lower Canada .....	118,469
Total .....	236,427

but in both of these corrections must be made for omitted returns. They were in Upper Canada, at the date of the report, and probably are still, 249 battalions, from 80 of which nothing was heard. So, in Lower Canada, there were 178 battalions, from 29 of which no returns were received. Thus, the Upper Canada figures must be increased in the ratio of 249 to 329, and the Lower Canada figures in that of 178 to 207. Performing this calculation, we have:—

Male population between 18 and 60, registered by the Militia enumerators:	
Upper Canada .....	155,856
Lower Canada .....	137,770
Total .....	293,626

Doubling this, for the female population and multiplying it by 4, we have—

Population in 1856—	
Upper Canada .....	1,246,858
Lower Canada .....	1,102,160
Total .....	2,349,018

These results are, of course, only approximate. They are unfair towards Lower Canada, for, on looking through the returns from that section of the country, several are to be seen where the names of officers only are given. When

later and more perfect tables are made available, I will endeavour to make more reliable calculations, although the militia returns, which exclude the seafaring population, must be always disadvantageous to the Lower, as compared with the Upper Province. These I merely bring forward as in some way corroborative of the first one, and to show that, even on the most unfavourable view, there is not so great a difference between the population of Upper and Lower Canada as some mob orators are in the habit of stating.

**Foreign Ecclesiastical Intelligence.**  
**CURIOUS RELIGIOUS STATISTICS.**

From the evidence taken before the Lords Select Committee on Church rates, which sat towards the close of last session, says the *London Times*, we have culled some facts bearing on the relative position of the Church of England and of leading Nonconformist sects towards the population at large. According to calculations based upon accurate data, and carefully made, there are 7,546,918 actual church-going men of the Church of England, or 42 per cent. of the gross population; and 1,466,266 nominal churchmen, but practically no church, or 25 per cent. of the gross population. So that the field of operation of her clergy, ministerial and missionary, is spread over 67 per cent., or 12,013,214 of the community at large. On the other hand, the chapel-going Roman Catholics in England amount to 610,786, or 3½ per cent. of the whole population. The chapel-going Baptists (six different kinds) to 457,181, or 2½ per cent. The chapel-going Independents are 1,297,861, or 7½ per cent. The chapel-going Wesleyan Methodists (seven different kinds) are 2,264,321, or 13 per cent. And all other Protestant Dissenters, including in the number Jews and Mormons, are estimated at 1,286,246, or 6½ per cent. The total of worshipping or bona fide Protestant Dissenters is 5,303,609, or 29½ per cent. of the gross population. Again, there is an alarming picture presented of the irreligion in which large masses of the population are steeped. For example, in Southwark, there are 68 per cent. of the people who attend no places of worship; in Lambeth, 60½; in Gateshead, 60; in Preston, 57; in Brighton, 54; in the Tower Hamlets, 53½; in Finsbury, 53; in Salford, 52; in South Shields, 52; in Manchester, 51½; in Bolton, 51½; in Stoke, 51½; Westminster, 50; and in Coventry, 50. So that in all those places, except the two last named cities, the odds are on the side of those who habitually absent themselves from every religious service whatever. Of 35 of the great towns of England, embracing an aggregate population of 3,993,467—2,197,388, or 52½ per cent. of the community are wholly non-worshipping. But this is beyond question to some extent attributable to the want of Church accommodation, for the evidence goes to show that the sitting accommodation provided by the Church of England and Nonconformists together is only 57 per cent. of the whole population, and of this 27 per cent. is furnished by the Dissenters,—12 per cent. by the Wesleyans, who alone during the last twelve months have spent about £100,000 in chapel building. The sum expended annually in the repairs of the fabrics and the maintenance of the church services is nearly £500,000, of which only about £250,000 is raised by rate. There having been no ecclesiastical census before 1851, few or no reliable means exist for comparing the religious phenomena of the present day with those of half or a century ago; but, in Dr. Hume, the incumbent of a parish, populous answer to the Lord Bishop of Canterbury, the Rev.

and poor, in Liverpool, and a witness before the committee, expressed his conviction, founded on long experience and observation, that the large masses of the population who attend no place of worship whatever, are in danger of being lost, not only to the Church, but to religion altogether.

