

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# The Canadian Ecclesiastical Gazette;

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

VOLUME VII.

TORONTO, SEPTEMBER 15, 1860.

No. 18.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

TORONTO, August 27th, 1860.

MY DEAR BRETHREN.—It is my intention to visit, for the purpose of holding Confirmations, your several Parishes, in accordance with the following list.

I remain, &c.,  
**JOHN TORONTO.**

#### APPOINTMENTS.

October, 1860.

Friday	19,	Grimsby.....	11 a.m.
"	"	Jordan .....	3 p.m.
Saturday	20,	Port Dalhousie .....	11 a.m.
Sunday	21,	St. Catharines .....	11 a.m.
Monday	22,	Grantham .....	11 a.m.
"	"	Niagara .....	3 p.m.
Tuesday	23,	Stamford .....	11 a.m.
"	"	Thorold .....	3 p.m.
Wednesday	24,	Port Robinson .....	10 a.m.
"	"	Mirritsville .....	2 p.m.
Thursday	25,	Drummondville.....	11 a.m.
"	"	Chippawa .....	3 p.m.
Friday	26,	Fort Erie .....	11 a.m.
"	"	Bertie.....	3 p.m.
Saturday	27,	Marshville .....	10 a.m.
"	"	Port Maitland .....	3 p.m.
Sunday	28,	Lake Shore .....	10 a.m.
"	"	Dunnville .....	3 p.m.
Monday	29,	Cayuga .....	11 a.m.
"	"	York .....	3 p.m.
Tuesday	30,	Caledonia Bridge .....	10 a.m.
"	"	Jarvis.....	3 p.m.
Wednesday	31,	Nanticoke .....	11 a.m.

It is with much satisfaction we copy the following from the *Canadian Church Press*:

Many warm friends of the Rev. E. Denroche, throughout the Province, will learn with pleasure equal to our own, that he has received through the Hon. Major-General Bruce, the thanks of His Royal Highness, the Prince of Wales, for the very spirited song which first appeared in the columns of our journal, entitled "Welcome to Canada," and which commences, as our readers will remember,

"God bless our Queen, for sending  
Her son across the sea."

We hope very sincerely that Canadians generally, to whom may be vouchsafed the gift of song, will place these stirring and warm-hearted lines among their stock, as a true memorial of the spirit in which the Prince has been received amongst us.

#### DEATH.

At Carleton Place, on the 2nd inst., the Rev. Thomas Leach, late missionary at Emay, Upper Canada.

### TRINITY COLLEGE.

We deem it our duty to give insertion to the following note from the Provost of Trinity College, to the editor of "the Echo," in answer to anonymous communications, together with the remarks of the editor thereon.

To the Editor of the Echo:

DEAR SIR,—In reply to the enquiry of your correspondent "Clericus," in your paper of the 9th inst., I beg to say that I have never recommended "Paget's Sermons" to any one, and that the book is known to me only by name.

I take this opportunity of stating that I will not for the future undertake to reply to anonymous letters, even though they may be inserted in newspapers of respectability: but my duty to the College and my own personal feelings will alike prompt me to give the fullest satisfaction in my power to any gentleman who may make a private communication to me, for the purpose of dispossessing his own mind, or the minds of others, of doubts which are prejudicial to the Institution over which I have the honour to preside.

I am, dear Sir,  
Faithfully yours,

**GEORGE WHITAKER,**  
Provost of Trinity College.

### PROVOST WHITAKER'S REPLY TO "CLERICUS."

The reply of the Provost of Trinity College to the question of our correspondent "Clericus,"—Whether he recommended *Paget's Sermons* to his pupils during their University career as a standard work of religious instruction—must be perfectly satisfactory to all in whom the circumstances mentioned by "Clericus" had raised any uneasiness. Aware of the caution generally exercised by the Provost as to the character of the books which he places in the hands of his pupils, or sanctions with his recommendation, we did not ourselves think it at all probable that any work containing such extreme Tractarian doctrines as "*Paget's Sermons*," had really been recommended by him.

But in addition to this we would say, that it is hardly reasonable to hold the Provost answerable for any book of an exceptionable character which a young clergyman, an ex-student of the College, may take a liking to, and recommended to his acquaintance. Men who are old enough to be clergymen are old enough to be responsible themselves for what they read and give to others to read. And, though, under the circumstances, the Provost had readily answered the question of our correspondent, we fully coincide with him in the opinion that he is not bound, even by mere courtesy, to reply to questions of this kind put in this way, that is anonymously. We do not think that our correspondent, in this case, had any

particular reason for withholding his name, his letter was written in a very civil and proper tone, but still, it is better that communications conveying either explicitly, or by inference, charges against another person should bear the name of the writer.

### COLLECTIONS UP TO SEPT. 12TH, 1860.

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

Previously announced .....	\$583.11
Omagh, per Rev. F. Tremayne.....	2.24
Camden and Sheffield, per Rev. G. W. White.....	6.00
St. John's, Peterboro', per Churchwardens	20.00
St. Paul's, Sydenham.....	\$2.22
Starrington.....	3.56
Portland.....	1.22
Per Rev. C. Ruttan.....	7.00
Trinity Church, Thornhill.....	3.00
St. Stephen's Church, Vaughan.....	2.30
Per Rev. E. H. Dewar.....	5.30
Christ's Church, Tyendinaga.....	3.10
Trinity Church, Shannonville.....	1.00
Per Rev. C. A. Anderson.....	4.10
St. James's, Penetanguishene, per Rev. G. Hallen.....	4.00
Welland .....	2.57
Marshville .....	1.23
Per Rev. J. Stannago .....	3.80
Collingwood.....	4.00
.....	1.00
Per Rev. J. Langtry.....	5.00
St. John's, Jordan .....	1.50
St. James's, Port Dalhousie .....	3.25
Per Rev. A. Dixon.....	4.75
Binbrook .....	0.52
Saltfleet .....	0.61
Ontario .....	2.10
Stoney Creek .....	0.67
A Donation .....	0.20
Per Rev. J. L. Alexander .....	4.00
Cartwright, per Churchwardens.....	4.00
St. Paul's, Yorkville, per Rev. S. Givins	50.00
St. Paul's, Uxbridge .....	4.56
St. George's, Duffins' Creek .....	2.80
Greenwood .....	1.73
Per Rev. G. Viner.....	9.09
136 Collections amounting to .....	\$718.39

The Bishops of Victoria and Rupert's Land are at present in Toronto. They both preached in

the Cathedral last Sunday. The N. Y. *Protestant Churchman* in alluding to the Bishop of Victoria remarks—"He arrived in New York on Thursday, the 23rd ult., after but sixty days' traveling from Japan. Thus expeditious has this distant journey now been made, bringing the ends of the earth together. The Bishop intends preparing a work upon Japan, for publication on his return to England, whither he goes in a few weeks hence. His former work on China was republished by Harper, in this city, and is an interesting account of his own visit and observations in that wonderful country, in which the Bishop was a missionary agent of the Church Missionary Society, before his appointment to the Episcopate. In the same week which gave us so pleasant and friendly a visit from our reverend and beloved friend, Bishop Anderson, from Rupert's Land, these two excellent men were consecrated together in Lambeth Chapel twelve years since, and now they meet on the American soil, brethren beloved for all that is refined and noble in personal character as well as for their works sake."

#### HIS ROYAL HIGHNESS THE PRINCE OF WALES.

Among the pleasing incidents connected with the Princes' visit, we have pleasure in stating that Major General Bruce, previous to his departure, transmitted, (by direction of His Royal Highness) to the Lord Bishop of the Diocese, a beautifully bound Royal Quarto Bible, bearing on the cover the arms and crest of the Royal Donor, with the following inscription in the handwriting of the Prince:—

"To the Cathedral at Toronto, in memory of Sunday, the 9th of September, 1860.

ALBERT EDWARD P."

We observe that a similar token was presented by His Royal Highness to the Cathedral at Quebec, and (we believe) at Montreal, where he attended Divine Service.

