

"RELIGIOUS INTELLIGENCER"
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TERMS AND NOTICES.

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Religious Intelligencer.

Rev. JOSEPH McLEOD, EDITOR.

FRIDAY, SEPTEMBER 1, 1876.

NEUTRALITY IMPOSSIBLE.

"He that is not with me is against me," is the declaration of the Lord Jesus. Yet there are many people who wish to be the friends of Christ, and really think they are because they are not avowedly or actively His enemies. Are they right? Let us see. That it is possible, touching many things, for a man to be neutral without any reflection on his intelligence or his morality is clear. It is not every man who can take an active interest in every subject; indeed no man can well do so. There are subjects, in the investigation of which some men spend days and nights, and in long life, and of which they become masters, and then in have great pleasure, but in which the great mass of the people have not a particle of interest; but this lack of interest prevents them from discharging their ordinary duties creditably, nor exposes them to the charge of ignorance. A man may be a good farmer without any knowledge of astronomy; or a good mechanic without a very perfect knowledge of geography; or a successful and successful merchant without intimate acquaintance with ancient history. Such neutrality is harmless. But can it be carried into the region of religion? Is it possible for one to take a place midway between a believer and an unbeliever, so as to be ranked with neither, and yet be safe? This is a question of no little moment, but one which closely concerns a great many people in this nominally Christian country. As already intimated, there are many who persuade themselves that they are all they should be, and would consider themselves libelled by the suggestion that they are not believers in the Bible and in Christ; but these same persons, if addressed as disciples of Christ, adopted children of God, and heirs of the inheritance, would disclaim all right to be so addressed. What are they then? Neither believers nor unbelievers? Neither the friends nor the foes of Christ? Not against Him, yet not for Him? Is it possible for a man to place himself halfway between earth and heaven, between the contending powers—the followers of the Prince of Darkness and the hosts of God, so as to belong to neither? Is such a thing really possible? As such a position tenable? No it cannot be. In a battle between two armies, every soldier has to take his side, no one can claim to belong to neither army any more than he can claim to belong to neither side in a question involving the honour of God, and the destiny of every individual, it is as clear as anything can be that neutrality is out of the question. It is not to be thought of for one moment. The law of responsibility, which is emphatically a law for individuals rather than for masses, makes it quite impossible. Of what people art thou? Who is your master? On which side are you? In whose cause are you engaged? Such questions as these, raised to any extent in their form, are proper to be asked, and they are essentially this: Are you a Christian, or are you not? Really, there is no escape from this—there is no alternative. Such individual must be one or the other. There is no middle party. If Christianity were a mere formal assent to a series of propositions which it is easier and more pleasant to admit than to deny, neutrality would, of course, merge itself into the position of the unbeliever, and the beginning of this article. It would be something analogous to astronomy to the farmer, or geography to the mechanic, or history to the merchant; but then, in all seriousness it should be asked, of what use would it be to a sinful human being? None whatever. None, so far as the renovation and restoration of the human soul is concerned; none, so far as the obvious teachings of the New Testament go; and none that can have the slightest bearing on that immortality which was brought to light by the gospel. If Christianity were merely what we have supposed, and nothing more nor different and better, it is only another lifeless form added to the numberless systems, worthless and delusive, that have mocked the misery of man while false pretensions to relieve it. But Christianity is not thus; there is in it something positive, and it is what each human being must possess, or be an outcast. Christ's religion is a power, a life, a Divine principle, changing the heart, enlightening, blessing, saving, the individual receiving it. To it none can afford to be indifferent, nor can he occupy a neutral position. He who would be saved must be Christ's disciple, and He who alone has the right to make the conditions of discipleship, says, "If any man would be my disciple let him deny himself, and take his cross and follow me." No man can be without a Master, and his servants ye are to whom ye yield yourselves servants to obey: that is, every man is a servant—the servant of that which he does, whether it be sin or righteousness, whether the will of God or of the world; nor can any serve two masters. The possible services are two; in one or the other you are. Which? The service of Christ, whose service is life forevermore; or of the world or your own will, which is death forevermore. You are sure to get in the right service, and to help decision, point the words of the loving Saviour—"He that is not with me is against me."

STANLEY IN AFRICA.