The population of the country, always on the increase, is becoming more and more a town population. In 1851 there were 9,000,000 living in towns of 10,000 people and upwards, and only 8,000,000 in smaller towns, in villages, and in rural districts. Dr. Hume apprehends that at the close of the present century 70 per cent. of the gross population will be located in large towns; and, therefore, he adds, if our large towns are left to themselves, practical heathenism must inevitably out-grow christianity.—*Colony and Atlas.*

**EPISCOPAL CHURCH STATISTICS.**—The "Church Almanac," for 1860, contains the usual yearly summary of facts and information relating to the Episcopal Church, from which we gather as follows: The Episcopal Church in the United States contains 33 Dioceses. The present number of Bishops, provisional Bishops, and assistant Bishops is 43; Priests and Deacons, 2,030; parishes, 2,110. There were ordained during the year, 78 Deacons and 93 Priests. Number of candidates for holy orders, 281. Churches consecrated, 69. The baptisms were as follows: Infants, 24,416; adults, 5,121; not stated, 487; total—30,023. Number of confirmations, 14,596; communicants added, 14,794; present number, 136,767; marriages, 7,059; burials, 12,442; Sunday school teachers, 14,091; scholars, 118,069. Amount of contributions for missionary and charitable purposes, \$1,627,183 12cts. It will be observed that the number of persons brought into the Church by baptism is more than double the number taken from it by burials, that an addition of over one tenth of the whole number of communicants has been made during the past year, and that the number of scholars in the Sunday schools of the Church is only about seventeen thousand less than the total number of communicants. Out of the 2030 clergy, the Dioceses of Connecticut, New York, Western New York and New Jersey, furnish 701, or over one-third of the whole number; add to them the clergy of Pennsylvania (191) and Maryland (153), and those six Dioceses furnish a little more than one-half of the entire American clergy. The four Dioceses first named presented over one-fourth of all the candidates for baptism. The six Dioceses named contain 74,483 communicants, or more than one-half of the whole number. The five Dioceses first named have 63,973 Sunday school scholars, or upwards of half the entire number. Of the aggregate contributed for missionary and charitable purposes, the Dioceses of New York gave \$433,185 67cts., or more than one-fourth; the Dioceses of Connecticut, Western New York, New Jersey, Pennsylvania and Maryland contributed over \$468,000, so that upwards of half the contributions for Church purposes have been made by the six Dioceses named. We select these Dioceses simply because they lie adjacent, though we might without impropriety add, that with a slight exception in one, there are perhaps no six Dioceses in the American Church pervaded by sounder Church principles.

**THE IRISH REVIVALS.**

LETTER FROM REV. DR. BOOMER.

The following letter from the Rev. Michael Boomer, L.L.D., was read in Trinity Church,

Galt, last Sunday, by the Rev. Mr. Newman, immediately after morning service.—

DUBLIN, 22nd of Oct., 1858.

To the Members of Trinity Church, Galt.

MY DEAR CHRISTIAN BROTHERS.—It has been graciously ordered in the providence of God, that my visit to the friends and scenes of my youth in the North of Ireland should be so timed, as to afford me an opportunity of witnessing one of the most extraordinary religious movements that has taken place in modern times. As I have reason then to believe that it will be interesting to many of my beloved flock to know the opinion of him who has so long ministered amongst you, respecting a work which has no parallel since the days of the Apostles, I shall as briefly as possible give you the impressions I have received as an eye-witness of its rise and progress. I must confess that in its commencement, which took place soon after my arrival, I looked upon it with the greatest possible suspicion, knowing, as I do, that the history of all such periodical excitements, and especially in matters of religion, has been too often, as regards abiding and permanent good, any thing but satisfactory, but I must admit, that upon a longer and more intimate acquaintance with the effects of this work, in which an entire population has been moved to its very depth on subjects connected with eternity, I am constrained to acknowledge in wonder, humility and thankfulness, that this has been brought about by no other agency than the Almighty Spirit of God.

