

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

That God in all things may be glorified through Jesus Christ.—PETER.

VOL. V.—NO. 50.

ST. JOHN, NEW BRUNSWICK, FRIDAY, DECEMBER 10 1858.

WHOLE NO. 258

THE RELIGIOUS INTELLIGENCER,
An Evangelical Family Newspaper,
FOR NEW BRUNSWICK AND NOVA SCOTIA.
REV. E. McLEOD,
G. A. HARTLEY, Editors & Proprietors.

Published every Friday Morning,
at their office, No. 26 German Street, St. John, N.B.
TERMS,
Seven Shillings and Six Pence
A YEAR—IN ADVANCE.

Subscriptions received for one-third of a year. All
Communications and Business Letters may be
directed to either of the Editors.

Agents and others should be particular to give
the Post or Way Office, with the County and
Province, of Subscribers and others for
whom they make remittances, &c.
Please take notice, it is not the Parish or Town-
ship in which they reside, but the name of the
office where they wish to receive their pa-
pers, that we want.

JAPAN.

The heads of the Treaty signed at Jeddo on
the 26th of August last, between the English
and Japanese negotiators, are printed for the
information of our readers in another portion of
our columns this day. This is a very great
event in the history of the world. The Japanese
islands contain, on what appears to be a fair
and reasonable estimate, a population of not less
than 20,000,000—and this population is rich,
industrious, intelligent. They are highly civil-
ized, although their form of civilization differs
from our own. We must regret that it is im-
possible to compress into the brief space to
which these remarks must necessarily be con-
fined, the previous history of European intercourse
with Japan—how it originated, and how it was
conducted. A few suggestions, however, may
be of use; and it may, perhaps, be serviceable
to the general reader if we indicate the best
sources from which he himself may derive am-
ple, and in point of fact, satisfactory information
upon this most interesting question. It is notorious
that, for a long time past, European intercourse
with the Japanese islands has been confined to the
commercial traffic carried on by the Dutch, from
their factory at Desima, at Nankai, with the
Japanese. The natural consequence is, that it
is from Dutch authorities—and mainly from the
writings of the Physicians attached to the
Dutch Factory—that our information must be
derived. It should be remembered, that these
writers did not derive their accounts only from
the scanty area of information to which they
were officially confined. Once a year—so the
tradition was—a deputation from the Dutch Fac-
tory at Nankai, was permitted to travel to
Edo to carry presents, and make due obe-
dience at the court of the Zioogoon, or military
governor of the country. Despite of the jeal-
ous watchfulness of the Japanese authorities, it
was impossible that intelligent men, who were
allowed to observe even at the peril of their
lives, should not see a good deal in the course
of these annual pilgrimages. A physician in-
stantly, we believe, accompanied these depu-
tations, and it is from one or other of these gen-
tlemen that we have derived all the information
we can really be said to possess of the internal
condition of Japan. The first in order of time
is Dr. Kumpfer, who twice accompanied the
deputations to Jeddo, in 1800-92. His great work,
two folio volumes, is the foundation of all Ja-
panese studies. The next book of this kind was
written to the world by Dr. Thunberg, a Swede,
who accompanied the Dutch Factory; and also
a physician from Nankai to Jeddo. The third,
and far the most important of these medical
writers, is Dr. von Siebold, whose magnificent
work, "Nippon," splendidly adorned with plates
and engravings, is the real storehouse of Ja-
panese knowledge in our time. With the help
of this work, and by a careful inspection of the
splendid Japanese collections at Leyden, and
the Hague, any student really interested in the
subject might, in a very brief space, make
himself master of the subject, as far as that is
concerned in the present state of our information.

It may add, for the benefit of the great mass
of our readers who may not have time or oppor-
tunity to such a length, that in the years
1840 there appeared in the Asiatic Journal a
series of papers compiled from the great works
of these medical authors. These papers were
collected, and published in a single volume by
Murray, the publisher, and we can, with a
knowledge of their accuracy and value, recom-
mend them to our readers as the best popu-
lar account of Japan with which we are ac-
quainted.

