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The Canadian Ecclesiastical Gazette;

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

VOLUME VI.

TORONTO, DECEMBER 1, 1859.

No. 22

Ecclesiastical Intelligence.

DIocese OF TORONTO.

CIRCULAR.

TORONTO, 18th Nov. 1859.

REV. AND DEAR SIR,—My attention has been called to the following resolution of the Synod, passed at its meeting in June last:—

“Resolved—That this Synod respectfully request his Lordship, the Bishop of the Diocese, to appoint Deputations to hold meetings in the several parishes within the Diocese, in order to set forward the claims of the Church Society, and, in conjunction with the Parochial authorities, to establish Associations in connection therewith, where they are not already established, in accordance with the Resolution* adopted by the Synod at its last Session.”

I am persuaded, that I could not, in this case, arrive at a satisfactory decision without consulting the District Branches of the Church Society, through their Chairmen, Secretaries, and Standing Committees.

I should, therefore, feel much obliged if there could be a meeting of the Committee of which you are Chairman or Secretary, at their earliest convenience, and the names submitted to me of such Deputation for your District as the Committee would itself suggest. Upon receiving this, I might propose an addition to the number, or might deem it advisable to render it smaller: but I should prefer not taking any action, or making any appointments until you can communicate the result of the recommendation of the Committee.

The Church Society, I feel assured, would be much benefited by the services of such Deputations; and it is to be hoped that such interest and energy would, through this means, be awakened on its behalf, that the Society might be made to recover in a great degree from its present depressed condition.

You are aware of my anxiety to establish a Sustentation Fund for this Diocese upon such a scale as would secure important assistance to those of the clergy who are dependent upon the voluntary contributions of their flocks; and that I am only waiting until the country has well recovered from its financial depression to take the necessary steps for effecting it.

The arrangement of such Deputations as are contemplated would be a most advantageous preparation for the starting of this fund. We should by this means have our machinery for that great

* “Whereas the wants of the Church in this Diocese are most pressing and urgent, and the Church Society affords the best means of co-operation to each individual, in promoting the cause of true religion amongst us: Be it therefore

“Resolved—That it is the bounden duty of every member of the Church, clerical and lay, to promote and carry out, to the best of his ability, the various objects contemplated by the Church Society, and for this purpose the Clergy, Churchwardens, and Lay Delegates of each parish or mission are earnestly entreated to give to this excellent Institution the full benefit of their aid and influence, by the establishment of Parochial Associations, and the quarterly Collections.”

work already in hand, and ready for effective operation.

I remain, Rev. and Dear Sir,
Your affectionate Diocesan,
JOHN TORONTO.

CIRCULAR.

The managing Committee of the Home District Branch of the Church Society, of the Diocese of Toronto, will meet (D.V.) at the Board-Room, Toronto, on Wednesday the 7th day of December, at 12 o'clock.

H. C. COOPER,
Secretary.

Etobicoke, Nov. 29th, 1859.

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	\$916.11
Chester, per Churchwardens	2.10
St. John's, Portsmouth, per Ch'rch'w'dens.	12.30
Adolphustown	\$2 00
Fredericksburg	1.20

Per Rev. R. Harding	3.20
Perth	15.50
Balderson's Corners	2.40

Per Rev. R. L. Stephenson	17.90
Sydenham	3.98
Storrington	3.77
Portland	1.75

Per Rev. C. Ruttan	9.50
Uxbridge	4.80
Greenwood	1.97
Duffin's Creek	1.70
McKenzie's School House, 3rd con.	3.25

Per Rev. G. Viner	11.72
Welland, per Rev. J. Stannage	4.62
Richmond, per Rev. C. B. Pettit	6.90
St. John's, March	3.40
St. Mary's	2.60

Per Rev. J. Butler	6.00
St. John's, Bowmanville	7.70
Enniskillen	3.30

Per Rev. Dr. McNau	11.00
St. Paul's, Barriefield, per Rev. E. C. Bower	3.00
Trinity College Chapel, per Rev. E. K. Kendall	21.10
St. George's, Georgina	1.15
Sutton	4.11

Per Rev. W. Ritchie	5.26
St. John's, Prescott	12.90
St. James's, Maitland	4.45

Per Churchwardens	17.41
Christ Church, Hamilton, per Ch'rch'w'd'ns	25.87
St. John's, Cavan	8.50

St. Thomas	7 00
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Per Rev. T. W. Allen	15.50
Napanee, per Churchwardens	6.40
Church of Messiah, Sheffield	2.88
St. George's, Lowville	3.75
Church of Messiah, Rockton	2.70
Strabano	12.50

Per Rev. G. N. Higginson	21.60
Morrisburg	5.21
Matilda	4.50

Per Rev. E. J. Boswell	9.71
St. James's, Kingston, per Rev. R. V. Rogers	6.50
Huntley	3.77
Goulbourne	1.43

Per Rev. J. Godfrey	5.20
Cayuga	8.00
Caledonia	4.00
York	3.00

Per Rev. B. C. Hill	15.00
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116 Collections, amounting to 1152.63

COLLECTIONS UP TO NOV. 28TH, 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	525.09
Chester, per Churchwardens	4.93
Adolphustown	1.60
Fredericksburg	1.40

Per Rev. R. Harding	3.00
St. James's, Penetanguishine, per W. Simpson, Esq.	4.20
Fuslinoh, per Rev. E. M. Stewart	2.20
Duffin's Creek	3.70
Uxbridge	1.43
Greenwood	1.42

Per Rev. G. Viner	6.55
Welland	2.00
Port Colborne	0.72
Per Rev. J. Stannage	2.72
St. George's, Oshawa	6 00
St. John's, Whitby	9.00

Per Rev. J. Pentland	15.00
St. Paul's, Barriefield	3.00
St. James's, Pittsburgh	1.88
McLean's School House	1.30
Per Rev. E. C. Bower	0.18
St. George's, Georgina	2.80
Sutton	3.46
Park's School House	1.25

Per Rev. W. Ritchie	7.61
Dunville	4.25
Port Maitland	0.75

Per Rev. J. Flood	6.00
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St. John's, Prescott	15.61
St. James's, Maitland	6.70
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Per Churchwardens	22 21
Church of Ascension, Hamilton, per Churchwardens	40 96
St. George's, Toronto, per Churchwardens	33.00
Napanee Parish, per Churchwardens	6 79
St. George's, Louville, per Rev. G. N. Higginson	1 62

92 Collections, amounting to\$687.86

MISSION FUND

Previously announced	\$758 91
St. John's, Portsmouth, per Churchwardens	4 00
Richmond Parish, per Rev. C. B. Pettit	2 00
Napanee, per Churchwardens	7.28
Christ Church, Hamilton, per Churchwardens	22.35

149 Collections amounting to 794.57

GENERAL PURPOSE FUND, FOR 17TH YEAR

Richmond Parish, per Rev. C. B. Pettit	1.86
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STUDENTS' FUND, 17TH YEAR.

St. John's, Portsmouth	2.00
Richmond Parish, per Rev. C. B. Pettit	1.27

NEWFOUNDLAND.

The Bishop of Newfoundland has completed in safety the visitation of a portion of his Diocese. His Lordship was occupied on this duty from the beginning of July to the 13th of October, during which time divine service was celebrated in forty-eight different places (in many of them several times), viz.: in sixteen on the so-called French shore (twelve of which had never before been visited,) in one on the Labrador, and thirty-one in the Missions on the South shore. In thirty-three, Holy Communion was administered, and confirmation in twenty-eight; one church and thirteen cemeteries were consecrated.