There are, then, I think, especially two points (for the limits of my letter will not allow me to dwell upon the minutiae) to which any one, who like myself has been in the midst of the work, should address himself in endeavouring to satisfy the legitimate curiosity of Christian people, who can know the work only from the report of others. These points are, first, the physical manifestations, and second the fruits of the work. With respect to the physical phenomena, there are many conflicting opinions entertained, respectively by as many good and experienced men. Some, in all honesty looking upon them as the work of the enemy, of souls, blended and incorporated with what is truly emanating from God's good Spirit, and that in order to bring discredit on the whole, and, no doubt, much has been visible of this character, but making every allowance for what is deceptive and consequently injurious, there is still such a change in the spirit and character of thousands who have been the subjects of these bodily prostrations, as can be accounted for only by the quickening and sanctifying influence of the Holy Spirit. Without then any positive declaration of this phase of the movement, I am inclined to adopt the opinion, that those bodily prostrations are the native product of the deepest and most overwhelming emotions of which the human heart is capable, and which emotion is in itself the native product of the sudden and realizing discovery of guilt and exposedness to eternal ruin.

I confess, taking this view of the matter, the wonder with me would be, not that those bodily manifestations should be manifested, but that they should be wanting.

If it be objected that this hitherto has not been the history of conversion, I would reply, that the element which appears to be new, or rather unusual in these conversions is the presentation to a poor sinner, as in a moment, of the guilt of sin, the fearful doom to which sin leads, so that like any other overwhelming emotion suddenly awakened in the soul, a sense of God's displeasure and a glimpse as it were of hell, coming simultaneously and in a moment on the heart, the shock given to the smitten soul, because of its

suddenness and because of its power, is communicated, through the mysterious ties which connect mind and body, to the soul's frail tabernacle. This in my opinion solves much of the difficulty connected with this mysterious part of the work. As regards the effects of the movement—both moral and spiritual, and whence they originate—there can be but one opinion common to all who take scripture as their guide. I cannot imagine any Christian man going through these districts, seeing the general aspects they present, and conversing with individuals who have been made the subjects of the work, and not acknowledging in adoring thankfulness, that God's own hand and Spirit has brought mighty things to pass. A vast number of persons have been awakened to a deep concern about their eternal interests, experiencing a sense deep and overwhelming, differing in intensity from any thing we have ever seen before.

The remembrance, in the expressive words of our Communion service, is grievous, the burden is intolerable. Sometimes the conviction is sudden, at others, it seems to have been growing, but in all, it has assumed a character before almost unknown. With this there is an earnest and a simple looking to Christ and Him alone for pardon. The reliance on human merit, the trust in some vague idea of God's mercy, are all gone, nothing but Jesus. The Arrian, the Romanist, the orthodox Christian, all unite in the same cry, all declare the same faith. There is also a depth of peace, and fulness of joy not before felt, at least to the same extent, or in the same degree. There seems a clearing of the great spirit of evil, producing indescribable suffering, and a perception of the nearness and reality of the Saviour's presence, shedding abroad in the soul joy unspeakable and full of glory, while all the fruits of the Spirit as given in the Epistle to Galatians, (iv. chap. 22-23 verses, are every where manifested. The change in the face of society is truly astonishing, as far as the humbler classes of Protestants are concerned. There is not only a vastly increased attendance at the services on the Lord's day, with a doubling of the communicants in many churches, but where prayer-meetings held on week days, which are attended by vast numbers of all classes and denominations. The moral changes, too, seem to keep pace with the religious movement. Rioting, swearing, drunkenness, have almost entirely disappeared, whilst quietness and peace have entered neighbourhoods which before were torn by animosity and party strife. In their churches, in their houses, in their markets, on the public roads, under all possible variety of circumstances, men have been touched, aroused, quickened, while the children of God have experienced a season of refreshing unknown before. Are we not bound, then, to acknowledge the good hand of God in all this, to attribute these effects to the true cause, the mighty operations of the Holy Ghost?

I would not imply in what I have said that there are no blemishes, or nothing that one would wish to be otherwise than what it is. This would be to say more than could be said of any religious advance even in Apostolical days, but I feel this should not check our thankful acknowledgements of the Lord's great mercy, and our joy for what has been done by his hand among the people. We read that as many as receive the Lord Jesus Christ and believe in His name, have been born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, and where we find a number of people professing thus to believe in Him their Saviour, and giving proof by their peace and joy and love, and desire to walk in his Commandments, that as far as man can judge their profession is a true one, it is surely our part to rejoice in what we see, and to

ascribe all this to the blessed Spirit's work, from whom, if it be genuine, it can only have come.