#### THE LATE REV. THOMAS LEECH.

It is with sincere regret we record the early death of this valuable Missionary. Mr. Leech was one of those excellent young men—who feeling themselves called to the work of the ministry, resolutely set themselves to obey the call, by working their way through every difficulty. The educational advantages he enjoyed in his youth were few—but these he improved with such diligence, as to enable him to compete successfully for a first class scholarship in the Theological School at Cobourg, and subsequently at Trinity College, Toronto. At this institution he passed through his course with credit—and having been ordained Deacon by the Lord Bishop of Toronto, in the year 1863, he entered on the work of the ministry as assistant minister at Prescott. The faithful manner in which he discharged his duties secured to him the affectionate respect of the venerable Rector and entire congregation. Desirous, however, of planting the Church in some one of the many waste places of the Diocese, (contrary to the wishes of his friends in Prescott, and regardless of their liberal offers,) he selected the village of Brampton as the sphere of his future labours, and having married, took charge of this new mission in the autumn of 1865. Here and in the neighbouring village of Edmonton, he organised congregations and Sunday schools, and succeeded in erecting commodious brick churches. Amid many difficulties he laboured but too zealously in accomplishing these important objects. His health, however,

failing, he was reluctantly compelled to relinquish the work in which his heart was so deeply engaged, and at the suggestion of his medical friends, sailed for Europe in the spring of 1858. Having wintered in the south of England, he returned in the following spring, but little benefited. He, however, resumed his ministry in the vacant mission of Marysburg, and subsequently removed to Emily, labouring to the last to the utmost of his failing strength. He died of decline, in the 33rd year of his age. In his early death the church has lost a faithful and efficient missionary, whose labours under the divine blessing have left a favourable impression on all who enjoyed them.

#### MEETING OF THE SYNOD

On Friday Sept 7, the Diocesan Synod met in the School room attached to the Church of St. George, to consider an address (which had been drawn up by a Committee), to His Royal Highness the Prince of Wales. The Synod was adjourned to 10 o'clock on Saturday morning. On both occasions morning prayer was offered in the Church. Besides a large body of clerical and lay Synodsmen, there were present the Lord Bishop of Rupert's Land, (who spoke very feelingly in reply to the welcome given him by the Synod,) the Rev G Gubbins, from Ireland, and the Rev Drs. Shelton and Vansittart, from the Diocese of New York. The following is the address and reply:

"May it Please your Royal Highness,—We, the Bishop, Clergy, and Laity of the Diocese of Toronto, in Synod assembled, beg permission to offer to Your Royal Highness a cordial welcome on your arrival amongst us. The position in which the United Church of England and Ireland has lately been placed in this country as being self-governed and dependent for support on the dutiful liberality of her children, does but serve to enhance our appreciation of the inestimable benefits which we enjoy as subjects of the British Empire, and as an integral part of that Reformed Communion which under the good providence of Almighty God, is becoming in every portion of the globe, the instrument of invaluable blessings to mankind. We strongly feel that since the ties which have connected us with the Civil Government of this Colony have been severed, and the Church thereby rendered independent of the State, independence in respect of material interests must be compensated by a closer and more conscious sympathy with the land of our origin, and with the glory of that land, our Spiritual Mother. Nor can we ever forget that as the Church of Christ, in all ages and in all climes, has taught her children not only to fear God but honour the King, so as our Church been pre-eminently distinguished by Christian constancy, and by a high-souled loyalty which religion only can inspire. It is our fervent prayer to Almighty God that these virtues may ever live and flourish amongst us, and that as faithful servants of the King of kings, we may ever seek the honour of our earthly rulers, and the welfare of people at large, by presenting, in our several stations, an example of dutiful allegiance to our Sovereign, and a grateful recognition of the signal virtues, by which our beloved Queen has purchased for herself, among all nations of the earth, an imperishable name.

(Attested,)

"JOHN TORONTO.

"STEPHEN LETT, LL.D., Trin. Col.,  
Dublin, Clerical Secretary.

"JAMES BOKELL, M.D., Trin. Col.,  
Toronto, Lay Secretary."

To this address, His Royal Highness the Prince of Wales was most graciously pleased to make the following reply:

"Gentlemen,—I am grateful for the assurances of your loyalty to the Queen, and for the welcome to myself, conveyed in your address. I am a member of the Church of England, and, as such, I rejoice to meet in this distant land, and in so important a diocese, the representatives of that body in whose creed I have been nurtured and trained. I trust that Almighty God will aid you in your efforts to maintain the efficiency of the Church under the guidance of the Venerable Prelate who has so long presided over you in this diocese."

The following is the address of the University of Trinity College, with the reply of His Royal Highness:

"May it please your Royal Highness,—We, Chancellor, Masters, and Scholars of the University of Trinity College, Toronto, beg to express to your Royal Highness our heartfelt congratulations on the occasion of your visit to this Province, and our grateful sense of the kindly interest which you have thus discovered in the welfare of the colony. While we gladly recognize the many obligations under which we lie, in communion with all our fellow-subjects in this Province, to loyal attachment to the Throne of Great Britain, and to its present most gracious occupant, it is our especial duty to acknowledge the distinguished favour which Her Majesty the Queen has conferred upon us by conveying to us, under her Royal Charter, the full privileges of a University. Her Majesty, in that Charter, has been pleased to declare her willingness 'to promote the more perfect establishment within the Diocese of Toronto, of a College in connexion with the United Church of England and Ireland, the education of youth in the doctrines and duties of the Christian religion as inculcated by that Church, and for their instruction in the various branches of science and literature which are taught in the Universities of this kingdom.' It will ever be our pride, as it must ever be our duty, faithfully to execute the trust thus graciously confided to us, both by the inculcation of sound religious principles and by the communication of all secular learning. In attempting to discharge this duty, we are assured that we can propose to ourselves no better model than that of the ancient Universities of England, and with the studies of one of which your Highness is already familiar, while we learn with satisfaction that it is your design to form a like intimate acquaintance with the other. It will be our aim, by the blessing of Almighty God, to perpetuate in this colony that spirit of old English faith and loyalty, by which the members of our communion have ever been distinguished at home, and by which we trust that they will be recognised in every land in which our Church is planted under the protection of the British Crown.

To this address His Royal Highness replied as follows:

"Gentlemen,—I thank you sincerely for the expression of loyalty and attachment to the British Crown contained in your address, and for the welcome you have given me to this city. The Institution from which the address proceeded is one of the utmost importance to the colony, inasmuch as it is destined to train those to whose care are committed the spiritual interests of the members of the Church of England. I know the difficulties under which you have laboured, and sincerely hope that you may successfully surmount them."

## THE CATHEDRAL.

On Sunday morning, as early as half-past nine o'clock, crowds of people were proceeding to St. James' Cathedral, anxious to get good places to see the Prince. The admission was by ticket, and the sacred edifice was crowded in every part. Precisely at eleven, the Prince and his suite arrived at the front entrance, and were received by the Lord Bishop of Toronto, the Archdeacons of York and Kingston, the officiating Clergymen, and the Churchwardens. His Royal Highness shook hands with the Bishop, and then proceeded to the seat prepared for him, the congregation shewing their respect by standing up. The Rev. H. J. Grasett, B.D., the Rector, said the prayers; the Rev. J. G. Geddes, Rector of Hamilton, read the lessons; the Rev. Archdeacon Bethune said the ante-communion service; the Rev. Mr. Boddy read the epistle; the Rev. E. Baldwin read the gospel; and Rural Dean Givens, read the offertory.

## THE SERMON.

The Sermon was preached by the Lord Bishop, who took for his text Psalm lxxii. 1, "Give the king thy judgments, O God, and thy righteousness to the king's son."