Now, it must not be supposed, although we
have been so long excluded from Japan, that the
English nation have never been on terms of in-
tercourse with this strange people. On the con-
trary, here is the text of a treaty which was
concluded in the year 1613, between the Em-
peror and one Captain Sams, acting on behalf
of the East India Company of that day:—
"Privileges granted by Ogoshosama, Emperor
Japan, unto the Right Worshipful Sir Thom-
as Smith, Knight, Governor, and others the Hon-
orable Adventurers to the East Indies.

"Imprimis, We give free license to the
Subjects of Great Britain—viz, Sir Thomas
Smith, Governor, and company of the East In-
dia Company, and adventurers, for ever safely
to come into any of our ports of our empire of
Japan, with their shippes and merchandises,
and that he is styled the Mikado; and a Military
and Civil Emperor resident at Jeddo, and that
he is styled the Zioogoon. The Mikado is a kind
of Pope without temporal authority of any kind
—the representative of a fallen dynasty, retained
in a kind of sleepy, devout splendor, for rea-
sons of State—whilst all real power resides with
the Zioogoon at Jeddo. The matter is too ob-
scure as yet to admit of dogmatism, but the
inclination of opinion amongst better informed
persons would seem to indicate the conclusion
that the Zioogoon, in his turn, although still in-
vested with the trappings, is shorn the realities
of power. It is asserted that the real sovereignty
of Japan has now passed into the hands of a
sort of Venetian oligarchy, represented by a
Council of State. If this be so, it is a form of
government which is least of all fitted to contend
against that kind of peaceful aggression of which
for many years to come, the Japanese Islands
must be the scene.—[Bacon.

without any hindrance to them, or their goods.
And to abide, buy, sell, and barter, according to
their own manner, with all nations; to tarry
here as long as they think good, and to depart
at their pleasure.

II. Item, We grant unto them freedom of
custom, for all such merchandises as either now
they have brought, or hereafter shall bring into
our kingdom, or shall from hence transport to
any foreign part. And do authorize those
shippes that hereafter arrive, and come from
England, to proceed to present commodities,
without further coming or sending up to our
Court.

III. Item, If any of their shippes shall hap-
pen to lie in danger of shipwrecke, we will our
subjects not only to assist them, but that such
part of shippes and goods as shall be saved, be
returned to their captains or Cape merchants, or
their assignees. And that they shall or may
build one house or more for themselves in any
part of our empire, where they shall think fit-
test and at their departure to make sale thereof
at their pleasure.

IV. Item, If any of the English merchants,
or other, shall depart this life, within our do-
minions, the goods of the deceased shall re-
maine at the disposal of the Cape merchant. And
that all offences committed by them shall be
punished according to his discretion; and our
laws take no hold of their persons or goods.

V. Item, We will that ye, our subjects, trad-
ing with them for any of their commodities,
pay them for the same, according to agreement,
without delay, or returne of their wares again
unto them.

VI. Item, For such commodities as they
have now brought, or shall hereafter bring, fitting
for our service and proper use; we will that no
arrest be made thereof, but that the price be
made with the Cape merchant, according as
they may sell to others, and present payment
upon delivery of the goods.

VII. Item, If in discovery of other countries
for trade, and return of their shippes, they shall
need men or victuals, we will that ye our sub-
jects furnish them for their money, as their
needs shall require.

VIII. Item, And that without other pass-
port, they shall and may set out upon the dis-
covery of Yeddo, or any other part in or about
our empire.

From our castle in Serunga, the first day of
ninth month, and in the eighteenth year of
our Dary, according to our computation.
(Sealed with our broad Seal.
Underwritten.) Minna Motono.

YEE. YEE. YEE.

The Portuguese priests were in Japan at this
time, and they used their utmost influence to
prevent the ratification of this treaty, but in
vain. In pursuance of it, the English establish-
ed a factory at Firando, from which, however
they withdrew about ten years afterwards, with-
out due circumspection. From the year 1623,
or thereabouts, there had been, what to all in-
tents and purposes was a total extinction of En-
glish intercourse with Japan, notwithstanding
some abortive attempts of Sir Stamford Raffles
to renew communications at the time the En-
glish held possession of Batavia.