The Newfoundland Telegraph says:—
 "The Church-ship left St. John's immediately after the Morning Services, with Holy Communion on St. Peter's day,—June 29. The Bishop was accompanied on this occasion by the Rev. G. M. Johnson (the Society's Missionary of the out-har-bors) and the Rev. G. Tucker (ordained deacon on the preceding Trinity Sunday,) as his chaplains, and by the Rev. R. M. Johnson, appointed to succeed the Rev. A. Gifford in the Mission of the Strait of Belle-Isle, on the Labrador. The special objects of this voyage were, (1) to visit all the harbors and settlements in White Bay,—none of which, unhappily, had ever been visited by a clergyman of the Church of England. (2) To convey the Society's Missionary, appointed to relieve Mr. Gifford, to his station on the Labrador. (3) To celebrate the services of confirmation and consecration in all the different Missions on the Southern and Western Shores, commencing at Sandy Point in St. George's Bay, and ending at St. John's—thus making a circuit of the whole Island.

"All these objects have, by God's gracious mercy and help, been successfully accomplished, with no greater hindrance than that of an anchor. The anchor was lost by the parting of the chain while getting under way in St. George's Bay."

We who enjoy the full privileges of the Gospel can hardly appreciate the spiritual destitution that prevails in some parts of that bleak colony. What a gloomy state of things is sketched in the following extract of a Journal kept during the visitation. The writer describing the services performed in White Bay concludes thus:—

"It was very sad to observe the great and general ignorance of people apparently so much in earnest: very few, in some harbors not a single

person, could read. In one harbour a woman was generally employed to baptize, because she was the only person who could pronounce correctly the sacred form of words; in another harbour two women by agreement baptized each other's children. Except in one harbour there was no common burying-place, and burials were conducted by the relatives only, without any form or service. It is yet more sad to consider that this state of heathenish ignorance and alienation from Church privileges and all the means of grace was not occasioned, at least in regard of the young, by their own fault, and cannot by them be remedied."

The arrival of the Church-ship at Forteau was the signal for relief to the Rev. Mr. Gifford, whose description of the Labrador climate and work we inserted in our issue of the 22nd of September. After ten year's residence and service on this bleak and desolate coast, he has been enabled to resign his Mission to a younger man, Rev. Mr. Johnson, and left at liberty to remove to St. John's, after introducing his successor to the various settlements on both sides of the Strait, (fifty miles on each side,) in his Mission.

On Monday, Oct. 10, all the proposed work being completed, the good ship *Hauk* turned her prow towards home, but a gale of wind imprisoned her for a day at Burgeo.

"Tuesday, Oct. 11.—The *Hauk* once more spread her wings, and directed her flight for St. John's, but was doomed to nearly another day's delay from the exactly opposite cause to that of yesterday; being becalmed the greater part of that day and the following night off the island of Valen,—but on

"Wednesday Oct. 12, a fair and favourable wind sprang up, which carried the Church-ship safely and speedily to the Narrows, soon after daybreak on

"Thursday, Oct. 13, when she gallantly bent in against a breeze, which no other square rigged vessel, and very few boats, would face, and came to anchor in the harbour of St. John's at nine o'clock A. M."—*Haltax (N. S.) Church Record.*

AGE OF THE WORLD.

The following abstract may be interesting to the general reader as tending to give support to the Biblical account of man's history, and to illustrate the fact of the increase of population in comparatively short periods of time. M. Seyffarth is a German scholar of repute, and spoken of highly by Chev. Bunsen, and other Egyptologists.

CHRONOLOGY ACCORDING TO SEYFFARTH

Present age of World.....	7730 y'rs
Creation of World.....	5871 y'rs B. C.
Deluge of Noah.....	2424 y'rs from Creation
" " ".....	3447 " B. C.
Confusion of tongues in time of Pelig.....	666 " after Flood.
Menes Mizraim.....	666 " " "
Simultaneous reign, xii. first Dynasties, Egypt.....	3123 A. M.
Abraham born.....	3490 A. M.
" goes to Canaan.....	3573 A. M.
First dynasty Shepherd Kings, cotemporary with Egyptian.....	3574 A. M.
Hebrews emigrated.....	1904 B. C.
" arrived in Egypt.....	2082 B. C.
Israelites departed.....	1867 B. C.
Moses born.....	1948 B. C.
Joseph sold.....	2218 B. C.
Between Creation and Saviour.....	5830 y'rs
Exodus from Egypt to	

Templo..... 880 y'rs
 Abraham went out of Chaldea.....1160 B. C.

These dates are taken from Egyptian records, and some of the most valuable from Papyrus rolls and Tablets, and Signets in possession of Mr. Abbot of the U. S., the renderings being by M. Seyffarth; and although Col. Rawlinson has not yet made known the full extent of the discoveries which he has made in Babylonia, nevertheless he declares, that astronomical science was much more perfect in those days, than has been hitherto supposed. Thus is Seyffarth again sustained. Seyffarth observes, 666 years after the flood the population would have increased considerably, and their rate of increase be favoured no doubt by the circumstances under which they were placed. Dr. Latham, whose authority is not inferior to that of any living Ethnologist, has worked out the point with his acknowledged ability. On continents, he says:—We must assume the extension from one point to another to have been continuous; and not only this, but we must assume something like an equable rate of diffusion also. I have heard that the American population moves bodily from east to west at the rate of about eleven miles a year. As I use the statement solely for the sake of illustration, its accuracy is not very important. To simplify the calculation, let us say ten. At this rate, a circle of migration, of which the centre was in the Altai Mountains, would enlarge its diameter at the rate of twenty miles a year: i. e. ten miles at one end of the radius, and ten at the other end. Hence a point a thousand miles from the birth place of the patriarchs of our species, would receive its first occupants exactly one hundred years after the original locality had been found too limited. At this rate a very few centuries would people the Cape of Good Hope, and fewer still Lapland, the parts about Cape Comorin, the Malayan Peninsula, and Kamskatka—all parts more or less in the condition of extreme points. We conceive that under certain circumstances, the rate of movement would be greater, if for instance, the vast proportion of the population be given to agriculture and particularly that part of farming which engages the raising of stock, a greater area would be held by a few people: if there were proprietors who had exceeding many flocks and herds, and camels, and he-asses, and she-asses, an extent of country would soon be filled up, which, under other circumstances, would remain unoccupied. This has no doubt influenced the movement of British emigration, causing the non-occupants of the soil to disperse themselves into those territories in which the land was free to their use; thus Canada, indeed the largest portion of all America, Australia, New Zealand, Tasmania, are so many radii along which Britons have taken up their abode and constituted themselves lords of the soil. We doubt much whether the changes which have passed over the British Nation in the past one thousand years, is one whit less wonderful than those which were effected by the lapse of the same period after the Deluge:—and certainly the filling up of the Continent of America by purely a civilized race, affords a good illustration of the rate of increase by immigration and natural increase. The longer Chronology therefore gives us that measure of time which seemed requisite to satisfy any doubts as to the accuracy of historical facts, and to make them harmonize.

Foreign Ecclesiastical Intelligence.
 THE BISHOP OF CHESTER ON CHURCH QUESTIONS.