Lastly, my friends, as my paper draws to a close, there are two important truths or lessons, which in my experience as a witness of this great movement, have ever forced themselves upon me, and which I have often endeavoured to impress upon you, viz.—the importance of a knowledge of God's Holy Word, and the prevailing efficacy of fervent prayer. The most satisfactory cases in all that I have seen have been those, whose minds had been previously stored with Scripture truth. There has been no new revelation, no new instrumentality for the salvation of souls, but when any, however awakened, have been brought to faith in the Lord Jesus Christ and to live a life of faith in him, it has been still by the truths of God's Word applied to their hearts by the mighty power of God the Holy Spirit. Again we learn the efficacy of prayer. In other revivals preaching was the great instrument, in this prayer has been the prominent feature every where. There exists a belief in the reality of prayer. Cultivate then, I would say to you, a spirit of prayer. Pray for yourselves, your families, the Church of God, and especially for your Minister, that he may be baptized with the Holy Ghost. And may the grace of our Lord Jesus Christ, and the Love of God, and the fellowship of the Holy Ghost be with you.

Your faithful servant in Christ,  
M. BOOMER.

#### CHRONOLOGY.

Without entering at large into the question of the Chronology, we may briefly state what may be most clearly proved by various kinds of collateral evidence with reference to the age of man. Fortunately when such testimony is most required we seem to have opened to us many sources from whence we may gather facts which tend to solve doubts, and to remove all difficulties which lapse of time is calculated to produce. The works of man's own hands tell of his wanderings, he has graven on stone the memories of the past. Taking these records as our guide, we must confine ourselves entirely to the most authentic documents which are spared from the destructive ravages of time. Judging alone then, from the present Scripture text, which records the date of man's creation, we are constrained to ante-date the Creation further back in the tide of time than that commonly admitted: We do not sympathize with the fallacies of Bunsen, nor do we attempt to reconcile the inharmonious rhapsodies of Champollion or the bold assumptions of Lepsius: we prefer to learn from the more modest but equally astute diviners of mysteries, who deal less with fanciful interpretations, and glaring inaccuracies. We admit that the date of the Creation must be carried farther back, but how much farther back, not to the 34,000 years of Bunsen, but to the time which the true sacred record fixes, viz., 8,000 years. But what authority have we for this? two very able and learned Egyptologists have recently given us reason to suppose that we may now pretty accurately determine the age of man's creation, and we think that their reasoning and arguments are much more conclusive than either that of Bunsen or Champollion.

Of Mr. Seyffarth's writings we know but little, but we find honorable mention made of him by Bunsen as a learned and diligent student, although Mr. Osburn does not seem to think his general method of interpretation of Egyptian writings satisfactory; however, in the instance before us, both Osburn and Seyffarth agree pretty nearly. With Seyffarth's speculations on the astronomical data by which to determine the actual age of the

day of the creation, we shall not attempt to deal, we shall merely refer to the more accurately determined period of the Deluge of Noah's time. We may here refer to a late circumstance which is most significant, and gives us greater confidence than ever in Seyffarth's opinions.

Professor O. M. Mitchell delivered on Tuesday night, in Philadelphia, an astronomical lecture in which he gave the following remarkable statement:—"He had not long since met, in St. Louis, a man of great scientific attainments, who for forty years had been engaged in Egypt in deciphering the hieroglyphics of the ancients. This gentleman stated that he had lately unravelled the inscriptions upon the coffin of a mummy in the London Museum, in which he had discovered the key to all the astronomical knowledge of the Egyptians. The zodiac, with the exact position of the planets, was delineated on this coffin, and the date to which they pointed was the autumnal equinox in the year 1722 before Christ, or nearly 3,600 years ago. Professor Mitchell employed his assistant to ascertain the exact positions of the heavenly bodies belonging to our solar system on the equinox of that year (1722 B. C.) and sent him a correct diagram of them, without having communicated his object in doing so. In compliance with this the calculations were made, and to his astonishment, on comparing the results with the statements of his scientific friend already referred to, it was found that on the 7th of October, 1722, B. C., the moon and planets had occupied the exact points in the heavens marked upon the coffin in the London Museum."