The Jesuits and the Portuguese, in their turn,
were expelled from Japan shortly afterwards;
in the year 1640. This event was brought about
because the Portuguese and Jesuits had mixed
themselves up in a conspiracy to dethrone the
then reigning Zioogoon. The conspiracy was
crushed, and the Portuguese were defeated by
the Japanese authorities, with the help of the
Dutch. Then it was for the first time that a
wall of brass was run round the Japanese Islands
and that the policy of total isolation became the
policy of the empire. The only exception made
to the general rule was in favour of the Dutch,
who had lent their assistance to crush and de-
feat their fellow-Christians. One strange event
has been, that the Japanese have ever since con-
tinued to look with instinctive horror at any in-
fluences on behalf of Roman Catholicism. To
them Papiest emissaries are rebels, and the
abolition of rebels. This is a point which the
missionaries of the Reformed Churches
would do well to remember. Their chance of
introducing Christianity in Japan is infinitely
greater than that of any Roman missionary.
The present State religion of Japan is "Sintoism."
Its professors admit the existence of a
Supreme Deity—they have crude notions of im-
mortality beyond the grave, and even of future
rewards and punishments. There are a deluge
of the second order, who reside in the starry
firmament—but neither to these, nor to the
greater One, do they offer prayer or applica-
tion. That, in their view, would be useless—
far these Divine Essences trouble themselves
not about the trials and miseries of struggling
humanity. The worship of the "Sintoism" is a
hero worship, such as was offered up in old
Greece to Hercules or Theseus. It is to these
demi-gods that they really pray. The Buddhist
form of belief, which was introduced into Japan
in the middle of the sixth century of our era, also
extensively prevails. A certain weight, moreover,
is attached to the moral precepts of Confucius;
but both Buddhist and Confucianism outwardly
confirm to the rites of Sintoism. It would
be improper to bring these few remarks to a
conclusion without saying a few words upon the
present condition of the Japanese Government.
The usual theory on this matter is, that there is
an Ecclesiastical Emperor resident at Mexico,

and that he is styled the Mikado; and a Military
and Civil Emperor resident at Jeddo, and that
he is styled the Zioogoon. The Mikado is a kind
of Pope without temporal authority of any kind
—the representative of a fallen dynasty, retained
in a kind of sleepy, devout splendor, for rea-
sons of State—whilst all real power resides with
the Zioogoon at Jeddo. The matter is too ob-
scure as yet to admit of dogmatism, but the
inclination of opinion amongst better informed
persons would seem to indicate the conclusion
that the Zioogoon, in his turn, although still in-
vested with the trappings, is shorn the realities
of power. It is asserted that the real sovereignty
of Japan has now passed into the hands of a
sort of Venetian oligarchy, represented by a
Council of State. If this be so, it is a form of
government which is least of all fitted to contend
against that kind of peaceful aggression of which
for many years to come, the Japanese Islands
must be the scene.—[Bacon.

Love to God's House.

One of the most certain evidences of love to
God, is love to his House. David said "I have
loved the habitation of thy house;" and again,
"I would sooner be a door keeper in the house
of God, than dwell in the tents of wickedness."
This is the feeling and wish of every redeemed
soul. God's house—the assembly of his saints
here, is the nearest place to heaven on earth,
and love to it is evidence of love to God.

From a forthcoming work entitled "CHRISTIAN
EXERCISES, for every Lord's Day morning and
evening in the year. By Iabez Burns D. D." we
copy the following beautiful thoughts on this
subject. Many of our readers are aware that
Dr. Burns is a distinguished English author, and
many of his books are extensively read. This
new volume promises to be a valuable acqui-
sition to his former works. The proof sheet of
a few papers has been kindly forwarded to us,
from which we make the following extract, and
especially commend it to those who set but
little value on the public services of the sanctu-
ary.