Public opinion has greatly changed concerning Stanley, his general character and his qualifications for African exploration. At the first he did not command the confidence of those who confidence it was almost absolutely necessary he should have. But now, he enjoys to a considerable extent the confidence of the whole public, and has the hearty good wishes of all for his success in the perilous undertaking upon which he has entered, and in carrying out of the uncompleted work of the immortal Livingstone. When his long-expected return gave rise to the most gloomy fears concerning his fate, a feeling of great relief was experienced, and universal gladness, on the arrival of letters from him. All this showed the real interest felt in him and the great desire for his success. There is, however, a fear, perhaps more deeply and generally felt, than freely expressed, of his way of carrying forward the work is not the wisest. In some of the English papers, especially this fear finds utterance. Livingstone's mission was peaceful. Cameron too was able to accomplish some things considerable as a traveller without slaying the almost defenceless natives. But Stanley seems strongly inclined to be warlike, rather more so, it would appear at this great distance, than a successful African. A London paper speaks of his recent despatch as giving pain because of his treatment of the natives with greater harshness than was demanded. While all must admire his undoubted courage, he seems to have made the very most of the power at his command. He has over-looked a fact that however excellent it may be to have

a giant's strength, it is tyrannous to use it like a giant. The letters received from him a year ago, in which he described his attempt to Christianize King Mutesa, hardly prepared us, even after so long a silence, for a sensational account of his semi-savage treatment of the inhabitants of an island called Bambari. Indeed, in many quarters not a little anxiety was felt for the safety of the succourer of Livingstone. The dangers which surround a traveller in central Africa are innumerable, and it is gratifying to learn that at a recent date he was speaking on with the work laid down by the great missionary and explorer. It would have been well for the honour of the white man had the mantle of Livingstone fallen upon the fearless young American. According to Stanley's own showing, he landed at Bambari, where the natives acted strangely, which the warlike appearance of the expedition may have had not a little to do with. They seized the traveller's arms and a drum, and as an instalment of chastisement, fourteen natives fell a prey to Stanley's explosive bullets. Not content with this he returned in the course of a few days in cold blood, to make war upon Bambari, unless the king and his two principal chiefs were handed over to him. The king, one chief, and the son of a tributary king eventually came into Stanley's hands, and were heavily ironed. Sad to say, this did not stay the tide of battle, for after the savages had been trampled down to the shore, volley after volley was poured into them, with the result that the leader of the expedition was able to write:—"Forty-two were counted on the field, lying dead, and over a hundred were seen to retreat, while on our side only two men suffered contusions from stones slung at us." The victors now withdrew, and next morning Stanley revisited Bambari with a fleet of thirty-two canoes, to complete the work of the punishment on the natives. "I was gratified," he writes, "to see that their boldness and audacity were completely crushed, for one bullet put to flight over a hundred of them, whereas, the day before, they bravely stood before a volley. Others who came down to the shore begged us to go away, and not hurt them any more."

It is more than doubtful whether this high-handed treatment will ensure the safety of any European traveller in the future, may not be especially on the shores of Bambari. Nor do we think the hope of the African race is so closely associated with explosive bullets; however, in this instance, they have brought a drunken monarch and his primitive warriors to book. It is pleasant to turn from this object and read Stanley's description of a visit to Mount Gamba, on the slopes of which, curiously enough, exist a race of white people. The mountain, an extinct volcano, is 15,000 feet above the ocean, and on the top is a large crystal-like lake. A rim of stones, are told, surrounds the summit, within which are several villages, where the principal medicine man and the people reside. Stanley was preparing to navigate the Albert Nyanza, having been once prevented by the public Convention of natives of a country in which he had camped with two thousand spearmen.

FENIAN SYMPATHIZERS.

The Fenian leaders are a set of cunning rascals. They understand how to humbug thousands of poor, hard-working men and women in America. They know how to make a good show of the money they need to have a "good show," managing to get themselves into trouble just often enough to make their dupes think they are really doing something. They have managed thus far to secure exceptionally good treatment from the British authorities when they have fallen into their hands. England's leniency has been a mistake, we think. Pardoned Fenians have no better of it than before receiving pardon. If a few of the leaders were treated as they ought to be, it would have a decidedly beneficial effect on the rank and file.