The Bishop of Chester commenced his trien-

nial visitation on Monday at St. Luke's Church, Liverpool. In his charge to the clergy his Lordship referred to the fact that "at the present time the services of our Church are made a subject of much discussion. Some persons object that our ordinary Sunday service is too long; others are desirous of introducing alterations into the substance of the Liturgy itself." After expressing his own feelings that the ordinary combinations in our morning service does not appear too long, assuming that it is read solemnly and reverently, his Lordship proceeds to say that, "if there is any real cause for shortening its duration, I should myself, if engaged in parochial duties, seek to meet the exigency by confining my sermons within narrower limits, particularly on the Sundays when the Sacrament of the Lord's supper is administered. I do not say this to disparage the value of preaching. I do not say it in forgetfulness of the efficiency with which you yourselves perform this important part of your office; but I would say that hurrying through the service of the Prayer Book is a thing not to be excused on any ground—perhaps least of all on the ground that we are thereby gaining an extension of time for our own discourses. In cases where three services have been established on the Sunday, the Bishop admits that "some practical inconvenience may be found to arise from the length of the customary morning service, and from the repetition of the same evening service twice. If this be so, one obvious mode of removing the inconvenience might be by a separation of the threefold morning service, so as to have in the first place the morning prayer alone, then the Litany and the Communion together, and lastly, the evening service in its proper place, with a sermon at each of the services if the minister has an assistant curate to take part of this succession of duties; for I think it is too much in ordinary cases to expect that one clergyman, unassisted, can long continue to bear such a pressure of duty and to be really efficient in its performance. I mention this expedient not from any wish to see it adopted, but because, if the Sunday morning service is in any case to be shortened, this might be better done by some internal regulation of the Church itself than by an interposition of the Legislature. It is not that I shrink from any contact with the Legislature when the occasion requires it, but I think that where questions affecting the discipline and administration of the Church can be lawfully settled by its own internal authority, this method is the wisest and the best. Even so I should deprecate any deviation from the settled practice in my own diocese, unless it had previously received a general sanction or permission from the archbishops and bishops collectively. Were this sanction even obtained, I should deprecate any deviation unless it were generally acceptable to the regular congregation of the church." The Bishop then proceeds to offer some remarks on "the wish that has been manifested in some quarters for alterations in the substance of the liturgy. Among the principal particulars in which, as I understand, such alterations are desired, are the services relating to the sacraments and to the burial of the dead, the forms of absolution and of ordination, and the use of the Athanasian Creed. Alterations in these particulars could only be made by the joint concurrence of the Convocation of the Church and the Legislature of the realm. Every one must see with what embarrassments such a course might be beset; what a latitude of discussion might be opened in the popular branch of the Legislature, and what a disruption might possibly ensue within the Church itself." His Lordship alludes the case of the American Church as an example that a desire for change to some extent may not be inconsistent with a sincere fidelity to the essential

doctrines which our own Church professes, and which she can never cease to profess without ceasing to be herself; but while expressing these sentiments, he recalls to their minds "the risk attending any attempts at change; the danger to the peace of the Church; the excitement, the agitation, the contention that would ensue. Even if the attempt was not abortive, even if changes were made to satisfy some, there is reason to fear that they would dissatisfy others, and might produce disunion and secession. All the clergy of our Church have declared their unfeigned assent and consent to the liturgy as it stands. Can we be equally sure that they would all accept it with the same unanimity when it had been altered?" In answering the question, "Is the case such as to demand any change?" his Lordship says, "With respect indeed to the general tenor of our Sunday service, I am not aware that any exception is taken to it, or any indulgence of construction required. It is about other parts of the liturgy that difficulties have been raised. In particular, we know that the baptismal service has been the occasion of much controversy: I hope I shall not offend any one if I add controversy arising, in my opinion, to a very great extent, from what creates so many controversies and renders any solution of them hopeless,—I mean the use of the same words in different senses. However this may be, I think the practical difficulty of the case is very much removed, if not altogether removed, by the latitude of construction which on this point has long been tacitly recognized in our Church, and has recently been confirmed by the authority of a judicial decision." Without entering into any examination of the parts of the liturgy to which exception has been taken, his lordship refers to the solemn form of words used in the ordination of priests,—"whose sins thou dost forgive, they are forgiven," and "whose sins thou dost retain they are retained," which his Lordship says must only be understood in a limited sense. He also touched upon the subject of the confession of sins. Besides the general confession, the Liturgy in two passages recognizes a more special confession, but remarks, "It is limited in both instances to cases where the individual is disturbed in his conscience, and feels a burden and a doubt in his mind, and needs and seeks counsel and comfort. But with the exception of these particular and extreme cases, our Church does not point to any special confession of sin to be made by penitents to the minister; much less does our Church warrant inquisitorial interrogatories to be addressed by the minister to the penitents; least of all interrogations from which the sensitiveness of female delicacy shrinks, against which the instinct of manly spirit rebels. Tell penitents to confess their sin, but to confess it unto God, unto their Heavenly Father, who heareth in secret, and who, when he heareth, will forgive. Tell them to confess their sin to Christ, whose ear is ever open to hear their cry—to hear it with all the tenderness of human sympathy, with all the saving grace of a Divine Redeemer's love, with all the prevailing efficacy of a Divine advocate's intercession." On the subject of church-rates, the Bishop says,—"If the question were only one of theory and abstract reasoning, I should not hesitate to avow my own opinion that there is nothing unjust or oppressive, no real grievance, in the legal system of our church rates. I think that the Church, as a national institution, is entitled to a continuance of this measure of national support. Even those who in the free exercise of their religious liberty, have separated themselves from its membership, yet share in the general benefits which it produces on the community at large; they acquired their property with the full knowledge of this liability

being attached to it. No principle of toleration is infringed; no right of private judgment is restrained; every individual is free, as he ought to be free, to follow the dictates of his own conscience as to the form of worship which he will adopt and the religious body to which he will join himself. The only control over him is this, that he is required to bear his part in such reasonable expenditure as the majority of his parish may recognize to be necessary for upholding their church, in which all the inhabitants, he among the rest, can claim, and do possess an interest." But admitting the difficulty of carrying the theory of the law into practice systematically and universally, he says, "The recent demonstrations of opinion in the House of Commons still more distinctly prepare us to expect that the present system of church-rates, as it now still exists by law, will not long remain unchanged. The bill that was introduced last session into that house and read a second time proposed the abolition of church-rates absolutely and unconditionally. But some who voted in the majority for the second reading did so not from a desire that the bill should be finally passed in that form, but with the hope that in committee, conditions might be introduced and the bill be so altered as not to extinguish church-rates without providing, to some extent, a substitute for them. It is, I think, much to be wished that some fair substitute could be devised, or some reasonable modification made in the existing law. But desirable as such a measure may be, we cannot conceal from ourselves the difficulties that there are in passing any definite scheme for this purpose. I will only give one instance by way of illustration. A scheme has, I believe, been suggested that every person who will make a formal declaration of his being a Dissenter shall thereby be exempted from the payment of church-rates, and, by parity of reason, excluded from any right to take part in the proceedings of the vestry. Such an arrangement would, no doubt, remove one practical difficulty, because none could then complain of having to contribute to the maintenance of more than their own place of worship. But while I frankly admit this I must own that I could not reconcile myself to the scheme without some reluctance. I think it would make a more positive, a more exclusive, a more permanent line of demarcation between the members of our Church and the various denominations of Protestant Dissenters than has hitherto existed. It would act as a kind of registration, arraying men in separate if not hostile ranks, from which afterwards they could not, without the exercise of much moral courage, summon up resolution to recede."

VISIT TO JAPAN.

We think the following letter will interest those of our readers who desire that missions should be established in Japan. The *New York Church Journal*, to which we are indebted for it, takes it from the *New York Herald*.

United States Steamer Powhattan, Singapore, March 12, 1869.

As the introduction of Christianity for the second time into Japan is without question the most important undertaking of the age, I wish to show the shoals and the quicksands which exist in the way of its execution.

The churches which are preparing to take advantage of it are undoubtedly sincere in their wishes for the propagation of the Gospel of Christ; but if the latter gather up hurriedly a score or more of missionaries and pack them off to Japan, as they would to a newly-discovered island of savages, they will do more to retard their object than the subsequent efforts of years will wipe away. I have but lately returned from Japan,

after my third visit. During these three visits I have passed the greater part of a year among those strange and greatly underrated people. I have eulogized the most intelligent of them over and over again upon the subject of religion, and it is my firm conviction that the utmost caution and circumspection will be requisite to avoid alarming their suspicions. Let me relate extracts from several of the conversations which I had with them on this subject. You will observe how vivaciously I approached it:—

"Where does the money come from to build these magnificent temples?" I asked; "I seldom see any but the priests and a few old women at worship—men do not provide money without an object."

"They are built," the interpreter replied, "with funds begged by the priests. When a new temple is desired, the priests go around to every one, and are seldom turned away empty-handed."

"But what is the use of building them," I asked, "when so few use them as places of worship? The money thus spent might better be employed in planting rice."

"True," he replied; "but they are often used as quarters for persons of rank when travelling. Your Consul-General at Simoda, for example, lives in one of them. How unfortunate it would have been if there had not been a temple at Simoda when he arrived. How could he have been provided with quarters suitable to his rank?"