One of the chief sentiments breathing through
many of the Psalms of David, is his devout and
ardent attachment to God's house. His love of
the sanctuary was one of the reigning passions
of his soul. He says, this is the one thing he
desires, and after which he will seek, that he
may dwell in God's house all the days of his
life. He avows his preference to the office of
doorkeeper to God's house, rather than dwell in
tents of wickedness. He exclaims, "Lord I
have loved the habitation of thy house." He
declares all those to be blessed who dwell in
God's house. And he says, "I was glad when
they said unto me, let us go up to the house of
the Lord." (Psalm cxlii. 1.)

Now this love to the sanctuary is one of the
signs of soul vigour and spiritual prosperity. It
is impossible to love God, and be indifferent to
his earthly courts. If we are children in his
family, we shall love his household, and the
place of family communion and intercourse.
We shall evince this affection by the most cheer-
ful and ready, and regular attendance. "I was
glad" says the Psalmist, "when they said unto
me, let us go up to the house of the Lord." It
will not be unwilling and reluctant attendance;
it will not be felt as an irksome duty, but as a
willing and cheerful service. It is the heart's
desire of the good, to be found in the gatherings
of God's people.

The reasons are plain and many, for this love
to the house of God. For the sake of the Head
of the house, our own heavenly Father. For the
sake of him who is the chief object of meditation,
and who is the way of access to the Father, the
Lord Jesus Christ. For the sake of the holy
scriptures there read, the glorious gospel there
preached. For the sake of the people who meet
together, our brethren and sisters in Christ, and
fellow heirs of the promise of eternal life. For
the sake of the holy and blessed services of the
sanctuary, such as mutual prayer for blessings
needed, and united thanks for mercies received.
For the sake of the promised presence of Jesus,
who is ever in the midst of the smallest of his
congregated assemblies, even if there be but two
or three gathered together in his name. Surely
the pious love not only to read and hear of Jesus,
but also by the eye of faith to realize his gra-
cious and blessed presence. To see the King in
his heavenly beauty; to hold the King in the
gallery; to have sweet and delightful commu-
nion with him. But the sanctuary will be
loved because it is there that rich effusions of
the Holy Spirit are poured out. God's Holy
Spirit is over with those who need his aid, and
supplie his gracious benign influence. It is
in the Lord's house where the Holy Spirit hon-
ours Christ's gospel, and sanctifies to efficient
good, Christ's ordinances.

Besides, the house of God is so closely related
to heaven. It is the gate of heaven. We see
it not only as in the way to glory, but very near
to it. So that God often lets people through
the gate into the holiest of all in the heaven of
heavens. Then surely we should be glad to join
those who are going up to the house of the
Lord.

We further add, that sanctuary services help to
lighten the duty of life, as well as to cheer us on,
amid its difficulties and trials. Here we get
manners in the desert, and waters from the rock.
Here we have cheering friends to help us with
our burdens, and blessed revelations of the end

of the the journey, when all toil and sorrow will
cease for ever. If you love God's house, ever
it, exhibit it. Let it be seen and known of all
around you. Do not be ashamed of your attach-
ment, it is alike creditable to your head as it is
really beneficial to the heart. Oh, yes, it is an
unspeakable privilege to belong to God's family,
and to abide in his house.

"Not like a stranger or a guest,
But like a child at home."
Preparation for God's house is necessary to
its enjoyment. It is also important to give an
early attendance. To be there among the first,
and to linger there among the last. It will be
remembered also in our prayers, both in secret
and at the family altar. It will share in our
liberal and willing support. We shall imitate
David and his people who gave so largely to-
wards the house of the Lord. We shall be zealous
too to promote his prosperity, and be ever
seeking its good.

Reader, is this your spirit? Do you prize
God's house as your chief personal joy?

Love to God's House.

O Lord, I love thy house,
There would my soul abide;
Midst earthly sorrows unto thee,
I would my all confide.

So would I seek the good,
Of my companions dear;
Who worship with me in thy courts,
With holy, reverent fear.

Nor shall my feet depart,
Nor leave the hallowed place,
Where thou dost make thy presence known,
By tokens of thy grace.

So would I labour Lord,
For Zion's constant weal;
Her sorrows and her joys alike,
My heart would ever feel.