The historical traditions of all the nations of the ancient world have, in the course of the last twenty years, been made the subject of special research by the Students of Germany. In the prosecution of these enquiries, they have taken advantage of the very widely extended range of documents with which the constant accumulation of manuscripts, copies of inscriptions and monumental remains, during this period, in the libraries and Museums of Europe, has supplied them. Armed with all these advantages, the early histories of Greece and Rome have been subjected to close analysis by Niebuhr. The obscure and intricate mazes of the histories of the Hindoc Nations, have been to some extent, disentangled by the sagacity and patience of Ideler and Lassen. The Chinese annals have received much useful illustration from the labours of the missionary Gutzlaff. The few available remains of ancient Babylon, of Persia, and Arabia have also engaged the attention of Ideler; while upon the Hebrew Chronology as embodied in the Scriptures, and a vast mass of commentary upon them in all languages, and of all ages, have been lavished the life-long labours of a host of scholars in every conceivable stage of belief and of unbelief. The results of all this expenditure of mental energy, are among the most remarkable that ever were obtained by critical research. The flood of Noah according to Scripture Chronology, notwithstanding that it has been rendered intricate by many causes, clearly took place about the year 2,500 B. C., but Mr. Osburn's best and most direct proof is taken from the monumental records of Egypt: he says, "When Lepsius declares that there is no trace of Noah or the Deluge, we have no hesitation whatever, in stating our conviction that he is mistaken. One proof is direct, and a plain appeal to the senses; not an elaborate exertion of intellectual power. It is to be found in the name of one of the most ancient of the gods of Egypt, who was entitled "the father of the gods," "the giver of mythic life to all beneath him." Birch has truly identified this god with water. He was in reality the mythic impersonation of the annual overflow of the Nile. His name was written as

ordinarily transcribed, *nb* in Roman characters. It seems however, to have escaped students of hieroglyphics, with the exception of Sir G. Wilkinson, that in the tomb of Nahrui, at Ben-hassan, which belongs to the times of the 12th dynasty, a change constantly takes place in the orthography of this group. This variation shows the phonetic power of the Ram, (which like the water-vase is used as a symbol, as well as a sound, in this group,) to have been *h* or *u* and not *δ*, as had been inferred from its occurrence with that sound in the Roman name *Tiberius*. Champollion and Birch had therefore with perfect truth identified the name of this God with the word *nou* or *nh*, which signifies the primordial water, "the abyss" so that the name of the divine impersonation of the annual overflow in the Egyptian mythology, was *Nh* or *Nuh* as it is not unfrequently written. How is it possible, not to recognise in this idol the apotheosis of the Patriarch Noah, we must confess ourselves unable to understand, especially when we call to mind, that so indissolubly was the name of Noah linked with the remembrance of the general Deluge, that it was afterwards called by the Hebrews, "the waters of Noah." It is on this ground that we distinctly deny the assertion of Lepsius, that there is no memorial whatever of Noah's Floods in the hieroglyphic records of ancient Egypt. The stupendous pile of inferences which he has built upon this single assumption, will fall to pieces of itself, should it prove that we have succeeded in grinding to powder his foundation-stone. If these his inferences rest upon any other ground whatever than this assertion, it consists in the admitted fact, that many of the primitive institutions of Egypt differed widely from those of the Asiatic Nations. The most remarkable of these differences, and the only one which will require our special notice, is the institution of the Sabbath, which seems to have been lost in Egypt, when the decadal week of ten days was substituted for the week of seven days, of which we find traces among the other nations of the earth. Hence it is inferred that the origin of the civilization of Africa was altogether distinct from that of Asia. Any shadow of support to such a theory, which may seem to project from this circumstance, vanishes at once before the well known fact in geography that Egypt is separated from Asia by a vast tract of desert, which, on the first dispersion of mankind, would form a perfect barrier to all but unfrequent and casual communication between the inhabitants of its two borders. This circumstance alone accounts for the oblivion into which the Sabbatic institution had fallen in Egypt. The triple division of the month of thirty days, into three weeks of ten days each, which was substituted for it, was suggested by convenience, and also by the natural division of the year in Egypt into three seasons. The other points of difference noted by Lepsius admit of the same solutions. They are nothing more than might have been anticipated in two incipient civilizations, both based upon the same extinct economy, growing up at the same time, in two countries distant from each other, and having but unfrequent intercourse. The whole argument then, seems to stand thus: The number 3,555, which, according to Manetho, was the actual duration of the Egyptian Monarchy, or 113 generations, is the exoteric, or secret interpretation of the exoteric or vulgar summing up of the lists of Manetho, which amounts to near 6,000.