"In our country," I replied, "we build large houses expressly for the accommodation of strangers. We build temples also, which we call churches, but they are sacred to the worship of our God."

"Which God? Tell me something of your God."

"We have but one God—the Father of every thing that is good, and the Master of all that is evil. We believe that no evil power can trouble us without the consent of the Master; and He tells us to ask Him daily to protect us from its influences. He tells us also to love each other, to return good for evil, and to hate the devil, who is the father of all evil. In Japan you worship the devil, supplicating him who is your enemy to spare you. We, on the contrary, go directly to his Master, and say, protect us from thy slave, who is seeking to destroy us. Which course, now, is the most sensible of the two?"

"Yours is the best for America, and ours for Nipon," he replied. "You know, a great many years ago, the Christians came to Nipon, Japan, and after that we had rebellion and much blood shed. Nipon is better as it is. What do you want with religion? Nipon is very well now."

"I was only asking you how you built your temples," I replied carelessly, and changed the subject.

Three or four days later I was taking lunch with Dr. Pompo Van Meerdervoort, the Dutch physician, of Desima (we were at Nagasaki during this time,) and mentioned the result of my conversation with the interpreter. "They are morbidly suspicious upon the subject of religion," he observed. "There are many who think that Commodore Perry's sole object in coming here was to pave the way for the re-introduction of that faith which was exterminated in 1816. I have observed that when your mild old chaplain comes on shore for a walk, they cast glances of mistrust, perhaps of fear, at him. I was speaking only a few days since to one of the most intelligent of my pupils (the Doctor has a class of some fifty medical students, from the best families in Jeddo, to whom he lectures daily) in regard to our religion and theirs, and I must confess that he got the better of me."

"Our religion," I observed, "conduces to a

high state of morality, to the preservation of law and order, and to the comfort and welfare of the poor."

"Then why is it," he asked, "why is it that in your country people die of hunger in summer, and of hunger and cold in winter? If your religion is better than ours, why does it not feed and clothe those unfortunates as that of Nipon feeds and clothes its unfortunates? If it is conducive to law and order, why do I read in your Dutch books of so much crime and of so many punishments? If it is productive of a high state of morality, why do your merchants swindle us?"

"Now, what could I say in answer to all this?" continued the Doctor. "I could only point to the purity of life inculcated by our religion, and to the impurity of life advocated by theirs."

In speaking of our "mild old chaplain," the Doctor referred to the Rev. Henry Wood, of New Hampshire, at present a chaplain in the United States' navy and attached to this ship. And now, before relating another conversation which I had with a second interpreter on this subject, I wish to show how he overcame the "mistrust" and "fears" of which the Doctor spoke, and finally succeeded in working himself into their confidence, and indeed into their affections. I doubt if there is any man who has the interests of "the religion of Christ Jesus and Him crucified" more at heart than this gentleman; and during our three months' stay at Nagasaki he devoted himself with untiring energy to the task of preparing a groundwork upon which future brother-labourers might stand while spreading their nets. Now let us see how he commenced.

Every day one or more of the interpreters (of whom there were six or eight set apart by the government to master the English language) came on board in charge of wood, water, fresh provisions, or something of that sort, for the use of the ship, and they were invariably invited below by any of the officers who happened to be on board. Sometimes we talked upon one subject, sometimes upon another—mutually seeking information at each other's hands. One day Mr. Wood brought out a little book, a common primer, with a cat, or dog, or ox, or lion, on each page, and with the name underneath it in large print.

"Here," he said, "you are asking about animals. Here you can recognize them by the drawing; and if you will step to my room I will teach you how to pronounce their names."

"Ah! yes," they exclaimed, "you very kind. Now not time—to-morrow."

"Very well," he replied, "you'll come to-morrow?"

"Yes, we thank."

And the next day they did come. And as I passed by the little state-room an hour later, I heard, "Ba, be, bi, bo, bu," sounding just as natural as if coming from a "country school for grown people" in my own country. Thus commenced the first minister of the Gospel to enlighten Japan.

The day following this I was walking on the quarter-deck, and noticed a small corner of it screened off. It seems that the Japanese had suffered from the heat of the confined state-room on the previous day, and that Mr. Wood had obtained permission to screen a space on the quarter-deck for his school-room. A week later, while on shore, I intruded suddenly (as had been my custom) into the reception-room of my friend Yashero, the interpreter, when, to my unbounded surprise and gratification, I saw Mr. Wood seated at a low table, with five of the eight interpreters gathered around him. Just as I interrupted them, Yashero, was spelling "Ba-ker, baker." They were evidently making great headway.

"You see," said Mr. Wood quietly, in reply to

my surprised look; "you see we were so often interrupted on shipboard, and there was so much noise, that Yashero yesterday proposed that we should come on shore to this room. So here we are. They have asked me to meet them here every morning at ten o'clock, and I must try to do so."

"Yes it is better than ship," joined in Yashero. "They are the most apt scholars that I have ever seen my fortune to meet with," continued Mr. Wood; "but there is one stone over which they all stumble. They cannot, to save them, pronounce the letter L, they invariably get it R. Pronounce the word 'lead,' Yashero, 'red.'"

"No, not red, but lead."

"Cannot," objected my friend, with a deprecatory shake of the head.

"That's strange enough," I observed; "more especially when we reflect that the Chinese, from whom we are told these people are descended, have a failing in exactly the opposite direction. Don't you remember the boatmen of Hong Kong, who always tried to get double fare by saying 'Mo velly poman! You velly litch man!'"

"Of course I do; and it is strange."

"Well, that being the case, I won't interrupt you any longer. Good morning, Yashero. Pronounce 'lead,' old fellow."

"Cannot, my friend," accompanied by another deprecatory shake of the head.

Months passed, and the day arrived which was to see us leave our quiet anchorage. I was ordered to call upon the Governor before sailing, with the usual compliments of the flag-officer. To make myself understood, it was necessary first to call upon Yashero, and carry him along as interpreter. I found him seated upon his knees, calves, and heels, studying out a few simple exercises preparatory to the arrival of Mr. Wood.

"Come on Yashero," I said. "Pick up your two swords and come along. I am going to call on the Governor from the Commodore. You can't go to school to-day, old fellow."

"Why will you speak Governor?"

"The Commodore will say good-bye, and hope that he shall live a thousand years."

"Ah! I am ready."

He hoisted his large paper umbrella to protect us from the sun; I took his arm, and the next moment we were following the long, straight street which passed within a few hundred yards of the Governor's palace.

"You are sorry to come away from school, Yashero? You like Mr. Wood?"

"Oh! Mr. Wood very good. Japanese all like him."

"Is he a good teacher? Does he teach you well?"

[I am here giving the precise words of Yashero, as well as I can recall them.]

"Oh! very well. Interpreter riko (like) Mr. Wood stop at Nagasaki. Vice-Governor riko Mr. Wood stop."

"Ah yes," I returned, "but Mr. Wood cannot stop, as you express it. He is sent to our ship by the Government to make the sailors good; and we are all so bad that he must talk all the time. I'll tell you what it is, though, Yashero; if the Japanese want Americans to come and teach them our language, there are a great many more just like Mr. Wood in the United States, who would be glad to come. They would teach you, and you in return could teach them. We must learn each other's language now, you know, since we are going to buy and sell."

"Ah, yes."

"Come now, Yashero, you and I are friends. I want to talk something inside to you. [If a Japanese is telling you something which he wishes

kept quiet, he calls it talking inside; and if otherwise, outside.] Will you keep it inside?"

"I think so; yes."

"When we come back here, if Mr. Wood was to offer to the Governor to tell some friends of his to come here and teach you American, and then after that, when you can speak American, to tell you all about our God, what do you think the Governor would say?"

"I don't know."

"Would you be glad to see some priests of our God come here to teach you to speak American?"

"Yes; very glad."

"Would you build houses for them, and hire them a small piece of ground?"

"I think so. I think Government give house and ground."