In this prophetic prayer the aged Monarch of Israel, about to resign the kingdom into the hands of his son Solomon, makes to God for him the request of a wise and affectionate father. He asks such a portion of wisdom and integrity from above, as might enable the young Prince to govern aright the people of God, and to exhibit to the world a fair resemblance of that king of Israel, who was in the fulness of time to sit upon the throne of his father David, to reign in righteousness, and to have all judgment committed unto him. This tender and affectionate prayer was afterwards more fully shadowed forth at Gibeon, where the Lord appeared to Solomon in a dream and said: "Ask what I shall give thee—and Solomon said O Lord my God thou hast made thy servant king instead of David my father, and I am but a little child; I know not how to go out or come in, give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad for who is able to judge this thy so great people." And it pleased the Lord that Solomon had asked this thing. Such was the wise and manly answer made by a youth of about twenty years of age. Now, reflecting on what almost all youths in his circumstances with strong passions, a love of magnificence, and in possession of the proudest throne in Asia would ask, we cannot but strongly admire Solomon's modesty and wisdom, and that diffidence in himself which turned him in confidence to God. Thus guided by heavenly principles, which can alone triumph in conflicts which monarchs as well as others have to undergo, he took upon himself the royal power as God's vicegerent upon earth, and as his appointed instrument of blessedness to his people. He was the predecessor of one far greater than himself, and pre-figured him who was to gather all the earth under his dominion. He was as it were riding in a glorious procession which his orderly conduct would bring happily towards its end. And, although great, he was only the harbinger in that mighty procession, and wore the livery of that heavenly Sovereign who as in a triumph closed up the rear. The principles which Solomon had chosen are like the soul of man, which cannot be affected by the elements of this world, but are able to defy their most violent assaults, and are like the wind which throws down palaces, but is itself unassailable; while, on the other hand, worldly principles, like the body of man, yield before the

assaults of kindred elements, and break up and waste away by being exposed to stronger and more corrupt principles of the same world. Solomon proved himself, by his choice, to be filled with that spirit which became him, who had been anointed by God, prophet and priest. And the inward grace bestowed in that outward unction had been put to such good use that it carried more grace, and the wisdom shown in this petition obtained the gift of more wisdom. God gave him a wise and understanding heart, so that there was none like him before him, neither after him should any arise like unto him. God also proved in him the rule which his blessed son, Jesus Christ, afterwards laid down, when he commanded us to seek first the kingdom of heaven and its righteousness, and then all earthly blessings shall be added to it. Because Solomon had asked this heavenly gift only, and mentioned none that were earthly, God gave him earthly also,— "I have also given thee that which thou hast not asked, both riches and honour; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, keep my statutes, and my commandments, as thy father did walk, then I will lengthen thy days." From the Tabernacle, at Gibeon, Solomon returned to Jerusalem to offer sacrifice before the Ark of the Covenant of the Lord. Thus he consecrated the first days of his reign, and commenced his course under the most happy auspices. He made God the beginning, happy if he had made him also the end, of all his doings. It is not, however, my desire, on the present auspicious occasion, to touch upon the last and melancholy years of King Solomon's life, but rather to connect the few observations I shall offer at this time with the youthful and more early portion of his reign—while his heart was yet pure and the Lord preserved him. I would observe, in the first place, that there is not, perhaps, in the history of mankind, a more beautiful picture than that which is here represented. A young man in the bloom of life, when every thing was gay and alluring around him—in the moment of ascending to a brilliant throne, where pleasure and ambition were before him—betaking himself thus humbly to God, and imploring of him that wisdom which might enable him to resist the temptations with which his situation surrounded him, and to fulfil the duties to which he was called. Had it been in the latter periods of his reign, when satiated with pleasure and disappointed in ambition, when fatigued with the cares and pageantry of a throne, that he looked abroad for better comforts,—had it been at such a time when Solomon directed his soul to heaven, much of the merit of his piety would have been lost. It would have then appeared only as the last refuge of a discontented mind, which interest, not disposition, had led to devotion; and which only sought for repose in piety, because it had been disappointed in every thing else. But at such a season to be guided by such sentiments, in such an hour to betake himself to God, bespeaks a mind so humble and yet pure; a disposition so ardently and yet so rightly inclined; and a soul so well fitted for every kind of excellence, that no language of praise seems too strong. It is not, however, from the peculiar situation of Solomon, that the beauty of this memorable instance of devotion arises. Its charm chiefly consists in its suitability to the season of youth—in its correspondence to the character and dispositions which distinguish that important age, and which we eagerly desire to see in the young. Piety or the fear of God in youth, has in it something singularly graceful and becoming—something which ever disposes us to think well of the mind in which it is found, and which, better than all

the other attainments of life, appears to promise honour and happiness in future days. It is suited to the opening of human life, to that interesting season when nature in all its beauty first opens in the view. It is suited still more to the tenderness of young affections—to that warm and generous temper, which meets every where with the objects of gratitude and love. But most of all, it is suited to the innocence of the youthful mind—to that sacred and sinless purity, which can lift up its unpolluted hands to heaven; which guilt hath not yet torn from confidence and hope in God, and which can look beyond this world to that society of kindred spirits, "of whom is the kingdom of heaven." The progress of life may indeed bring other acquisitions; it may strengthen religion by experience, and add knowledge to faith. But the piety which springs only from the heart—the devotion which nature and not reasoning inspires—the pure homage which flows unbidden from the tongue, and which asks no other motive for its payment than the pleasures which it bestows—these are the possessions of youth and of youth alone. I would in the second place remark that the feelings of piety are not only natural and becoming in youth, but they are still more valuable as tending to the formation of future character. They spring up in the first and purest state of the human mind. When the soul comes fresh from the hands of its Creator, and no habits of life have contracted the reach of its powers, they come in that happy season when life is new and hope unbroken, where nature seems every where to rejoice—to rejoice around, and when the love of God arises unbidden on the soul. They come not to terrify or to alarm, but to present every high and pleasing prospect in which the heart can indulge; they come to withdraw the veil which covers the splendours of the Eternal Mind, and to open that futurity which awakens all their desires to behold and attain, and in the sublime occupations of which they feel already, as by some secret inspiration, the home and destiny of their souls. At such a period religion is full of joy. It is not an occasional, but a permanent subject of elevating their meditation—a subject which can fill their solitary hours with rapture, and which involuntarily occurs to them in every season when their hearts are disposed to feel, and to which they willingly return from all the disappointments or follies of life and resume again their unfinished joys. If there be a moment of human life in which the foundation of virtuous character can be laid, it is at this period. If there can be a discipline which can call forth every nobler faculty of the soul, it is such early exercises of piety. They not only suggest but establish a tone and character of thought which is allied to every virtuous purpose they present those views of man and of the ends of his being, which awaken the best powers of the soul, and they afford prospects of the providence of God which can best give support and confidence to virtue. But again, there is no man, perhaps, who in some fortunate moments of thought has not felt his soul raised above its usual state by religious considerations. There are hours in every man's life when religion seems to approach him in all her loveliness, when its truths break upon his soul with a force which cannot be resisted; and when in the contemplation of them he feels his bosom swell with emotions of unusual delight. In such moments every man feels that the dignity and purity of his whole being is increased. The illusions and temptations of the world appear beneath his regard, his heart opens to nobler and purer affections, and his bosom regains for awhile its native innocence. In the greater part of mankind, however, these moments are transient; life calls them back