Both these numbers are equally the fabrication of the priests of Egypt.

The circumstance that the lists, of which these numbers are exponents, commence with an admitted fable, militates strongly against the assumption that either of them has been constructed with that scrupulous regard to truth which

alone could entitle them to be received as history.

The flood of Noah was known to all the other ancient Nations of the world, and according to the traditions of all of them, who have presented any dates, it must have occurred 2,500 B. C. If we admit the canonical number, the kingdom of Egypt was founded by Menes 3893 B. C., giving to Egypt an age which exceeds that of the earth's present surface, by nearly 1,400 years. It is strongly suggested by this circumstance that the canonical number was greatly in excess.

The fact that the numbers and additions to the arts, admitted to be fabulous, are in the same direction, adds great force to the suggestion.

The taste for a remote antiquity of origin, which prevailed among all ancient nations of the world, and especially in Egypt, still further strengthens it.

We then proceed to the direct, and as it seems to us, irrefragable proof, by pointing out on the monuments the name of Noah as the god of the inundation.

It is exceedingly interesting to find how utterly inconclusive the interpretations of Iepsius and Bunsen are, and that they are not sustained in their opinions. The excellent and well intentioned author Seyffarth, has shown the strongest reasons for accepting the Septuagint Bible as the most authentic version, and quotes several strong expressions of opinion, from the older writers, to confirm and strengthen its claims to our respect and admiration. Augustine, for instance, combats, in a number of instances, the falsified chronology of the Hebrew text. "The christians," he says, "will not refuse credence to those books which the Church has received, as possessing the highest authority; they believe that the truth is contained rather in these books than in those of the Jews. The Christians maintain it is incredible that the Seventy Interpreters would have erred, or would have lied; as they had nothing to gain by it; but that on the contrary, the Jews had made alterations in their Books in order thus to diminish the authority of ours. The Christian people are accustomed to hear the translation of the Seventy which has been approved by the Apostles themselves. Julianus Pomerianus, the Roman Catholic Bishop of Toledo, did not hesitate A. D. 356, to demonstrate, in spite of the already authorized Vulgate, that between the creation and Christ's advent, six thousand years had intervened, and that especially the chronology of the Septuagint was the work of the Holy Spirit. But some of the strongest statements in favour of the Seventy may be tabularized.

I.—If at the birth of Lamech, Methusaleh had been only one hundred and sixty seven years old, as the manuscripts say, he would have survived the deluge. But if we read three hundred and forty nine years, Methusaleh's death occurred one hundred and sixty eight years before the flood. Again the Hebrew chronology as arranged in the Masoretic text according to the common manuscript confutes itself. For it is related, that there existed as early as the time of Nimrod, a great people and a large kingdom, beginning with Babel, and Eueh, and Accad; and Calneh, in the land of Shinar. If Nimrod lived one hundred years after the flood, how came it to pass that in one hundred years such populous nations and kingdoms proceeded from one and the same grandfather? According to the LXX, six hundred years intervened. Again, it is stated, that in the time of Phaleg, Noah's descendants built the immense tower of Babel, and were scattered over the whole surface of the earth, &c. Now if Phaleg lived 180 years after the Deluge, who can conceive that in 130 years, Shem, Ham, and Japhet their descendants, were so numerous as to have populated all countries in Asia, Africa, and Eu-



rope? According to the LXX, from Noah to Phalogo, two years passed away. Furthermore, Abraham arriving in Canaan, met there with several mighty kings, against whom he warred. Now 367 years after the deluge, Canaan as well as other countries of the world, hardly contained such mighty kingdoms. The LXX makes the same period 1140 years long, and now the impossibility is removed. Likewise we find in the LXX, that the lives of all the Patriarchs from their birth till the birth of their sons diminish since Adam, the later the more. In the Hebrew text now at hand, we read that the Patriarchs from Noah to Abraham begot the first son a hundred years sooner than the later patriarchs from Abraham to Joshua. Following the LXX, Seyffarth, from a vast variety of independent evidence, places the deluge 3447 B. C., and he says it is clear that a period not of 2242 or 2262, but of 2424 years intervened between the creation and the flood, thus from the deluge 3447 B. C. to the age of the world 5871 B. C., we have 2424 years,—the difference therefore between Osburn and Seyffarth, is that the former assigns 2,500 B. C., the latter 2424 from Creation.