But one of the worst features of the whole wretched movement is the sympathy and aid given the Fenians in the United States, and which is tolerated, perhaps directly encouraged, by the U. S. Government. It is a habit of our cousins to do all the little things (and little things are so many) that annoy and embarrass the British or Canadian people. They have from the first given aid and encouragement to the Fenians, and have rejoiced whenever any success in robbery or murder attended them. We have heard intelligent citizens of the United States try to argue that the Fenian movement is a good and wise cause, and for their journals to support it in quite common. The escape of a half-dozen Fenian convicts from the penal colony of Western Australia, and the fact of the United States people, and the convicts protected by the Stars and Stripes. On their arrival the other day in New York, they had "a good reception." Now, it is known that the whole plan of the movement was concocted in the United States. The steps, the means, the men, and every essential requisite were supplied in that country. It was brought to light by the fact that the Fenians were merely what we have supposed, and nothing more nor different and better, it is only another lifeless form added to the numberless systems, worthless and delusive, that have mocked the misery of man while false pretensions to relieve it. But Christianity is not thus; there is in it something positive, and it is what each human being must possess, or be an outcast. Christ's religion is a power, a life, a Divine principle, changing the heart, enlightening, blessing, saving, the individual receiving it. To it none can afford to be indifferent, nor can he occupy a neutral position. He who would be saved must be Christ's disciple, and He who alone has the right to make the conditions of discipleship, says, "If any man would be my disciple let him deny himself, and take his cross and follow me." No man can be without a Master, and his servants ye are to whom ye yield yourselves servants to obey: that is, every man is a servant—the servant of that which he does, whether it be sin or righteousness, whether the will of God or of the world; nor can any serve two masters. The possible services are two; in one or the other you are. Which? The service of Christ, whose service is life forevermore; or of the world or your own will, which is death forevermore. You are sure to get in the right service, and to help decision, point the words of the loving Saviour—"He that is not with me is against me."

EDITORIAL NOTES AND COMMENTS.

—PERITY AT HOME.—Dom Pedro's course during his tour in America proved him a man of sound common-sense. He won the admiration of all classes. An amusing anecdote is told of him during his visit to Montreal. He is a Roman Catholic, and was therefore supposed to be interested in all those things that occupy so large a place in the thoughts and work of the priests. A priest urgently invited him to visit one of his churches, and see the relics it contained, but the Emperor flatly refused, saying in reply to the priest's entreaties, "I have plenty in Brazil." Evidently the Emperor fully understood the sham sanctity of all such relics, as well as their sham genuineness.

—GOVERNMENT SABBATH BREAKING.—The different Christian denominations have taken steps to put on record their protests against Sabbath-breaking on the Intercolonial, and to endeavor to put a stop to it. A meeting of Methodist ministers stationed in Westernland and Albert Counties, including several prominent laymen, held at Point de Bute, on the 24th, passed the following resolution:—"Whereas, In the judgment of the Society of the Christian Sabbath, which is now manifest on the universal gladness, on the arrival of letters from him. All this showed the real interest felt in him and the great desire for his success. There is, however, a fear, perhaps more deeply and generally felt, than freely expressed, of his way of carrying forward the work is not the wisest. In some of the English papers, especially this fear finds utterance. Livingstone's mission was peaceful. Cameron too was able to accomplish some things considerable as a traveller without slaying the almost defenceless natives. But Stanley seems strongly inclined to be warlike, rather more so, it would appear at this great distance, than a successful African. A London paper speaks of his recent despatch as giving pain because of his treatment of the natives with greater harshness than was demanded. While all must admire his undoubted courage, he seems to have made the very most of the power at his command. He has over-looked a fact that however excellent it may be to have

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Intercolonial Railroad, is to be held soon at Truro, to take action concerning the running of Sunday trains. The Baptist Convention now in session will also probably give an expression on the subject.

Every Christian body at the earliest opportunity should protest against this violation of the Sabbath. If the Government do not now know that they need to be taught that this is a Christian country.

After the above was written, the action of the Baptist Convention was telegraphed as follows:—"The committee on Sabbath observance reported that the convention, whilst deprecating the interference by Ecclesiastical bodies with the rights and liberties of Civil Government, yet regard the decoration of the Christian Sabbath with the running of railway trains, etc., and the consequent employment of men in connection therewith, with serious apprehension and alarm, inasmuch as it is an infringement upon the inalienable rights and privileges of those employed as citizens, a violation of the Civil statute in respect to the observance of the Lord's Day, tending to undermine the foundations of public morality, and also a palpable violation of the law of God. The Convention ventures to express the hope that such action will be taken in the premises by the proper authorities as will tend to the suppression of the evils which we so deeply deplore."