again to their usual concerns, and they sometimes relapse into all the folly and weakness of ordinary mortals. Now it is the tendency of early piety to fix this character of thought and endeavour to render that temper of mind permanent, which in many is only temporary and transient. By the great objects to which it directs the minds of the young, by its precedence to every other system of opinions which might oppose its influences, by its power to arrest and attain their attention, it tends gradually to establish in the soul a corresponding dignity in every other exercise. While yet the world is unknown and the calm morning of life is undisturbed, it awakens desires of a nobler kind than the usual purposes of life can gratify, and forms in secret those habits of elevated thought which are of all others the most valuable acquisitions of youthful years, and fit it for future attainments in truth and virtue beyond the reach of ordinary men. Once more, another fruit of early piety is, that it presents those views of man and of the end of his being which call forth the best powers of our nature. We readily accommodate our acquisitions to the opinions we entertain of the scene in which they are to be employed, and to the expectations which are formed in respect to us. It is hence that the different situations of human life produce so great diversities of character and improvement. The poor man whose life is to pass in obscurity, and on whose humble fortunes the regard and observations of the world are never likely to fall, is seldom solicitous to distinguish himself by any other acquisition than those which are suited to the humility of his station, and which the exigencies of his station demand of him. The great and the opulent, on the contrary, who are born to be objects of observation and attention, feel themselves called upon to suit their ambition to the opinions of mankind; and, if they have the common spirit of men, usually accommodate themselves to these expectations. It is in this manner that early piety has an influence in forming the future character. It represents man as formed in the image of God, as "but a little lower than the angels, and as crowned with glory and honour." It represents life, not as the short and fleeting space of temporary being, but as the preparation only for immortal existence; as a theatre on which he is called to act in the sight of his Saviour and his God, and of which the rewards exceed even the powers of his imagination to conceive. It represents all this in the season when no lower passions have taken the dominion of his heart, and when his powers are all susceptible of being moulded by the ends which are placed before him. In such views of man, all the best qualities of his nature arise involuntarily in the soul—the benevolence which loves to diffuse happiness, and to be a fellow-worker with God in the designs of His Providence—the fortitude which no obstacles can retard and no dangers can appall in the road to immortality—the constancy which, reposing in the promises of Heaven, presses forward in the path of strenuous and persevering virtue. Such views have also the tendency to fortify the mind against all those narrow and unjust conceptions of life, which are the source of the greater part of the follies and weakness of mankind. They level all those vain distinctions among men, which in one class of society are productive of oppression and of pride, and in the other of baseness and servility. They silence that feeble and grievously complaining spirit which is so often mistaken for sensibility and superior feeling, and which, from whatever cause it springs, gradually poisons the sources of human happiness and undermines the foundation of every real virtue. They dispel those dark and

ungenerous views of man, and of his capacity for happiness and virtue, which are in general only the excuses for our indolence or selfishness, and which, wherever they have prevailed, have so often withheld the arm that was made to bless, and silenced the voice that was destined to enlighten them. "Whatever things are just, whatsoever things are pure, whatsoever things are lovely and of good report," these are the objects at which the spirit of early piety forms the mind to aim wherever by the production of happiness virtue is to be acquired, or by the performance of praise virtue is to be won. It is true that we sometimes find the pious and the wise, to whom religion ought to have taught better things, complainingly under the unequal distribution, and nourishing in their hearts those secret murmurs against Providence, which unnerve every virtuous purpose of the soul, and cover religion itself with gloom and melancholy. It is the piety of youthful days which can afford the best preservative against those dark and unjust conceptions. Before the experience of life has made any impression on their minds—before they descend to the wilderness through which they are to travel, it shows them from afar "the promised land." It carries their views to the whole course of their being, and while no narrow objects have yet absorbed their desires, shows them its termination in another scene, in which the balance of good and evil will be adjusted by the unerring hand of God. Under such views of nature, the system of Divine Providence appears in all its majesty and beauty; beginning here in the feeble state of man, it spreads itself into forms of ascending being, in which the heart expands while it contemplates them, and closes, at last, in the scenes that are obscured only from the excess of their splendour. With such conceptions of their nature, life meets the young in its real colours—not as the idle abode of effeminate pleasure, but as the school in which their souls are formed to great attainments not as the soft shade in which every manly and honourable quality is to dissolve, but as the field in which glory, and honour, and immortality are to be won. Whatever may be the aspect which it may assume, whatever the scenes in which they are called to act or to suffer, the promises of God still brighten in their view, and their souls deriving strength from trial, and confidence, from experience, settle at last in that humble but holy spirit of resignation, which, when rightly understood, comprehends the sum and substance of religion, which, reposing itself in undoubting faith on the wisdom of God, accepts, not only with content, but with cheerfulness, of every dispensation of his Providence; which seeks no other end but to fulfil its part in his Government, and which, knowing its own weakness and God's perfection, yields up all its desires into his hand, and asks only to know his laws and to do his will. Such are some of the natural effects of youthful piety upon the formation of human character, and to which more might be added, and especially the certainty which it affords of the favour of God, and of the continued assistance of his Holy Spirit, as appears manifest in our heavenly Father's dealings with the young throughout the whole of Revelation. Rejoice, then, O! young man in thy youth—rejoice in those days which are never to return, when religion comes to thee in all her charms, and when the God of heaven reveals himself to thy soul, like the mild radiance of the morning sun, when he arises amid the blessings of a grateful world. I would offer my young hearers, of both sexes, a parting word of loving kindness, for God is the Creator and Father of us all. If, then, piety hath taught you her secret pleasures, if when revelation unveils her mercies, and the Son of God comes forth to give peace and hope to

fallen man. If at such a time your eyes follow with astonishment the glories of His path, and pour at last over His cross those pious tears, which it is a delight to shed, if your souls accompany Him in His triumph over the grave, and enter on the wings of faith into that heaven "where he sat down on the right hand of the Majesty on High, and beheld the society of angels and of the spirits of just men made perfect, and listen to the everlasting song which is sung before the throne;" if such be frequently the meditations in which your youthful hours are passed—renounce not, for all that life can offer you, these solitary joys. The world that is before thee—the world which thine imaginations paint in such brightness—has no pleasures to bestow which can compare with these. And all that its boasted wisdom can produce has nothing so acceptable in the sight of heaven as the pure offering of youthful souls.

#### NEW PARLIAMENT BUILDINGS AT OTTAWA.

On Saturday, 1st inst., His Royal Highness, the Prince of Wales, laid the foundation stone of the New Parliament Buildings at Ottawa, in the presence of an immense concourse of people assembled for the occasion.

The actual ceremony was commenced by the reading, by the Rev. Dr. Adamson, Chaplain to the Legislative Council, of the following prayer:

"Protect us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ Our Lord.—Amen. "Our Father which art, &c."

Then the Prince and the chief members of his suite advanced to the stone, which was of beautiful white Canadian marble. Several documents and coins having been placed in a bottle, which was laid in a cavity formed in a white block of Nepean stone, the foundation stone was then lowered, the Prince gave it three taps with a mallet, and the Rev. Dr. Adamson read the following prayer:

"This corner stone we lay in the name of the Father, and of the Son, and of the Holy Ghost, and may God Almighty grant that the building thus begun in his name may be happily carried on to its complete termination without injury or accident, and that when completed it may be used for the good of the Province, the glory of our Queen, the happiness of our Prince, and the good government of the people.—Amen."

Three cheers were then given for the Queen, the Prince of Wales, and the Governor General. The band struck up the National Anthem, and the artillery fired a royal salute.

#### DIocese of Huron.

The Lord Bishop of Huron held a special Ordination in St. Mary's, Blanchard, on Sunday, the 19th ult., when the following gentlemen were admitted to the holy order of Deacons: Mr. John Perrot Hincks, and Mr. Edmund Ryder Davies. Mr. Hincks is nephew of His Excellency, the Governor of the Windward Islands, and the son of the Rector of Ballyninch, County Down, Ireland; and is appointed, we understand, missionary at Exeter and parts adjacent, in the county of Huron. Mr. Davies is master of the Grammar School at Vienna, and is at present, we believe, to remain in that neighbourhood.—*Prototype.*

The Lord Bishop of Huron will hold his next general ordination in St. Paul's Cathedral, London, on Sunday, the 23rd of September.

Candidates for Holy Orders, whether Deacon or Priest, are requested to communicate to the Rev. J. Walker Marsh, M.A., Examining Chaplain, by the 10th of September, their intention to offer themselves, and to be present for examination in St. Paul's School House, at 10 a.m., on Wednesday, the 19th of September, with the usual testimonial and *S. Quis* attested in the ordinary manner.

London, August 13th, 1860.

### THE CHURCH SOCIETY.

We solicit from every member of our communion, and more particularly from those who kindly interest themselves in soliciting subscriptions in aid of our own Church Society, an attentive perusal of the following communication to the *Scottish Ecclesiastical Journal*.