"Well! I'll tell you what it is: you tell the Vice-Governor to speak to the Governor about it, and when we come back, if they will ask Mr. Wood for three or four ministers to teach the Japanese the American language, he will be glad to write to the United States for them. The Governor must not ask the Commodore for them, as he is the representative of our Government here, and our Government never has work with religion. That is one reason why we are such a great people. Every one thinks as he chooses about religion, and the Government protects every temple in its separate worship."

"Great many religion you have, then?"

"No; only one. But the people of one temple say, 'if we believe God, we must be washed all over to become good;' and others say, 'if the minister puts a little water on our heads it is enough;' we all believe in the same God, however, and what He tells us in His book; but some say He means one thing and some another."

"I think can speak Vice-Governor."

"Very well; and when we come back he must send to speak to Mr. Wood."

"Yes."

The foregoing is the sense of my conversation with Yashero, the interpreter of the Vice-Governor of Nagasaki during our last interview; and the careful reader will doubtless see in it, and in that which precedes it, enough to convince him that time and great caution must be used in the re-introduction of Christianity into this country. As the case now stands, the Japanese themselves will probably take the first step. That is, I am convinced that when this ship returns to Nagasaki the Vice-Governor will consult with our chaplain upon the subject of obtaining one or more ministers of the Gospel, to act as teachers to the interpreters at different ports; and thus, once located upon the soil under the favour of the Government, and without any apparent "pushing" upon their part, it will not be long before, like Mr. Wood, they will command the respect and affections of their pupils. Then, as a foreign population, no matter how limited, grows around them, they will need a small church. Their pupils, already sufficiently progressed in our language to comprehend the church service, will attend, partly from curiosity, partly from the desire to learn more. They will be necessarily struck by the strange and sublime truths which are uttered with such unmistakable reverence, will become the first converts, and will subsequently influence their friends. This may be called a fancy sketch; but, strange to say, it is the unalterable opinion of nine out of ten persons with whom I have conversed—the "tenth" unfortunately being an energetic, though in this case a mistaken, minister of my own Church, who advocates sending at once as many missionaries as we can command. I cannot predict all which his course would accomplish: but of one thing I am certain: it would strengthen to a certainty

the present suspicion of the Japanese mind, that in evincing too much anxiety, and in spending so much money to effect our several treaties, we have been actuated mainly by the desire to force our religion upon them.

It is not difficult to see what a revulsion of feeling this conviction would create towards Americans. At present we stand higher in their eyes than any other people; let us not dig away our own foundation.

I now wish to say a few words as regards the manner in which our chaplain taught his eight pupils. I wish to show how they were induced, of their own accord, to converse upon religious topics.

"It is pleasant to hear the church bells ring," was the sense of an exercise which we left them to study out.

The next day they know all about it, with the exception of the word "church."

"What is 'church?'" asked one of them.

"A church," answered Mr. Wood, "a church is a large building in which we worship our God. It is not like your temples, however, for while yours are filled with large idols, ours are almost empty. We do not like to be bothered with such clumsy pieces of wood and stone, which never can do us any good, and which our God tells us will certainly do us harm, because we should worship only Him. Now these idols in your churches cannot well be of service to you, from the fact that you yourselves must first make them, and afterwards take care of them. How can you expect them to take care of you, when it is you who is taking care of them?"

At this some laughed acquiescently; others looked grave and remained silent. Here is another specimen of his teaching:—

"The decoration of the graves of our friends is a beautiful employment." This exercise, which he also left with them to be studied at their leisure, was a source of both gratification and surprise.

"Then you Christians do not think it wrong to make beautiful the graves of your friends, and to cherish their memory?" was the sense of a question now asked by one of the party.

"By no means," replied Mr. Wood. "On the contrary, we highly approve of it. In America we select, like you, the most beautiful spots for their graves, erect handsome monuments over them, plant trees and flowers, and visit them often, to say within ourselves, 'Here lies what was once my brother!'"

The following day one of them wrote, "We do not understand about the black people. Why is the skin of the African black, and the head of the European red?"—or words to that effect.

"Here," remarked Mr. Wood to me, "was now an opportunity for explaining, at their own request, some of the great points of the Christian belief. I eagerly took advantage of it to preach what was almost a sermon, and when I had ended they were not only pleased, but evidently excited."

"Let us hear what you told them," I petitioned.

"I told them that a great many years since, our God had created this world; then man, to govern it; then woman to keep man company; and He blessed them with many children; that after a while the children's children of these children became very bad; that they tired of the earth and strove to reach heaven, and that to succeed in this they had commenced to build a very high tower, which they foolishly supposed might be made to reach heaven; that God had become offended at their presumption, and in a moment changed the speech of each family into a different language, and then scattered them over the entire earth. That Europe was peopled by one of these families, America by another,

Japan by a third, and Africa by a fourth. What had since operated to change the colour of the African in such a marked manner we supposed to be the effects of climate, mode of life, diet, and intermarriage. We were therefore consequently all brothers, the children of the same parents, and all had souls to be saved by our common God. For although they did not acknowledge the Lord Jesus Christ, He still protected them in pity for their ignorance, and would one day show us His infinite love, 'which passeth all understanding.'" At this one of them jumped up, clapped his hands, and exclaimed, "Yes, it is true, we are all brothers—we are all brothers!"

Thus end my remarks upon the very practical and sensible course pursued by our chaplain. Here we see a Japanese (he was Nishi Kichizuro, the chief interpreter to Arawa Iwa-mi-no-kami, the venerable Governor of Nagasaki) becoming excited over a simple relation of the history of the human race, clapping his hands, with glistening eyes, and ready to embrace his teacher; but take my word for it, had that teacher gone to Japan in company with a dozen or more missionaries, as will undoubtedly be the case, and said, "I have come here, because the treaty permits it, to preach the Christian religion to the Japanese, and will be glad to see any of you at my house that will come," take my word for it, not a Japanese would have crossed his threshold. Let us, therefore, look before we leap towards the execution of the most important project of the age. Let us send to Japan as teachers not only our best Christians and most able men, but also our most liberal-minded Christians. Let not intolerance or mediocrity be the first to grapple with the deeply-seated prejudices of forty millions of unusually intelligent human beings. The stake is so grand that we may well afford the exercise of a little patience. The Japanese mind differs widely from that of other Orientals in one important point: there is nationality of feeling, if I may express myself, which upon great occasions will drive them like a flock of sheep in the same direction. Let a dozen or more intelligent, pious, and liberal-minded missionary teachers once secure any number of scholars, and these scholars will soon become converts. Let them once cast down the idols of a single temple, and it will no longer be even a question of time. It will spread like wildfire.

At this moment the Japanese know no difference between the Church of Rome and that of England—much less between the hundreds of almost hostile sects scattered over our own country. They look upon us all as followers of the Cross; and should a mistaken zeal for one's own particular religion ever destroy this impression, ever show them one-half of the intolerance and unchristian bitterness which has but too often been displayed among us ourselves, the heaviest blow of all will then be struck against "the re-introduction of Christianity into Japan." So much for this important question for the present.

And now, before concluding, let me remark that the services of our chaplain, as teacher to the interpreters, were particularly acceptable to the authorities at Nagasaki. So much so, indeed, that both the Governor and Vice-Governor thanked him in the most earnest manner, and sent him the most beautiful presents when we were about leaving. There is a vast change indicated in the feeling of Japan by this action of the Governor, for it must be remembered that he—this same old man—is the very one who opposed so strongly the opening of his country to the world when Commodore Perry first visited them. In the case of the Vice-Governor it is different; for he is one of the leaders of the free intercourse party, who have always battled against their

exclusive policy. Five years since, the aged Governor remarked,—"Why will you seek to change our life by admitting intercourse with the world? Nipon is now happy, what more would you have? She will never be so happy more."

And only four months since he thanked a minister of the Gospel for teaching his officers to learn a strange language, and asked him to come back. Here certainly is a great change.

THE MISSION AT EDEYENKOODY, TINNEVELLY.

(By the Rev. R. Caldwell, J.L.D.)