#### SEYFFARTH'S CALCULATIONS.

Age of World, B. C., 5871 years, according to ancient Histories of Chinese and Egyptians, &c.; from Creation to the Deluge, 2424 years; Deluge to Menes in time of Peleg, 666 years; the Chinese date traditionally, 2424 as year of Flood from Creation; the ancient nations, Egyptians included, and the Romans and Greeks, 6000 years from Creation to Christ; Shepherd Kings came to Egypt, 2082 B. C.; from Flood to Exody 1867 B. C.; departure of Israelites out of Egypt, to building of Solomon's Temple, 880 years; Methuselah's death, before Flood, 160 years; Menes took possession of Egypt, 2781 B. C.; Moses lived, 1948 B. C.; 17th Dynasty.

Seyffarth professes to have taken his notes from Chinese authority, and therefore says 2424 years after Creation. Osburn takes his second hand and says 2,500 B. C. We believe Seyffarth, from many proofs, to be the truth.

Again, the stone records of Egypt give to us so many proofs of the general correctness of the testimony to man's history, which has been handed down by the pen of inspiration, and coupled with other collateral evidence, seems to fix in the mind the most settled conviction of the immovable accuracy of the account of man by the Scripture. We learn further, that man was created in the highest perfection, (as were the other creatures,) and was at once in possession of the highest mental endowments, and did not commence his life in a state of ignorance.

It is not a little remarkable that in the history of enlightened nations, we nowhere read of, or find evidence to support the idea of an unlettered origin of any one of them, each and all have been preceded by or advanced by an intrusive race, and even among those now living in a state of degradation, their traditions and customs tell of communion with older and enlightened stocks. This is true equally of the North American Indian, as Livingstone has proved to be true of the African, and is also now known to be the case with Egyptian and older races. Seyffarth has endeavoured to prove from Papyri, tablets, rings and other articles, and from a gold neckchain, inscribed with the name "Menes Apotheosis," 2781 years B. C., in the time of Phelgo, 666 years after the flood, what the early perfection of art and science was; and it is impossible to conceive such rapid enlightenment to have been acquired in six centuries, as the people then possessed, to have been immediately preceded by barbarism; on the contrary, the Post Deluvians must have been a highly enlightened race, and like as Abraham improved the Egyptian Astronomy, so did these receive their civilization from a higher people, even from

their ancestor Noah. Osburn again gives us increased confidence in upholding this doctrine, from his discoveries and rendering of the ancient inscriptions, two instances of which are very striking, and are no less than authentic records of the lives of Abraham and of Joseph. Osburn observes, "the titles and professions recorded in the inspired narrative concerning Joseph, admit of perfect illustration, from the contemporary monuments of Egypt. Potiphar written *pr-tyh*, royal prince." He was *pr-tyh*, "superintendent of vineyards," the two prisoners were.—

"The cup bearer," president of those that give drink, "chief purveyor."

The names of Joseph admit of even still more precise illustration. The titles conferred upon him by Pharaoh, were significant allusions to his circumstances. The first of them, *Tzaphnath*, near to Neith the goddess of wisdom, "the exact echo of the address of Pharaoh, on conferring it on him, 'There is none so discreet and wise as thou art.'" The other title is Joseph's acquittal of the false charge under which he had suffered, *phennuck*, "he who flees from adultery." The rest of his titles are not in any degree doubtful. They are written on the tomb of Joseph, which is at Sakkarah.