Sir,—At a recent meeting of the commission of the Free Kirk General Assembly, one of the ministers of that denomination complained that—

While the whole body of the communicants in connection with the Free Church amounted, in round numbers, to 211,000, there were no more than 15,000, or about 1-16th of the whole, who contributed £1 and upwards per annum to the vital fund, which was the sheet anchor of the Free Church. That was to say, 94 out of every 100 of their communicants were either unable or unwilling to give more in a whole year for the support, not of one minister, but of the whole 780 ministers of the Church, than they would require to give a common labourer or workman if they had occasion to use his services for a single week. Another extraordinary fact which he gathered from the tabular statements in the report was, that these six persons in the hundred actually contributed more than half of the whole sum actually contributed for the fund. Out of the £102,000 collected last year, the six per cent who gave £1 and upwards contributed £51,000 odds, while the remaining ninety-four per cent only gave £47,000 odds. This, he submitted, was a most perilous state of things, and if it went on must lead to something worse. The precarious state of the fund was best seen from the fact that out of their 780 congregations only 162 were self-sustaining, the true way to estimate it was by reflecting that even in these 162 self-sustaining congregations, the contributors of £1 and upwards were marvellously few. There were more than 76,000 communicants out of the 211,000, who at present did not contribute to the Sustentation Fund at all. It was remarkable, too, that these individuals were to be found especially in the largest and most wealthy Presbyteries of the Church.

Now, I do think it would be very useful if the indefatigable assistant-secretary of the Church Society were to append to its annual report some such statistics as these. If the Sustentation Fund be the sheet anchor of the Free Kirk, surely the Church Society is far more than this to us. Yet I fancy we should think it an immense point gained if we had induced eleven-sixteenths of our communicants to become contributors—that is subscribers—to the Church Society.

And think how it would fare with our Society if it were able to enlist the sympathies of the lower classes in the way the Free Kirk does. The Sustentation Fund has, it appears from the above statement, 164,000 subscribers of less than 20s. per annum. These subscribe on an average six shillings a piece; and such subscribers are almost unknown to the Church Society. I am aware

that the church has not many adherents of this class, but *her* Society makes little effort to secure the contributions of those whom she has. Even one thousand such subscribers would increase its funds £200 per annum, and can the church afford to throw away such a sum as this? Too truly may it be said of her Society that it has "despised the poor."

Now for the "contributors of £1 and upward." I am one of these myself, and yet I never was asked to subscribe in my life, never was asked whether I intended to continue my contribution. I have heard sermons enough preached in aid of the Society, and have too often wished myself far enough away from the infliction, for I am bound to confess that I *hate* charity sermons, but nobody has ever asked me, J. F., to bind myself, by subscribing, to contribute a certain sum annually, nor has ventured to enquire whether I am not disposed to contribute more than a guinea a-year to a Society whose objects need and deserve all the aid that I can give them.

The effect of all this upon me is that I give much less to the Church Society than I might, preferring to bestow my charity where it appears to be better appreciated. For I cannot think that a Society so sleepily conducted is fit to be my almoner, and I should not be at all surprised to learn that it is a similar feeling which has induced Major Scott of Gala to forego (as he seems to have done) his recent exertions in promoting one of the objects which I am now in my humble way endeavouring to advocate. I shall be very sorry to learn that he has abandoned the task in despair, but I shall not be astonished at it. And I have never been surprised at the meagre contributions from England towards a Society which takes so little care to make the best of what it has, or ought to have at home.

I have the honour to be, Sir,

Your most obedient servant,

J. F.

[That the Church Society's machinery is defective is, we conceive, quite undeniable; and we can only hope that the approaching General Synod may work a radical change in its constitution. Still, *something* is being done in the way of enlisting the contributions of the poorer classes. As a very hopeful instance of this we may mention the Diocese of Argyll, in which we observe that while the contributions of 10s and upwards amounted only to £11, those below 10s. reached to within a few shillings of £20. Then we have, in the Diocese of Aberdeen, the "Fraserburgh Penny Scheme," producing last year £15, and the "St. Andrew's Church Fund," contributing £30, and both of these appear to derive their support principally from the less wealthy classes. These, however, and a few other exceptions only prove the general rule of inexcusable neglect,—neglect which defects in the Society's constitution may account for, but cannot excuse. And since our correspondent justly speaks of the Society's chief working officer as "indefatigable," we must attribute this neglect to the Diocesan Associations, and to each member thereof, as it is their part and duty to see that the Society is properly worked in the Diocese and Incumbency for which they act.]

### COLONIAL.

#### PRECEDENCE OF BISHOPS IN THE COLONIES.

The official receptions, and other state forms connected with the visit of the Prince of Wales, have raised the question of the right of prece-

deno between the Bishops of the Church of England and those of the Church of Rome in the provinces of British North America.

The Church of England in this Province, though not invested with any exclusive privileges, and though placed by the Provincial Legislature on no other footing than that of simple equality with other religious bodies, and recognized only as one of several denominations, is still a branch of the established Church of England and Ireland. Not only is it so by derivation, but by a continued and permanent connexion, which is not in the least affected by the position assigned to it by others. Of the advantages of this in a spiritual and religious point of view we need not now speak; but it confers upon the Church a status peculiarly its own, and entitles it to a precedence on grounds equally peculiar to itself.

Of course the civil authorities are not expected to entertain any questions of the religious truths held by different bodies, or to pronounce which is entitled to rank above the others on grounds purely Christian and spiritual. But the Church of England possesses one claim to precedence of a character which may reasonably enter into the consideration of the secular authorities, and that is, that her Bishops and Archbishops hold their offices under patents from the Crown, which those of the Romish Church do not. Although our Bishops are elected by the Synods, our nomination is confirmed and the appointment made by the Crown. The appointment of the Romish Bishops and Archbishops, on the other hand, is made by the Pope; and in a Province of the British Empire there cannot be any doubt as to whose acts are entitled to the greater weight and consideration, the acts of the Sovereign or those of a foreign spiritual power. Throughout the Empire the authority of the Queen is supreme in all matters, ecclesiastical as well as civil; and although mere courtesy may require us to accord to the dignitaries of the Romish Church the titles assigned to them within their own communion, yet in considering their relative position in regard to the Church of England, they cannot justly be entitled to rank before, or even with, the Bishops of that Church.

We are not inclined to attach very great importance to these worldly and external distinctions. Personally we would most of us probably rather concede than quarrel about them, but when the honour due to the Crown and the Church are in some degree involved in them, it is right that the claim of precedence should be put upon its proper grounds and maintained in a becoming spirit. The question is one which does not often arise with us, in the general absence of Court formalities, but it entered somewhat infelicitously into the proceedings at Quebec, and it was alluded to in a discussion in the Reception Committee at Toronto about the Clergy taking a part in the procession of the 7th inst. We think it just as well that the Clergy should not form a part of the procession; but there may be other occasions requiring that the point of precedence should be settled, and we are glad to be able to adduce an authority on the subject against which no exception can be taken, and which must be received as settling the question at rest for the future. It is an official despatch from the Duke of Newcastle on the part of the Imperial Government to the Governor of Jamaica with reference to the position and status of Romish Bishops in the colonies, it runs as follows:

Downing-street, May 3, 1860.

Sir,—I am led to understand that questions have arisen, or are likely to arise, respecting the precedence due in Her Majesty's Colonies to prelates of the Roman Catholic Church.

That precedence rests on a circular despatch of Earl Grey, bearing date the 20th of November, 1817, which, on a literal construction, would appear to indicate that Roman Catholic archbishops should rank immediately after Anglican archbishops, and Roman Catholic bishops after Anglican bishops. If, however, this were Lord Grey's intention, it was, to a certain extent, modified by a later decision, conveying in a despatch to the Governor of New South Wales, dated the 9th of January, 1819, in which he expresses his opinion that the Anglican Bishop of Sydney, exercising the functions of a Metropolitan over the other Anglican bishops of Australia, should retain precedence over the Roman Catholic archbishop, exercising (I presume) similar functions over bishops of his communion.

This decision, however, is far from settling all the questions which may arise upon the creation of any new Roman Catholic Archbishopric, or by the grant of Metropolitan powers to Roman Catholic prelates. As, therefore, I feel no doubt with respect to the rule which ought to be observed, I think it best to give you at once such instructions as may preclude any controversy in the colony under your government.

I have no wish or intention to depart from the spirit of Lord Grey's despatch, nor to withdraw the recognition of the Roman Catholic Episcopate, which it conveyed. But I think it most undesirable, and I doubt whether my predecessor himself could have intended, that Her Majesty's Government should occupy itself in discussing the comparative rank due within that and other Episcopates to archbishops and to bishops, or to bishops exercising, and to those not exercising metropolitan jurisdiction. And I think it wholly objectionable that the precedence of Prelates of the National Church should be made dependent on the internal constitution of the Roman Catholic Hierarchy, and so consequently on the act of foreign authority.