O let thy blessings rest,
On thy house, Lord, always;
So shall thy children ever show,
Thy worthy, glorious praise.

Thus may thy courts on earth,
Be as the gates of heaven;
Through which our happy souls may pass,
When e'er the signals' given.

The Wine Glass.

Who hath we? Who hath sorrow?
Who hath contentions? Who
hath wounds without cause?
Who hath redness of eyes?
They that tarry long at
the wine! They that go
to seek mixed wine!

Look not thou upon
the wine when it
is red; when
it giveth its
color in the
cup; when it
moveth itself
aright.
At
the last
It biteth like a
serpent, and stingeth like an adder.

Jack's Experience.

A poor fellow in an English village was called
"Jack," and earned his living by selling a few
pins and needles and such like. He was a man
who had not all his wits. He had wit enough
to be always drunk, which takes no wit at all,
but he had not wit enough to do much else. In
going along the street he heard some poor wo-
man singing this simple ditty—
"I'm a poor sinner, and nothing at all,
But Jesus Christ is my all in all."

Jack thought that was a pleasant little rhyme,
and so he began to say it to himself, and it pleas-
ed God to impress it not only on his memory but
on his conscience. The man became a changed
man. He gave up his swearing and his drunk-
enness, and every one could see who knew him
that there was something going on in his heart
more than had been before. At last, John felt
he was called of God, and he came to the min-
ister and asked the minister would he admit him
into his Church. "Friend John," said the min-
ister, "what is your experience?" He says, "I
have not got any, Sir." "Not any experience,
friend John? Then I cannot receive you." Said
he, "Sir, I know that,

"I'm a poor sinner, and nothing at all,
And Jesus Christ is my all in all."
"Cannot you tell me anything more?" "No,
that is all I can tell you." "I have no objection
to receive you, John," said the minister, "but
you must come before the church, and they will
ask you a great many questions, and I don't know
what you will do." "I don't know what I will
do either," said John. John was brought into
the room where the members of the church were
sitting, and the minister said, "Brother John,
you are expected now to state your experience."
John rose, and very modestly said,
"I'm a poor sinner, and nothing at all,
And Jesus Christ is my all in all!"
and sat down. So an old deacon got up and said,
"I say, friend John, this won't do. This is not
enough. Come now, don't you ever have any
doubts and fears?" "No," said John, "I can-
not doubt that."

"I'm a poor sinner and nothing at all,"
for I know that I am, and I dare not doubt that
"Jesus Christ is my all in all,"
because he has said it, and it would be wrong to
doubt what he says." That deacon sat down,
and another got up and said, "Friend John,
there are times when my evidences are very
bright and I feel confident, and at other times I
lose my evidences, and I feel that I have gone
back in the Divine life. Is it so with you?"
"I cannot go back, Sir," said John, "for
I'm a poor sinner, and nothing at all,"
and none can take anything from me; and
"Jesus Christ is my all in all,"
so that I am never richer and never poorer."—
this puzzled them. They could not make it out.
The minister said a few words in John's favor,
and it was carried by a large majority that the
brother should be admitted, though he had said
but very little. Afterwards this poor man was
noted for being one of the happiest Christians in
the church; for no one could make him doubt.
And as long as he lived his ditty was—
"I'm a poor sinner, and nothing at all,
And Jesus Christ is my all in all."

doubt what he says." That deacon sat down,
and another got up and said, "Friend John,
there are times when my evidences are very
bright and I feel confident, and at other times I
lose my evidences, and I feel that I have gone
back in the Divine life. Is it so with you?"
"I cannot go back, Sir," said John, "for
I'm a poor sinner, and nothing at all,"
and none can take anything from me; and
"Jesus Christ is my all in all,"
so that I am never richer and never poorer."—
this puzzled them. They could not make it out.
The minister said a few words in John's favor,
and it was carried by a large majority that the
brother should be admitted, though he had said
but very little. Afterwards this poor man was
noted for being one of the happiest Christians in
the church; for no one could make him doubt.
And as long as he lived his ditty was—
"I'm a poor sinner, and nothing at all,
And Jesus Christ is my all in all."