This report was unanimously adopted.

—Could not the following Western plan be worked to advantage in the East? In Missouri a number of the best Churches give their pastors from one to three months each, to do missionary work, the salary continuing the same as if he had labored in his pulpit at home. It is worth trying.

—Here is an important announcement, viz., that the Governor of Koho, Japan, a few months since appointed a Japanese Christian as instructor in the city prison. It is a splendid offer, the duty of which is to teach the prisoners all that the official supposes will assist their moral reformation.

—COMING IN.—The Roman Catholics of Westernland County—says the Post—have come to the sensible decision to take the benefit of the Free Schools system. There are thirty French districts in the County, and of these seven have already taken the preliminary steps to secure schools, have money set, while others have requested the Inspector to call meetings. The whole of the French districts will soon fall into line and reap the advantages of Free Schools if they are not prevented by the priests.

OUR INDIA LETTER.

HOMEWARD BOUND.

MR. EDYON.—After a sojourn of nearly three months on the *Nigeria*, we left Ootacamund on the 26th ult. Spent day at Connor and descended the hill on the 27th ult. We found the plains in Southern India dry and hot, as the rains do not set in there until several months after they begin in Bengal. We are now lying off False Point, in Orissa, and have just had a curious shower, which has been very refreshing, being the first rain we had seen for more than a fortnight. On our way to Madras, we made a detour of 184 miles, in order that the American Mission in Madras, some account of which I have given in the *Intelligencer*, might be made known to the people. It was hardly possible to find, in Southern India, so many opposing sects on the mission field. The Roman Catholics, who have now been three hundred years in the country, are found everywhere. But though numerous their influence is not very elevating. The heathen are accustomed to speak of "the Roman Catholics" and "the Christians" as two bodies, and in Mission Reports one reads of so many "Christian pupils" in school, and so many "Roman Catholics" in the land. We are told, when the Catholics turn out in force, in Madras, they make a greater display with their processions than do the heathen. Of them it can hardly be affirmed, "the kingdom cometh not with observation." Did the Romanists confine their efforts to making converts of the heathen they would do less injury to the cause of true Christianity, and possibly might do some good in a heathen land.

The sect which comes next, and is nearest allied to the Catholics here about, is the German Lutherans. They are however, I believe, not very numerous. We saw a massive church building, still unfinished, belonging to this class of Christians in Trichinopoly.

The "S. P. C. K." Society for the propagation of the Gospel, is the one sustained by the High Church party in England. It is a very extensive Society, and is said to be very active in the Roman Catholic; and like the latter, the agents of this Society are not a little noted for gathering converts from other people's fold, rather than straight from the devil's hands.

The "C. M. S." Church Mission Society—is also a large and powerful organization, and represents the evangelical portion of the Anglican Church. The missionaries of this Society are usually earnest, devoted men, and ready to co-operate with the agents of other Societies. But as I have not at hand late reports of either of these two Episcopal Mission Societies from which to draw data, I will pass on to give a few particulars respecting "The Basel German Evangelical Missionary Society," whose Annual Report for 1875 is before me. This large and very influential Mission Society was commenced at Mangalore, on the Western coast, in 1854, by the pious, energetic and accomplished Samuel Heileich and colleagues. The history of this extraordinary missionary, by two of his colleagues (which we have just now in reading), is a deeply interesting and instructive book, and a valuable contribution to the missionary literature of the day. This Mission has at present, in Southern India, 19 stations, occupied by 63 European missionaries, 40 "Sisters," 5 native pastors, 62 catechists and evangelists, 22 Christian schools, 15 Christian school-masters, 10 Christian school-masters, 55 schools, 19 seminaries, 6 training-schools. Total number of children under instruction, 3,429. Number of communicants, 2,714. Total Christian population, 5,757.