I am clearly of opinion, therefore, that, neglecting all subordinate distinctions, the Episcopate which derives its rank from the Queen's Letters Patent, should take precedence of any other Episcopate not deriving its rank from any such Letters Patent, and that the dignities of Metropolitan Archbishop, or (it may be) Patriarch, should only be recognized by Her Majesty's Officers when admitted by Bishops of each Communion as regulating their precedence *inter se*. If not so admitted, you will not take notice of them, but will consider all Roman Catholic Prelates as taking rank within the colony of Jamaica, according to the date of their consecration to the rank of Bishop.

I have the honor to be, Sir,

Your most obedient humble servant,

Governor Darling. NEWCASTLE.

### Foreign Ecclesiastical Intelligence.

#### EXCURSIONS IN PALESTINE & SOUTHERN SYRIA.

DAMASCUS TO BAALBEK.

THE GREAT MOSK OF DAMASCUS, FORMERLY THE BASILICA OF ST. JOHN BAPTIST—THE ADANA AND PHARPAR—SUK-WADY-BARADA, ANCIENT ADILA—ZEBDANI—ANTI-LIBANUS—HOLLOW SYRIA—LEBANON ILLUMINATED.

Friday, May 19.—Before quitting Damascus, I must note down one or two observations which I made there of historical or antiquarian interest. And first, the noble church of St. John Baptist deserves more than a passing notice, being probably one of the most venerable churches in the

world, and certainly by far the most ancient building in this city. It is now used as a Mosk, and jealously guarded from the approach of Christians, so that I could only steal furtive glances at it through the door which opens into one of the bazaars. It appeared to be a basilica of noble proportions, consisting of a nave and single lateral aisles, the columns having their capitals richly foliated, and supporting—not arches, as in the Basilica of Justinian, now the Mosk El Aksa at Jerusalem—but an architrave, which carries the wall of the clerestory, as in the Basilica of St. Helena at Bethlehem. The history of this magnificent structure has been fully investigated by M. Quatremère, and most learnedly illustrated from Arabic sources in a note to his excellent translation of Makrizis' "History of the Mamlouk Sultans," to which I must refer the ecclesiastical archaeologist for further information, which would be scarcely suitable to these pages. One question, however, I was unexpectedly enabled to clear up beyond all doubt, and the discovery was extremely interesting in every view. From the various and sometimes conflicting accounts which the ancient Mohammedan writers have given of the conversion of the site of the old church into a Mosk, it is extremely difficult to determine whether any part of the original structure was spared, and although the present appearance of the building, as has been intimated, would certainly warrant the conclusion that the building is substantially the same, yet this fact might have been accounted for by the circumstances that Abdel-Melik employed Greek Christian architects in the erection of his Mosk. But the actual existence of an original Greek inscription on the building is decisive as to its original designation for the purpose of Christian worship. While walking through the bazaar adjoining the church a Christian shopkeeper informed us that by ascending to the roof of the bazaars we could survey the whole length of the Mosk externally, and he guided us up some narrow and decayed stairs to the roof. We measured 150 paces along the side of the building and about 30 yards more, to which we could not gain access,—giving a length of not much less than 500 feet. We noticed a very richly carved cornice, which must have surmounted a very lofty door, in the north transept, as the frieze is above the roof of the bazaar, which abuts upon it: and along the architrave immediately below the cornice, we deciphered the following fragment of an inscription,—

ΤΟΝΑΙΩΝΟΝΚΑΙΗΔΕΧΡΙΟΤΙΑCΟΤΕΝΕΝΕΑΙΚΑΙΕ-  
ΝΕΑΙ.

"Thy kingdom is [.....a kingdom] of all ages, and Thy dominion throughout all generations."—Psalm clv. 13.

It was consolatory to read this testimony to the indefectibility of Christ's kingdom on a mosk, and to find that, while the ascription of praise from human lips in reasonable service has been silenced for upwards of a thousand years, the very stones have cried out of the wall, witnessing that this usurped dominion of the false prophet is not for ever, but that the Galilean will again one day conquer.

I investigated with much diligence the question of the waters of Damascus, and obtained from the Patriarch and his attendants the following information, which was afterwards tested and confirmed from other testimony. I had already learnt incidentally, from an independent witness, that the city of Damascus is supplied with drinking water from two principal sources; while the most copious streams which permeate the gardens are wholly unfit to drink, and are, in fact, not touched by the inhabitants, as the water produces

glandular tumors resembling *goitre*. I inquired of his holiness why it was that, since Damascus is watered by eight streams,—as I had learnt was the case,—two only should have been specified so particularly by the Syrian captain? He told me that all were derived from two main sources, viz: the Barada and the Phegee, and that these are doubtless the Abana and Pharpar respectively. The general accuracy of this statement I had the opportunity of testing on the morrow: but I find that Mr. Porter does not confirm the account, and as he has resided so many years in Damascus, and seems thoroughly to have examined those questions, I must defer to his opinion, based upon fuller knowledge, while I can by no means accept his identification of the Phiarpar.

We left Damascus at 3.15, and pausing a while at the well known Sheikh's tomb above Salahiye, to take a last fond look of this lovely city, we saw below us, on the south, at the foot of the hill, Barada issuing forth, in a copious and rapid stream, from a wady formed in the roots of Anti-Libanus. It is thence divided into many channels, whether by nature or art I cannot say; and after saturating the gardens, its small residue is collected again into one stream, which flows through the plain El-Ghutah, and is finally lost in the large marshy pool called Bahret esh-Shurkiye!.....

Pursuing our way over rough, broken ground, the skirts of Anti-Libanus, we came, at five o'clock, to a Khan, situated at a bridge over a stream, here called Yezid, near a small village named Dummur. The stream was narrow, but rapid, and the channel very deep. The water is said to be excellent and flows from a very copious fountain about three hours up the valley, which fountain is the Phegee of which the Patriarch spoke. A little lower down than the Khan and village of Dummur, part of the stream runs off into the Barada, rendering the waters of the latter less unwholesome than they were above this confluence; and the native doctors say that the Barada would be deadly poison but for the admixture of the Phegee—of the excellence of which all speak with perfect enthusiasm. It runs as far as Salahiye, from whence it is conveyed by closed pipes to Damascus, where it supplies almost every house in the city with a small fountain of drinking water. We had not time to visit the fountain, the picturesque beauties of which are described by old Maundrell, and, in more recent times, by Porter, in his "Five years in Damascus."

Having halted a few minutes at the Khan, and refreshed ourselves with bread and coffee, we crossed the Nhar Barada and proceeded up the right bank of the river through Wady Barada, the waters of which presented a striking contrast, even in appearance, to the sparkling waters of the Yezid or Phegee. They looked dull and heavy, and rolled down in their channel like molten lead, resembling much the turbid brooks which flow from metallic mines,—only that these waters were treacherously clear. We passed several villages near the river in the dark, for it was 9.30 before we reached our halting place, at Suk Wady Barada, where we encamped under the shadow of a great rock opposite to the village, and drank of the water without much apprehension from the exceptional use of it. Far different is it with the poor people who inhabit the villages on its banks; and a friend of mine who passed a night at this place a few months before me, had experience of its fatal effects. He was asked to prescribe for a poor woman whom he found in the last stage of *goitre*. He was no *hakim*, except in the estimation of the natives, and had he been the most skilful physician in the world the case

was past hope, and the poor woman died in the course of the night.