The readers of the *Colonial Church Chronicle* will remember the very valuable series of papers on the Tinnevely Mission, which were furnished by the Rev. Dr. Caldwell when in England, and which were afterwards published in a separate volume by Messrs. Bell and Daldy, as "Lectures on the Tinnevely Missions."

The following "Report of the District of Edeyenkoody for 1868," written by Dr. Caldwell, will not fail to interest those persons who feel the importance of entering in at the door which is open to us in India. It is extracted from the Report of the Madras District Committee of the Society for the Propagation of the Gospel in Foreign Parts, for 1858-59:—

I am thankful to say that since my arrival in the district, on the 12th of February, after a long absence on sick leave in England, my health has been such as to enable me to apply myself to my work without interruption. No where is there a greater necessity for 'redeeming the time'—for 'working whilst it is day'—than in India, in which the future condition of entire nations depends, under God, on a small handful of Europeans, and in which one after another of that small band is so suddenly overtaken by 'the night in which no man can work.' Indian experience teaches one to wish to compress a life's labours into a single year.

I have set before me throughout the past year the twofold object of improving the condition of congregations and schools already in existence, and of making fresh inroads on the surrounding heathenism, and though nothing that has been aimed at has been fully accomplished, it is a comfort to me to see that some progress has been made.

I will speak of the schools first.

The female boarding-school contains at present thirty-two pupils, and has given us much satisfaction, as it has always done. It stood in need, not so much of improvement, as of enlargement, and we expect to see it considerably enlarged next year, by means of a grant out of the *Christian Knowledge Society's* new Indian Fund. The day-schools throughout the district, including those in Edeyenkoody itself, stood greatly in need of improvement. Much time and labour have been expended on working them up, especially by Mrs. Caldwell, ably and faithfully seconded by two young native assistants, and it is evident on looking around at the close of the year that their condition is improved. The number of children on the books in the various schools has increased from 478 in December 1857, to 794 in December 1859. A still better criterion is the number present at the usual monthly examinations, which was 254 in January, and 642 in December 1858. There has been, I find, an increase of 73 christian boys, and of 124 christian girls,—in all, of 197 christian children. The increase in the number of heathen children is 120. The total number of christian boys now in school is 279, of christian girls 288. These numbers agree

very exactly with the proportion between the sexes existing in the district, and the total number of christian children in school, viz. 567, is at the rate of one in five to the entire christian population, which is a proportion that does not admit of much increase.

These numbers exhibit numerical increase, but are no test of educational efficiency. The importance, however, in districts like these, in which we labour amongst an ignorant population, of every increase in the number of children of christian parents attending school, provided that arrangements are made for their learning at least to read when they do attend, can scarcely be overrated. The christianity of people who cannot read is capable of but little improvement, and is wholly incapable of exercising any influence on the intelligent and educated higher classes. We may almost as well give up our Shanar and Pariar christians to their fate as allow them to bring up their children, especially their daughters, in hereditary ignorance of their original condition. I rejoice greatly, therefore, over every christian child that is allowed by its parents to attend school, and still more when the parents themselves send the child, and prove by their payment of school fees that they have learnt to take an interest in its education. The above-mentioned increase in the number of children in school has not been the result of any bribes or rewards. Not one farthing has been expended in this way throughout the year. Under all the circumstances of the case, indeed, it seems likely to be highly expedient, if not absolutely necessary, for some years to come to sweeten a little that bitter pill, female education, and we expect to have the means of doing this next year: but my experience this year proves that it is possible to get on without any such aid. Though possible, it is very difficult, and there are places in which it would not be expedient to bend the bow excessively.

I may mention, as an instance of the difficulty with which one has to contend, the last case of the sort that occurred. I spent last Wednesday in the village of Arneikoodu, where there is a school supported by the *Christian Knowledge Society's* grant, and there found, on going very carefully over the list of the people's names, that there was a christian girl in the congregation who had not yet attended school.

I had thought that all the girls had at length been induced to attend, but this girl's father, was so obstinate and intractable, that the school-master and the head men had given him up in despair. I sent for the father, and at the same time for the heads of the congregation. The father came, looking literally black as night, and in the most peremptory way refused to allow his daughter to learn. He was a convert but as hard to bend as heart of tamarind. 'Let her attend church,' he said, 'and learn prayers by heart for the salvation of her soul, but learn to read she shan't.' The headmen and I argued with him and endeavoured to talk him over for a good half-hour, answering every objection and excuse that he brought forward; when, at length, step by step he began to yield. First, he would consent, but his wife never would; then, he would not prohibit his wife from giving her consent; lastly, he would tell her that he wished her to consent. He was still confident, however, that there was not the least use in speaking to her on the subject. As soon as matters reached this point, I invited the headmen and other members of the congregation to accompany me, and off we went to the man's house to see and speak to his wife. The poor woman seemed in half a mind to be angry and half a mind to feel flattered at such a deputation waiting upon her: she argued

against the proposal, however, with all her might, proved to her own satisfaction that her daughter's services could not be spared even for a few hours a day, and was kept to her point by the girl herself, who commenced crying most piteously. She also, however, after a time, showed symptoms of yielding, when, suddenly, a bright thought struck her. Pointing to the infant in her arms, she said, 'I will send this child to school; this is a girl also, and I make a vow to you that I will send it to school as soon as it is able to walk; there, now it is settled.' I was not to be shaken off by this transparent device, but told her that God had given the older child as well as the younger one, that her children were all God's children that had been given her to bring up, and that she ought not to do harm to any of them, but have all educated in turn. At last she yielded, like her husband, and in about a quarter of the time, and they both consented that from that day forward their daughter should learn half the day in school and do the work of the house for the other half, and that in future they would be more willing to obey when I gave them any advice for their good.

Not only is the number of children attending our day-schools increased, but the efficiency of the schools is, I hope, increased also. The searching examination which the children of the various schools receive every month, on a plan which we have again introduced, has evidently the effect of pushing the children forward and keeping the masters to their work. The majority of the children are destined to be taken away from school so soon by their parents that there is much danger of their leaving school before they have learned to read, and this probability becomes a certainty if they are allowed to remain too long in the lower classes. To meet this evil, and secure at least their learning to read before they are taken away from school, I divide the children of our village schools into four classes, and lay down a rule respecting the time that they should remain in each of the three lower ones. In the first, or alphabet class (the Tamil alphabet is a very complicated one,) they are to remain a year, in the first half of which they should learn to write the letters on sand, and in the second the vowel marks. In the second, or spelling class, they are to remain half a year, during which they learn to write (and, of course, to read) short sentences on the sand. In the third, or in perfect reading class, they are to remain also half a year, during which they have to read their way through a book of Bible stories and learn to write a little on the palmyra leaf. They must then be ready to enter the fourth or highest class, in which they are to learn to read fluently and to write accurately. Other lessons in addition to these are taught from the beginning, but every thing is and ought to be subordinated to learning to read. I found by my former experience, and have again found this year, so far as the experiment has gone, and this arrangement is quite practicable, and that when strictly carried out it produces the desired results. It is only at the general monthly examination of each class, and by the examiner alone, that children are moved up into the higher classes, and if any child fails in the examination, and cannot pass within the prescribed time, the school-master is mulcted an anna a month (i.e. each child) till it passes. At the same time, to make the strictness palatable, and in consideration of the harder work that it imposes, the masters are paid better salaries than they formerly received. In consequence of this two-fold stimulus to exertion, in addition to the influence of continual exhortations, the master, have exerted themselves uncommonly well especially during the past six months.

I find that from July to December, 270 children have been promoted to higher classes.

Eleven masters and four mistresses have passed the Government examination, and are now receiving grants-in-aid. This has largely contributed to the improvement of the quality of the education imparted in all our schools. In addition to the ordinary routine of native lessons, the children are now taught geography, the English system of arithmetic, Tamil grammar, and in several schools the rudiments of the English language. In consequence of these improvements, the more intelligent of the people are now not only more willing to send their children to school, but are daily becoming more willing to pay for their education. Wherever English is taught, in however small a degree, I find the parents are now perfectly willing to pay.