The name of Joseph is written, *el tsuph*, "he came to save." It is paronomastic, and alludes intelligibly to the good work he accomplished for Egypt, for seven years of the famine, besides embodying the sounds of his name. The title under which Joseph was first inaugurated, *abrech*, appears also in his tomb, and at the head of his flagon. It will, we believe, not be found among the distinctions of any other Prince of Egypt. It is written *lps-resh*, "royal priest and prince." The office to which Joseph was appointed by Pharaoh, is in like manner fully comprehended in the titles which appear on his tombs. He was extensively empowered in regard to the tame cattle of the king. This title is mutilated. He was the "director of the granaries of the chiefs of both Egypt." The "full and the empty channels of irrigation," even also in his charge, and the adjustment and supply of water to them," so that Joseph was "over all the land of Egypt." Since, says Osburn, the above was written an extraordinary confirmation of the views embodied in the text has fallen into my hands. It is the translation of an hieratic manuscript on Papyrus in the possession of Mrs. Daubeny, of London, by Emanuel de Rougé. The document belonged to Lethos II., while yet a child, and was therefore, (as the translator rightly observes,) exactly of the times of Moses. It was copied under the superintendence of a scribe named *Kake-ai*, "the dispeller of darkness." Mrs. Daubeny's Papyrus is a romance, founded upon the lives of two brothers, who were both "feeders of cattle." The name of the elder was that of the God *Amibis*, that of the younger is doubtful. At the outset of the fable, this younger brother has an adventure with his elder brother's wife, identical in every particular, with Joseph's adventures with the wife of Potiphar. We have pleasure in referring to this most interesting document: we would only further remark in regard of the name of the younger brother, that the single phrase of the original, quoted in the article which contains it is mutilated just in the place of its occurrence, so that its transcription was somewhat imperfect, but it appears to us to bear the hieroglyphic name of Joseph, in our text, in hieratic characters, the *t* is the doubtful letter in de Rougé's version.

The second proof of true historic time, is from the history of Abraham. We state, observes Osburn, as a well established synchronism of much value to the history of Egypt; and of the Bible also, that Abram went into Egypt in the reign of Pharaoh *Achthoes*, and the treaty which

terminated the war for the limbs of Osiris, was ratified during his sojourn there. D. Morton in his study of Egyptian skulls, arrived at the conclusion, that the Egyptian of the present and of the Pyramids, was preceded by a race who had possession of the soil, in other words, that an intruding people had dispossessed the previous holders of the country. Osburn proves this to be true and says, "On turning to the language of Ancient Egypt, we find a frame work of words and expressions, all absolutely essential to the possibility of human intercommunication by speech, identical with those of the language of Asiatic Countries, which lie adjacent to the Isthmus, on its Eastern side. Dialectic corruptions of the same language prevail in these countries to the present day, and that it has always been the language of this part of the world, we have the most unanswerable of all conceivable evidence in the possession of the text of the Hebrew Scriptures. There is, moreover, another large portion of the language of Egypt, which we find to be derived from roots constructed of articulations, intended to imitate the cries of living creatures, all peculiar to Egypt, or to the deserts circumjacent. With these roots they associated the peculiarities of form and habit of the animals themselves, thereby making them the symbols of other ideas. On considering the primitive mode of writing the language of Egypt, we discover from the pictures represented by the characters which compose it, that all the ordinary arts and adjuncts of civilization, must have been in use universally at the time of its invention. On considering the notices regarding the natural history on which the symbols employed in the Egyptian written system have been constructed, we find that they are, though founded in truth, widely different from the rude, yet accurate outline of the natural habits of the organized beings around him, which becomes impressed upon the mind of the savage. Still more widely do they depart from that lucid and orderly impression which long familiarity with the plants and animals of his country engraves upon the reasoning powers of the civilized man. They are vivid, exaggerated pictures, which flash upon the imagination of the stranger, who with a mind uninformed, as to natural history, but in other respects disciplined and cultivated, gazes for the first time upon the wonderful works of God in a foreign land. The reasonable inference from the facts (to our apprehension the only reasonable one) appears to us to be, that the first settlers in Egypt were a company of persons in a high state of civilization, but that through some strange anomaly in the history of man, they had been deprived of great part of the language, and the entire written system which had formerly been the means and vehicle of their civilization. We contend that this is the only reasonable or possible inference, even if no account of the first dispersion of mankind had ever reached us. Combining this inference with the clear unanswerable indications, that the fathers of Ancient Egypt first journeyed thither across the Isthmus of Suez, and that they brought with them the worship of "the setting sun," how is it possible to resist the conclusion that they came thither from the plains of Babel, and that the civilization was derived from the banks of the Euphrates?"

(To be Continued.)

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