*Saturday, May 20.*—Left Sūk Wady Barada at 6.45, and immediately entered a narrow pass, with the river on the right, and had in the front of us some remarkable excavations, apparently rock-hewn tombs, with a figure carved in relief at the side of one of the doors. Below these tombs is an aqueduct cut in the rock, and prostrate columns, fragments of which had rolled down the steep to the bank of the river. We were not aware at the time of the importance of the place, or we would have given it more than a passing notice; but inscriptions have since been found there, identifying it with the Abila of ancient geography, which gave its name to the district of Abilene, of which Lysanias was tetrarch, in the reign of Tiberius Cæsar. (St. Luke iii. 1.) Here we crossed the river by a bridge, with a pretty cascade below, and passing up the left bank of the river at 7.30, came in sight of a waterfall of some pretensions, where we left the stream and entered a wide valley, up which we proceeded, until we passed the large village of Zebdāni on our left about 9.45. This modern village, containing only two or three families of Christians, is very prettily situated on a gentle declivity, surrounded by gardens which are inclosed, not as at Damascus, with mud walls, but with hedges, grows of an English type, presenting too all the picturesque adornment of wild-briar, woodbine, and other flowering shrubs in great variety. The beauty of the village was enhanced by the contrast of its background, formed by the rugged and precipitous heights of Anti-Libanus, which seemed to be utterly destitute of verdure, while to the south-west, the snowy summit of Hermon added further variety to the colouring of this lovely landscape. Zebdāni is situated not far from the source of the Nahr Barada, and at the north of the valley. We ascended steeply to the me of Anti-Libanus, I fell in with two men who told me of Greek inscriptions, or as they called them, Frank-writing, at a fountain in a valley beyond, which excited my curiosity. They accordingly conducted me by a road, which they said was two hours nearer to the Buká'a, towards the village, in the vicinity of which the inscriptions were to be seen, which they called Míseh; but as I found that the baggage, with the rest of the party, had proceeded by the other road, more circuitous but better, I was forced reluctantly to abandon my discovery to some more fortunate traveller, fearing that if we once parted company it might be long ere we reunited.

About three o'clock we commenced the descent of Anti-Libanus, into the great plain of Hollow Syria, now called the Buká'a, the elevation of which must be very considerable, not only above the sea, but even above the great plain of Damascus; for although we had been ascending ever since we left that city, the descent was nothing in comparison, and did not occupy half-an-hour. At the foot of the hills we found water, at a village named Haneh, where we halted under a tree, near a mill, to refresh ourselves after our hard march of ten hours. Leaving Haneh, at four, we passed up the valley towards the north, for the great water-shed is a little north of this point, and at five had a large village over against us on the right at which it was the pleasure of our muleteers to pass the night, which we had resolved to spend at Baalbek, four hours distant; for the morrow was Sunday, the Lord's Day. A very violent altercation ensued, as our muleteers were very obstinate, and some of our party suffering from fatigue, were disposed to join their faction. However, I was determined to proceed, and rode on some distance alone, when the rest

of the cavalcade, seeing my determination, reluctantly followed, not without loud grumbling of the disappointed faction, which took the form of threats, and something was said of their superior numbers. The quarrel was, however, shortly decided by my fiery little Portuguese cook from Goa, who about this time took it into his head that his master had received an insult—of which, I must say, I am wholly unconscious—from a stalwart *mukary*, or mule-driver. His blood was up in a moment, and the pigmy rushed upon the giant like a tiger, and administered a few lashes of the *corbash* with hearty good-will; the immediate result of which was to restore harmony to the party, and to reduce the muleteers to a spirit of docility, which they retained until we parted with them at Beyrout.

We proceeded on our road without further incident, with the noble Lebanon towering grandly over us on the left, and enveloping us in a premature twilight, as the evening sun sank behind the lofty chain long before it had finished its course to the sea; and when this long twilight had passed, and the darkness settled down upon the valley, the whole of the Lebanon gleamed with lights, from numerous villages hung upon its sides, and seemed in some parts illuminated to its utmost summit. Very striking was the appearance, but the journey was wearisome along this apparently interminable valley, and we were often fain to believe that the nearest lights indicated our desired haven. At length, after a series of disappointments, we reached Baalbek, at nine o'clock, having been about fourteen hours in the saddle.

#### MISSIONARY INTELLIGENCE, CHINA.

We have received letters from Bishop Boone, to the 30th May, in which he says:

"We are becoming afraid of anarchy here. Soo-Chow is invested by the Tai-ping rebels, and if it is taken it will be very much like putting an extinguisher over the business of this place. Bands of dispersed soldiers and of rebels are roaming over the country between this and Soo-Chow, and the poor people are miserably robbed and abused.

"The English and French plenipotentiaries have assured the Chinese officers that Shanghai shall not be allowed to fall into their hands.

The troops are just now proceeding north, having been delayed somewhat by Lord Elgin's detention in England. We are most anxious for an amicable adjustment, not merely on the score of humanity, but also from fear that any great defeat of the Emperor's troops may unloose the bands of government every where. I said to Mr. Ward yesterday, that what I feared was anarchy; he replied, 'I don't know what to call it if it is not anarchy now.'

"The suburbs of Soo-Chow have been burned, and there must be some two or three hundred thousand people turned adrift homeless, and without any means of subsistence. Oh! this rebellion is a shocking affair. The Mandarins there are at their wit's end. The General, it is said, has destroyed himself.

"The officers in Shanghai, will, I hope, be able to maintain their places, sustained as they are by the foreigners, but there are rebels executed almost every day; a few days since there were forty decapitated.

"The people are deserting Shanghai by thousands."

#### NEW ZEALAND.

The following is an extract from a private let-

ter of a gentleman at Nelson, New Zealand, dated Nelson, April 13, 1860:—The war must now be regarded as general. It possibly may break out anywhere where the native population is strong enough. Some, doubtless, will remain faithful, but very few can be trusted to bear arms in Victoria. It is the last struggle of a very noble race of men to establish a national unity and independence within the lines of property which still remains to them, leaving the British and British sovereignty untouched within the lines of territory which has been sold to the Pákas (Europeans.) Such is the view of the leader of the Warkato tribe, as expounded to me by those of longer standing in the colony. No doubt that other views and inferior motives may actuate other tribes, and, grievous to say, there are vagabond English always stirring up disaffection amongst the Maoris, misconstruing English proceeding and cherishing mistrust of all our assurances of peace and concord. The enrolment of rifle corps on the alarm of French invasion has been represented to our brown brethren as a sham, covering the real intent of arming for an attack on them. The undisguised lust for land in North Island prepares them continually with evil surmisings as to the means which may be taken to obtain it. There is also no doubt that the introduction of representative government has been a great weakening of their respect of the Queen's authority. They hear of the farmer and storekeeper of their own neighbourhood going to Auckland to make laws and control the Governor himself, and they cannot understand where the supreme authority lies, or to whom they can look as representing it. They cannot realise any other idea of power than personal embodiment in a chief. Viewing all these disturbing causes, it is not likely that, even if the Taranaki land question had not arisen, the country would have remained quiet very long. The struggle must have come, it must bring a train of miseries with it; but, as far as I know the Maori race, if a decisive blow has been struck now, they will live far more contentedly under British power. They have great respect for prowess and boldness, and if they once find out that they are fairly overpowered by an opponent worthy their respect, they will, I hope, submit with a good grace. If only they can reconcile submission with the chivalry, their good sense will supply them with ample reason for offering it. They are conscious of their inability to unite in self-government. Old tribal jealousies are still ripe. The miseries of their former state are still in remembrance of half the natives. Wretched remnants of once dominant tribes can date their escape from the arrival of the Pákeka; and acknowledge that the wreck of their property is now more valuable than their whole ancient inheritance, by reason of the arts of peace which they have been taught, and the security of tenure which the English law has conferred. The spiritual blessings, too, which have come to them solely through the white man, and would quickly perish by his withdrawal, are not lightly valued—either for their own sakes, or by the tangible fruits which they have yielded. I am, therefore, not unhopeful that this outbreak may be the prelude to a happier state of things. But you must not suppose my brief experience, confined as it is chiefly to this island, warrants my pronouncing very safely on the Maori question. You may very likely get other views from Auckland and Wellington.

Our condition here is (thank God) one of singular safety. Unless a deploy be attempted from the North Island we have nothing to fear. The Maoris of this province no where muster 100, and are in almost every settlement outnumbered by their English neighbours. They have



they must stay at home to preserve. Many of them are far too right-minded even to attempt any violence. A rising is quite hopeless. Our function is therefore to be a haven of refuge from the seat of war. At present we have 400 sojourning with us from Taranaki, and more expected. It will be thankworthy if this is the only fruit arising to us out of this unhappy outbreak. Before posting the letter, May 5, he adds—No decided news from Taranaki. More troops come from Sydney.