Our first step was to diffuse education amongst the people, without waiting for their consent; our second—a step which we are now every where beginning to take—is to teach them to pay for education.

Of all secular studies that are capable of being taught in Tamil to village children, geography seems to be that which is best fitted for the enlightenment of the minds of Hindoos. I am sorry, however, that most of the children remain in school too short a time to attain to much enlightenment of any sort. I fear I must add that they generally acquire, whilst in school, as little religious enlightenment as secular. There is no want of religious teaching. The children read the Gospels and are catechised upon them; excellent religious lessons are contained also in their reading books; they are taught plenty of catechisms, prayers, hymns, and what they like still better, high Tamil religious lyrics. As to the direct religious result, however, of all this, the most that can be said, I fear, is that it is to be hoped it will do them good at some future time. These remarks do not apply, generally speaking, to the female boarding-school, a school in which a different atmosphere prevails, and in which many of the pupils appear to have received direct spiritual benefit. The children of heathen parents attending our day-schools still more rarely appear to obtain any direct advantage from the education they receive. Too generally they unlearn at home in the evening what they are taught in school during the day. We have at present in our various schools 227 heathen children, and have had a larger or smaller number of them in school for the last fifteen years; and yet during the whole time I know only of two pupils who became christians through their own conviction of the truth alone. This would seem to be a discouraging result, and the absence of the direct fruit from the education given to native christian children would seem to be equally discouraging; and yet I feel no discouragement, but am anxious to extend vernacular education as widely as possible. The ability to read which the children acquire in our schools—even if they acquired nothing else—even if their minds were as torpid when they left school as when they entered, is the seed of innumerable blessings. The advantages which professing christians may and must derive from being able to read their Bibles are obvious to every one, but in many instances it has proved in time a blessing to heathens also. The most intelligent, improvable converts we make amongst the adult inhabitants of this neighbourhood are those who had learned to read, when children, in our mission-schools. There are, indeed, few heathens in this neighbourhood who have learned to read in schools of any other kind. Within the last few months we have been joined by a considerable number of adult converts, and I have been thankful to find that many of them

could read. A few days ago, for example, two young men who had recently abandoned heathenism and joined our congregation at Kodavilly, came to see me. I found they wanted Bibles. 'Can you read?' I asked them; 'Yes,' they said, 'we learned to read in the mission-school in Narvaladi—the next village to theirs. I gave each of them a Tamil New Testament, and asked them to let me hear them read me a portion, which they did as clearly and distinctly as I could wish. Here, I thought, is an excellent illustration of the indirect ultimate benefit arising from our mission-schools. If it had not been for our schools, it is quite certain that these young men could never have learned to read at all. Notwithstanding their conversion, it would probably have been their lot to remain in almost hopeless ignorance for many years; whereas now a great deal of the work which has to be done for their enlightenment has been finished off ready to hand. They can understand what we teach them, they can understand sermons, they can read the Scriptures and christian books for themselves, they can take their own part in the worship of God in church. How greatly the labour that must be undergone on their account has been lightened by the simple fact that they attended our schools.'

PRESENT STATE OF THE CHURCH IN GREECE.

The following interesting article on the present state of the Church in Greece is extracted from the *Spirit of Missions* of the American Church:—

We have been put in possession of a communication which gives the following encouraging facts in relation to the Church in Greece:

The errors of this ancient Church are fast disappearing. The repeated and wide-spread dissemination of the pure Word of God has produced a mighty effect in various ways; the seed sown has taken root, and is bearing fruit to the glory of God; enquiries respecting prominent errors, both of doctrine and practice, are becoming matters of discussion among the Greeks themselves, and that with the utmost freedom, and with perfect liberty of conscience. Many of the old errors and many superstitious customs are now quite discarded by some, and as the 'Greeks still seek after wisdom,' eagerly embrace it when comprehended, we may say, and we ought to entertain the best hopes of a thorough reform within their Church; its foundations are of old, and they are stable; the wood, hay, and stubble that have been built upon them will disappear.

We are glad to publish, in connexion with the above, the following article, translated from an editorial article in one of the most influential papers in Athens. Who will not see in this article that a change, as 'from darkness to light,' has taken place? That there is a breathing after something better, something more excellent?

The following article appeared in the Athens newspaper, *The Age*, in Greek, Αἴμα—of the 3rd of January, 1859:

This is not the first time we have felt it our duty to call the attention of our ecclesiastical authorities to the importance of authorising the publication of an edition of the Sacred Scriptures in a cheap and commodious form, as well as of other works of religion of various kinds. This is a pressing desideratum which is sensibly felt. The former editions of the Sacred Scriptures were badly executed and dear. The Synod of Greece has allowed the distribution of the beautiful and correct edition of the New Testament printed in Cambridge England, but that edition is exhausted. It would be well, therefore, if the Synod would undertake to reprint, with the aid of the Government, an edition of that com-

modious, cheap, and handsome Cambridge version of the New Testament.

Even independently of Government aid the Synod may easily effect the desired object. It is only necessary to make an appeal to the piety of individuals. We think no one can doubt—for ourselves we are persuaded, that for an enterprise of such a character, for so pious and benevolent an undertaking, the offerings of christians would flow in abundantly. Moreover, the publication of the Scriptures absolutely demanded to supply our first and our indispensable necessities, would soon lead to the publication and dissemination of other books of a spiritual character. We might have a well-prepared series of Sacred History, of Church History (so important for our young ecclesiastics,) of homilies, of works on christian morality and christian practice, and so forth, to be written, however, in the simplest possible style, adapted to the comprehension of the common people.

The plan that appears to us to be best calculated to accomplish this, would be the establishment of a Bible Society, which, while it would have for its immediate object the dissemination of the Holy Scriptures and pious works, would, at the same time, tend to awaken and maintain a lively zeal among the christians of our communion.

The writer of this article (which, by the way, appears as an editorial) goes on to speak of public preaching in the Greek churches. He considers, he says, that the Greek clergy have not only a holy but a national ministry confided to them; the formation of the moral character, and the development of the mind and feeling with regard to divine things through the preaching of the Word of God. He recommends the preaching clergy to avoid all vain display of learning, and to 'preach the Word' with the utmost simplicity; 'not with enticing words of man's wisdom;' and to imitate in this, as in all other respects, the example of the Great Preacher, our blessed Lord and Saviour, who always spoke to the people in a language and a style adapted to their comprehension. The preacher should never forget that the simpler the style of his preaching, the more practically elevated it will be, because that will render it more like the Gospel standard; for in the economy of Divine grace, the Gospel—that superhuman rule and outline of all spiritual teaching—is the simplest, and at the same time the sublimest book the mind of man can imagine! Jesus spoke to fishermen to be understood of fishermen, for that was His object; and in every age since, the powerful and the wise of the world have bowed the head before the unapproachable majesty and sublimity of those simplest of discourses.—*Colonial Ch. Chronicle.*

RELIGIOUS REVIVALS.

That a revival of sound religion is greatly needed at the present time, will not be denied by the earnest Churchman. Turn which way he will, he cannot fail to find convincing proofs of the wide departure of the mass of professing Christians from the paths of true and primitive Christianity. If any fresh proof were needed to show how fruitful a crop of corn may be expected from that soil in which the pure and Scriptural teaching of the Church has not taken root, the evidence afforded by the present so-called "religious Revival" may well be taken as conclusive. Although in its main features it exhibits little novelty when compared with the periodical outbursts of religious excitement which the world has so often witnessed, yet it is instructive to trace the history of its rise and progress, and to note those phases of its character from which a wholesome moral may be drawn.