Wonderful Providence.
The following remarkable incident connected
with the ship Ocean Monarch, which was burnt
near the mouth of the British Channel, in the
month of August, 1718, illustrates God's won-
derful providence.

Among the passengers on board that ship
when she left Liverpool, the afternoon previous
to her destruction, was a man, his wife, and
a little daughter, then but a few months old. Owing
to the confusion that prevailed on the alarm of
the fire being given, they became separated, and
for a time were ignorant of each others fate.
The man was rescued and taken into Liverpool;
but the woman with her child were thrust over-
board, and unobserved by those who came to the
rescue, drifted with the tide, passing out of the
channel and drifted towards the coast of Wales.

Late in the afternoon, as the sun was sinking
near the horizon, a vessel, from Newport, W.,
bound to Boston, was slowly wending her way;
her captain impatiently pacing the deck, when
he looked out pointed out an object some distance
off, which appeared like a person in the water. It
was scanned by the officers and crew, and as no
vessel was in sight, it was thought impossible
that any living being could be in such a position.
But a vessel was making little or no head-
way, a boat was lowered and pulled for the ob-
ject. They were watched with a good deal of
interest from the deck, and as they drew near,
stopped and appeared to be listening, for two or
three minutes, when they advanced, took in the
object, and returned on board.

When they returned, they stated that as they
came near they heard a female voice sweetly sing-
ing that beautiful hymn—
"Jesus, lover of my soul,
Let me to thy bosom fly:
While the raging billows roll,
While the tempest still is high;
And my trust on thee is stayed;
And my heart's great desire bring;
Cover my defenceless head,
With the shadow of thy wing."

Other refuge have I none;
Helpless hangs my soul on thee:
Leave, oh! leave me not alone!
Still support and comfort me!
Hide me, O my Saviour! hide,
Till the storm of life be past;
Safe into the haven guide;
Oh receive my soul at last."

In due time they arrived safely in Boston,
communicated with friends in England, and in
about four months from the time of their separa-
tion were joined by the husband and father. The
family located in East Boston, and for some years
the man was employed at or near the Glendon
Iron Works there. They were soon found by
the City Missionary who was labouring in that
section of the city, and became members of the
congregation gathered by the labours of that in-
dustrious and ever active missionary, Miss Gibbs.
The little girl was a member of the Sabbath
School.—Boston Journal.

There's an Elder Strife up Here.

An old Scotch elder had been disputing with
his minister at an elder's meeting. He said
some hard things, and almost broke the minister's
heart. Afterwards he went home, and the min-
ister went home too. Next morning the elder
came down, and his wife said to him, "Eh, Jan!
ye look very sad this morning. What's the mat-
ter with ye?" "Ah!" said he, "you would be
sad too if you had had such a dream as I've had."
"Weel, and what did ye dream about?"
"Och! I dreamed I had been at an elder's meet-
ing, and I said some hard things and grieved the
minister; and as he went home I thought he
died and went to heaven. A fortnight after I
thought I died, and that I went to heaven too.
And when I got to the gates of heaven, out
came the minister and put up his hand to take
me, saying, 'Come along, Jan, there's nae strife
up here, and I'm happy to see ye.' The elder
went to the minister to beg his pardon directly,
but he found he was dead; and he laid it so to
heart that within a fortnight the elder himself
departed. And I should not wonder if he did
meet the minister at heaven's gates, and hea-

him say, 'Come along, Jan! There's nae strife
up here. It would be good for us to recollect
that there is no strife up there. Glorified saints
have no strife among themselves; and we should
love one another more in brotherly kindness if
we thought more of heaven and more of our
blessed Jesus.—[Rev. C. H. Spurgeon.

LONDON CORRESPONDENCE.

LONDON, Nov. 19, 1858.
Ecclesiastical matters continue to hold the
pre-eminence; and the main points of interest I
will briefly introduce to your readers notice.
Mr. Spurgeon has resumed his Sunday services,
but the experience he has gained showing that his
frame is not altogether of wrought iron strength
will deter him from entering into so many en-
gagements away from home.