### THE MAORI RACE.

The "Missionary Record" says, in regard to the natives of New Zealand;

"The welfare of the Maori race, temporal and spiritual, still continues to cause the Committee much anxiety. The want of any adequate provision for the administration of justice among the natives, keeps them in an unsettled state. They have ceased, save in a few exceptional cases, to appeal to arms; but there is no tribunal suited to their feelings and habits, to which they can have recourse in their differences. Happily, the interposition of a Missionary, sometimes between contending tribes, and sometimes between natives and settlers, or government, often supplies the lack of service on the part of recognized secular authorities. But the want of some established authority adapted to their circumstances is deeply felt among them, and has led (on the part of some of themselves) to the proposal to elect a king; not from any disposition to throw off the authority of Great Britain, but simply with a view to secure a chief magistrate, under the Queen of England, to whom they may look up as their head. Others have thought that the admission of natives as members of the Legislative Assembly, the formation of a council of natives, or similar measures, might meet the difficulties of the case; while, on the other hand, there are those among the settlers, who, if permitted, would crush the rising independence of the natives, gradually deprive them of their rights in the soil, and occupy their places; who, in short, would bring about what they maintain to be a necessity—that the native races must melt away before the advances of civilized white men. Measures are in progress tending to mitigate these evils. Meanwhile, the belief is prevalent that the aborigines are diminishing in numbers, though different opinions have been expressed by those competent to judge."

"A recent census makes the number of the Maori race to be only about 56,000; but a Missionary, Rev. R. Burrows, gives reasons for supposing the census unreliable, and thinks 70,000 would be nearer the mark."

Respecting the results and prospects of Missionary effort, the *Record* says:

"The crying want of the New Zealand Church has been that of a native ministry. Education in general, too, has been much neglected; and now, in the eleventh hour, it has to battle with difficulties which, in other Missions, have been successfully combated at a much earlier period of the Church's growth. The deficiency has been specially felt in the matter of duly qualified agents for high spiritual offices, while other difficulties, which have been frequently pointed out in the Society's publications, have kept back those few who, though comparatively uneducated, were possessed of other qualifications which might have won for them a good degree in the ministry of the gospel. We trust that, in every respect, the barriers we have referred to are yielding before the advancing tide. The provision for the instruction of the young is year by year becoming more efficient; and in this point of view, it is a

matter of sincere congratulation to the committee, that they have been privileged to nominate to Archdeacon Hadfield's station a graduate of Cambridge, of high standing, who has devoted himself to the work of education in its higher branches. The consecration of Bishop Williams, also, with the sentiments he is known to entertain, both of the need, the efficiency, and the existence of materials for a native ministry, give solid ground to hope that a further remedy has been at length found for many of the embarrassments by which the Mission has so long been held back. The Mission was, at one period, a 'crown of rejoicing.' Perhaps our boasting of it was too great, and our God has in mercy seen fit to humble us. The southern crown has become a southern cross. 'I am afraid of you,' said Paul to the Galatians, 'lest I have bestowed upon you labour in vain.' There have not been wanting grounds of similar fear in reference to New Zealand. In former years we have reported the dangers from ardent spirits too freely indulged in; we have heard, also, of perils from the inroads of Popery. Happily, both these evils are abating sensibly; but others still remain, and the Church of Christ in this land is called on earnestly to supplicate for its off-shoot in the far-away Pacific, that it may 'stand fast in the liberty wherewith Christ has made it free;' that it may justify in us the hope Paul felt, even while he rebuked the Galatians: 'I have confidence in you through the Lord, that ye will be none otherwise minded, but he that troubleth you'—if there continue to be obdurate perverters of truth or morals—'shall bear his judgment, whosoever he be.'"

### HISTORY AND RELIGION OF THE DRUSES.

The Druses are principally a sect of the Mohammedans, existing only in Syria. Their name is derived from Darazi, or Durzi, who as early as 1019 came as a missionary to them from an off-shoot of the Moslem stock. Singularly enough, the Druses disavow any belief in the peculiar doctrines of the man whose name they bear, and do not hesitate to look upon the title of "Druse" as a stigma. They themselves trace their origin as a religious sect to Hamsa, a wandering fanatic, who, in 1020 persuaded Hakem, a Caliph of Egypt, to declare himself a manifestation of God. Although the Caliph was soon assassinated, Hamsa continued to propagate his theory in Syria, and with one of his followers, Muktana Bohr-eddin, wrote a sacred book embodying his teachings. According to his intention, only the Druse priesthood were to see this volume, and no revelation was to be made until the second advent of Hakem, who was to appear on the earth again with his master Hamsa, this being, probably, an idea suggested by Christian dogmas. The secrecy about the sacred writings of Hamsa, was not, however observed, and copies of the works are now in the great libraries at Paris, Vienna, the Vatican, Leyden and the Bodleian Library at Oxford. It has been translated into French, from which it appears that the characteristic dogma of the sect is in the unity of God's being. Indeed, the Druses call themselves Unitarians. They maintain that God is incomprehensible, inexorable, pure, the essence of true life, and can be known to his accepted children through human manifestations only. Ten times has the Deity thus appeared in Africa and Asia, the last manifestation having been that in the person of Hakem, in Egypt. Hakem left the care of the faithful to five principal ministers, who are to direct them till his return. Chief of these ministers is Hamsa, who enjoys the high title of "Universal Intelligence."

And here is inserted in the Druse faith—to

give it the popular name—a doctrine so much like that held by Christians that it can be no mere coincidence, but rather proves the imitative power of the founders of the Druse theology. They declare the first born of the Deity was a spirit of Intelligence, which was first incarcerated in Hamsa, who is the same as the Christ of the Arabian theory. To Hamsa was confided the creation of the world, and from him comes all wisdom and truth, while through him only does the Lord communicate with the human family. This is simply the corrupted version of the great Christian doctrines of incarnation and mediation. There is a complicated system of priesthood maintained by the Druses, who, like the followers of Mohammed, embody in their religion many of the traditions and personages of the Old Testament. There is a Satan, or Ismail, as he is called, who first introduced sin into the world.

In regard to free will the Druse theology maintains that the length of every man's life is fore-ordained, but not his individual acts. They believe in the transmigration of souls, and say that the soul of Ismail was once in John the Baptist, and still earlier in Elijah, while that of Hamsa once dwelt in the body of Jesus. Yet while acknowledging that Jesus once existed, they do not think that he was in any way divine, as the individual soul which lived in him and in many others, did not receive divine power till it reached the body of Hamsa. The Druses do not extend their transmigration doctrines so far as to allow that human souls ever exist in the forms of animals. They think that the souls of men go on, inhabiting different bodies—with the exception of a very few, whose excellence permits them to exert a pure spirit—until the resurrection day, when the faithful will be resolved for eternity into spiritual beings, but by far the greater portion of mankind will be annihilated.

It does not appear, however, that the Druses are the only tribes engaged in the massacre. Arab Musselmen are equally guilty. The principal cause of the present troubles most probably arises from the old feuds which for centuries have been waged between the Druses and the Maronites. The latter people are native Christians, followers of a monk called Maron, who lived in the sixth century. In 1215 they effected a union with the Church of Rome, from which they have never widely differed, though their spiritual head is called the Patriarch of Antioch instead of Bishop. It is no new thing for the Druses to make war against the Maronites, and the attacks renewed upon these native Christians were but the commencement of a general movement to extirpate all Christians in Syria. Already others beside the Maronites have been involved in the terrible effects of this fanaticism, and unless it is soon stopped, the aim of the murderers will be achieved.—*Evening Post.*

THE

Canadian Ecclesiastical Gazette

IS PUBLISHED TWICE A MONTH,

BY HENRY ROWSELL, TORONTO.

TERMS OF SUBSCRIPTION:

7s. 6d. per annum; from which a discount of 2s. 6d. is allowed if remitted (postage free) within one month from commencement of the volume.

ROWSSELL & ELLIS, PRINTERS, KING ST. TORONTO.