It is perhaps not generally known that an agitation, of a nature precisely similar to that which is now raging among the lower classes in the north of Ireland, broke out in America at the beginning of the present century. There is extant a most minute detail of the extravagances which marked its progress, from the pen of a Presbyterian minister, by which we learn that it was attended by the same bodily affections which have assumed so revolting a shape in the present instance; and, which is much to be observed, the writer ascribes to its immediate inducement the rise of the numerous fanatical sects, known by the names of New Lights, Schismatics, Marshallites, Unitarian, Shakers, and others, and acknowledges that the Presbyterian Church was shaken to its very basis by the wild enthusiasm and disorder which characterized the entire movement. Since the period of which we speak, "Revivals" in America have been of frequent occurrence; in Europe they have been more rarely witnessed; but whenever they have appeared, they have been accompanied by the same phenomena, and have issued in the same melancholy results, till at length, in the latter half of the nineteenth century, in the midst of our boasted intellectual progress, large districts of the United Kingdom have been disfigured by scenes of fanaticism and superstition, for which a parallel can hardly be found in the darkest days of Roman superstition; and the most strenuous attempts are being made, while we write, to introduce the epidemic into Scotland, attempts which Christian ministers, even of those bodies of Presbyterians from whom better things might have been expected, have not been ashamed to encourage.

There is a reason to think, indeed, that a section of the Irish and English clergy—we trust a very small one—has been led, by false representations of the moral effects of the movement, to cherish the idea, that it is nothing less than the result of a special outpouring of the Holy Spirit, which it would be no less impious than idle to discountenance. But thoughtful and sober-minded Christians will take a very different view. While they devoutly ascribe to the giver of all good, whatever beneficial results can be traced, however indirectly, to the agitation which is taking place, they will shrink from the profanity of associating His hallowed name with the shocking enormities which are inseparably connected with this "Revival" and which can only excite in them feelings of profound pity. If any real amendment should be proved to have been effected in any parts of the district through which the movement has spread,—if any attention to religion should have been awakened in hearts that were inaccessible before,—any increased disposition shown to make use of the appointed means of grace,—they will welcome these additional tokens of the operation of that Divine love, which is so constantly employed in the work of bringing good out of man's evil.

But, unhappily, there is too much reason to believe that the reformation of which enthusiastic men have boasted as having changed the outward face of society in the north of Ireland exists simply in their own heated imagination. While the feelings are so strongly excited, it is perhaps difficult to collect unbiased testimony on this important point. Still, there are not wanting materials on which to found a dispassionate judgment. To take the case of the city of Belfast itself, the very head and centre of the movement. It is confidently asserted (we quote from the letter of "a Clergyman" to the *Standard*), that "in Belfast, above all places, the genuineness and purity of the revival have been best authenticated, and most successfully vindicated by the after results. There the whiskey shops are almost

universally closed,—there drunkards, infidels, blasphemers, and bad characters of every sort are either reclaimed or disappear at the resistless menace of public opinion. There party spirit and quarrelling and wrangling have died away, and love and union prevail among all classes and creeds, so that the constabulary have a perfect sinecure." But surely in this case "the wish is father to the thought." These bold assertions, which are credited by many without further inquiry, prove, when confronted with the stubborn testimony of criminal statistics, to be nothing better than empty declamation. The returns of the Belfast Petty Sessions show that in the four months from May to August of the present year, the months during which the Revival in that city was at its height there was an increase (as compared with the corresponding months of 1858,) of no fewer than 482 offenders, male and female, sentenced to punishment for being drunk and disorderly; and, as regards the abatement of acrimony and party spirit, at least among the active supporters of the movement, it is sufficient to mention that at the recent Conference of the Evangelical Alliance in Belfast, the presidency of the Bishop of Down and Connor was not sufficient to secure the incumbent of St. George's, who ventured to suggest the necessity of caution in forming opinions on the subject, from the grossest ill-treatment at the hands of the infuriated assembly.

But while those who write of the "amount of good produced," deal only in such vague generalities as we have quoted above, there is not wanting the most painful proof of the enormous evils directly traceable to this pernicious agitation. Not to dwell at present on the hundreds of cases of insanity which it has contributed to our asylums; not to speak of the demoralizing disease (hysteria) intentionally produced and propagated by the "Revival" preachers; nor yet to enlarge on the frightful amount of immorality which must necessarily result from the collecting of large bodies of young men and women, till long after midnight, in crowded and ill-ventilated assemblies, subjected to the greatest nervous excitement; we would call special attention to the effects produced in the supposed "converts," themselves, which cannot but be a matter of general notoriety. The grossest idleness and self-indulgence, an utter deadness of conscience, together with spiritual pride in its worst and most insurable form, these are among the most striking characteristics of the wretched dupes whose bodily contortions are confidently appealed to, (we shudder while we write it) as convincing manifestations of the work of the Holy Spirit on their hearts. As a direct proof of the idleness to which we have adverted, we have the testimony of the rector of Killyleagh, that in a large town the inhabitants were reduced to such poverty by this sole cause, that it had been found necessary to raise a subscription for their relief. But perhaps the most remarkable feature of the whole movement, and that which contains its strongest condemnation, is the wholesale contempt which it has poured, from the first, on one of the chiefest of the means of grace, the solemn public reading of the Word of God. The following extract from a recent pamphlet of Archdeacon Stophord, (which we may have occasion to notice hereafter,) speaks volumes to this point. "A steady observer of the movement, who has been so nearly all the nightly meetings (in a large town in the north of Ireland) says, he never saw the Bible opened, or heard one word read out of it, except once in a Methodist meeting, when a Presbyterian minister tried to read the parable of the Prodigal Son, but was put down by cries of 'You are spoiling our meeting.' There is no occasion, however, to quote from the writings of those who

yield to the "Revivals," but a partial and qualified amount of approbation. The most overwhelming evidence of the unreality of the whole work is to be found in the numerous published records of the revivalists themselves, two of which are issued weekly from Glasgow. We rise from the perusal of a series of these documents with a profound conviction that the present century at least has not witnessed a more gigantic system of imposture, nor furnished a more striking monument of human credulity, than the "Revivals," which it is our painful duty to chronicle. *Scottish Ecclesiastical Journal.*

ENGLISH CHURCH SERVICE AT LUZERNE.—Whatever may be our political or social prejudices, I do not see how any right-minded American can travel on the continent of Europe, without feeling a pride in his English descent. The Englishman may be awkward and in some cases—I have found them very rare—supercilious. But wherever he goes he carries with him in all their integrity and pride, the institutions of his home. In a country where society is but one great lie, he speaks the truth. In a country where every body cheats, he is not merely honest, but has a credulous simplicity about him which makes him a ready victim of imposition, until almost the last step, when woo to those who encounter his wrath. In a country where infidels as well as believers take off their hats to relics, and cross themselves with holy water, and dip down before alters, he tramps resolutely through cathedrals, and from his clumsiness much more than from even his scepticism, jostles so rashly among the "spectacles" as to draw down many a scowl from the priests in charge. But with all this defiant rejection of what he thinks wrong, we have an equally defiant maintenance of what he thinks right. With him—and he travels a great deal—goes his Church. Of all intolerant Roman Catholic Communities, that of Lucerne has been the most so. Yet here we had, on Sunday, August 14, a congregation of nearly four hundred attending our Church service, and listening to two most faithful sermons from the Rev. Mr. Alford. The scene was indeed remarkable. For the church is one which the municipal authorities, I suppose from political considerations, lent to the English for public worship. It is called "St. Maria Hilf," and blossoms all over with Mariolatry. The high altar has now a veil over it, but this does not conceal the immense picture above, representing the virgin being worshipped by all sorts of personages, celestial as well as terrestrial, while on top are in large letters the words—from which the church takes its name:

HILF, MARIA, HILF!

Nothing, however, could be in greater contrast with this than the faithful sermons which were that day preached.—*Francis Wharton.*

The *Gospel Messenger* has a most earnest "Pas-toral" from Bishop DeLaacy on Diocesan Missions. The reasons for a deficiency in funds, he enumerates at great length, in four reasons:—1. The clergy do not all read from the pulpit or desk, the pastorals issued by him: thus the laity are ignorant of what the Diocese needs. 2. The Diocesan paper does not reach every eye. 3. The clergy do not address their congregations on the importance of these objects. 4. The Missionaries do not take up regular collections.

SUBSCRIPTIONS RECEIVED TO DEC. 1.

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ROWSELL & ELLIS, PRINTERS, TORONTO.