The Wesleyan Methodists have lost one of
John Wesley's helpers—Rev. J. Hickling—a
patriarch in the Gospel, of which he has been a
preacher for seventy-one years. He had nearly
attained the close of his 93d year.

At James Hall, the third largest meeting
room in London, was occupied last Sunday eve-
ning by Rev. Murdock Daniell, of Ramsgate, who
read a sermon composed in blank verse, on the
Supremacy of Love. The people heard, and I
dare say yawned over the tedious performance,
the metrical form of which was not favourable
to compression of thought, if the published op-
inions are fairly given. Mr. Daniell is a Baptist,
and eighteen years ago had a public discussion
with Dr. Lees, on Teetotalism. He opened an
Educational establishment, the accounts of which
were not very clearly kept, and brought
some suspicion and odium upon him. This last
vagary is one which reflects no credit on his
discretion or ability. He is apparently a man
resolved to keep himself before the public by
his eccentricities—determined to "make a fig-
ure" at any cost. The cost of exhibition in St.
James' Hall, however, will be too great unless
the collections are very handsome.

Cardinal Wiseman has gathered round him
the English bishops of "the faithful," but the
object of their consultations and the result, have
not yet appeared. Meanwhile, complaint is
made that Roman Catholic literature is not so
well supported by the Roman Catholic laity as
it should be.

The case of the Jew boy, whom the Pope has
resolved to keep, against all remonstrance, has
done the Church no service. The old spirit is
seen to be alive and to be only waiting oppor-
tunity to display itself on as gigantic a scale as
ever. Turning to the antipodes of the religious
world—the Quakers, I may remark, have been
stirred of late on questions of discipline, and it
has been ordered to give up the denominational
peculiarities of dress, and render the marriage
relation with non-members less universal to the
solidity of the body. The conservative party in
the Friends' counsel have had to give way,
though no doubt most of them will rigidly retain
the singularities which their juniors agree to
discard.

The great event with the Church of Eng-
land has been the visitation of the clergy by the
Bishop, or (more truly by the new arrangement)
their visitation of him in St. Paul's Cathedral.
Three days of this concluded by a Pastoral
Charge, which took five hours of continuous
reading, and the substance of which filled nearly
two pages of the Times. Dr. Campbell paid
a high eulogium to its predecessor, Dr. Bloom-
field, and, except by the Puseyite party, his ad-
dress may be considered to have given general
satisfaction. His style is lucid, and his spirit
charitable, while his views if not original or
profound, are practical and well considered, li-
beral in essence, though the covering takes often
a conservative dye. He made no direct refer-
ence to the intemperance which obstructs and
burkes the progress of religion in this great city.
More than one of his clergy have brought the
temperance question before him; and if he would
throw himself into the right side of the conflict
of drinking versus no drinking, he would prob-
ably determine the course of many clergymen
who are halting between two opinions, and want
episcopal leadership to pass the Rubicon.

We have had a new Lord Mayor since I last
wrote—Mr. David W. Wire having succeeded to
that elective city sovereignty. The firm of
Wire & Child have long acted as solicitors to
the licensed Victuallers Association, and Mr.
Wire has probably some financial connexion
with the Liquor traffic. Otherwise he is a be-
nevolently-intentioned man, patronizes ragged
schools, &c. He has a young relative at Col-
chester, in Essex, who has come out as a speak-
er at the Youth's Temperance meeting; and in
this case youth takes the lead of age. The Lord
Mayor's gien was as lively as usual, and the
street-gazers were gratified to their heart's
content.

The Banquet to the Queen's ministers did not
elicit any revelations or intelligible adumbra-
tions from the Premier. Punch this week has
a picture representing the radical Lord Mayor
as hiding behind a corner having baited a trap,
before which Lord Derby stands in shape of a
bird, perfectly on his guard, and carrying out
the old saw that "an old bird is not to be caught
with chaff."

Mr. Gladstone had scarcely gone on a visit to
the Ionian Islands with a view to see what had
best be done with that nettlesome dependency
when the latest dispatches of the Lord High