The Report states, "363 heathens have been baptized within the course of the year, of whom 209 are adults. There are besides 444 catechumens. One missionary writes, 'I sent you a report that I was bestowed with a large number of laborers, and yet you entered into their labours.' This word is very frequently fulfilled in the Mission, especially in places that have been worked many years without success. Such has been my case. The old missionaries sowed the seed with many prayers, and perhaps sighs; and now, at last it begins to grow in several places. The field is white, and now and then a day may be fixed for the harvest. Such a day was the 24th of Sept., 1875, of which we may say: 'This is the day the Lord has made, we will rejoice and be glad in it.' Ninety-four souls were added to the church, of whom 45 were adults and 38 children from the heathen, 2 children and 7 adults from the nominal Christians."

The brethren of this Mission are extensively engaged in the circulation of the Scriptures and Gospel among the heathen, and to endeavor to put a stop to it. A meeting of Methodist ministers stationed in Westernland and Albert Counties, including several prominent laymen, held at Point de Bute, on the 24th, passed the following resolution:—"Whereas, In the judgment of the Society of the Christian Sabbath, which is now manifest on the universal gladness, on the arrival of letters from him. All this showed the real interest felt in him and the great desire for his success. There is, however, a fear, perhaps more deeply and generally felt, than freely expressed, of his way of carrying forward the work is not the wisest. In some of the English papers, especially this fear finds utterance. Livingstone's mission was peaceful. Cameron too was able to accomplish some things considerable as a traveller without slaying the almost defenceless natives. But Stanley seems strongly inclined to be warlike, rather more so, it would appear at this great distance, than a successful African. A London paper speaks of his recent despatch as giving pain because of his treatment of the natives with greater harshness than was demanded. While all must admire his undoubted courage, he seems to have made the very most of the power at his command. He has over-looked a fact that however excellent it may be to have

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AN OLD PAPER.

NO. II.

BRO. McLEOD.—In the article of last week I promised to note a few of the contents of that old copy of the *Religious Gazette*, published in 1801. And perhaps it would be found in examining this sheet of several years ago, that the views and desires of the people of that time were very similar to the feelings and desires of the people of this age; and that the difference is only in proportion to the degree of civilization and advancement that we have attained.

His Excellency Thomas Carleton, Esq., was Lieutenant-Governor of the Province, and the history of this country shows the marks of his profound mind and sagacious policy. The paper opens with two productions from the Governor, the first of which proclaims the General Assembly to the second Tuesday in November next ensuing, while the second proclamation is to authorize and permit "wheat, rye, rice, or Indian corn, or flour of wheat or rye; also ash, oak-rattens, and capstan bars, staves, heading and treanals, to be imported by British subjects in British-built ships, owned by British subjects, and navigated according to law, from any of the territories belonging to the United States of America for and during the term of six months from this date; and all persons concerned are to take notice and govern themselves accordingly. Signed at Fredericton, July 1st 1801, and countersigned by John Odell." How curious it would look to see such a proclamation at this time, and able right to continue for only the space of six months. Next in order is an improved edition of "The New Gentle Shepherd"—a Pastoral Comedy—with a description of "The Great Falls of the River St. John," to be had at Messrs. Ludlow, Fraser & Robertson's, Fredericton, and all orders shall be executed with neatness and dispatch. The dictionaries define "tinner" to be one who works in the tin mines, but I suppose the notice meant that the person was a tinner or a tinsmith, a worker in tin, or a maker of tin vessels.

Next in order is a notice of a meeting of the kinders ever published. I wonder what Bro. Humbert would say if he could see the principles of vocal and sacred music set forth as they are in our music books of to-day. Still it must be acknowledged that the "Union Harmony" was a great step in advance, and did a great deal to simplify our church music, and we are free to confess if our congregations could sing more of this old music, we should have better singing than is now heard in many of our churches.

Thus we have passed in review the most of the letters, notices, news and advertisements found in this ancient copy of the *Religious Gazette*. And certainly it is a mixed mass, without order or arrangement of any kind. Very different, indeed, it is from the newspaper of to-day. Some of the articles and notices are laughable, some are serious, and all of them are instructive in giving us an insight into matters and things in this Province in the long ago. Where are now the then actors of the stage of life—the writers and readers of this old newspaper? Alas! they have long since gone the way of all flesh; and their memory, and even their names, are almost forgotten. Very soon the same thing will be said of us, who are the actors on life's stage to-day. As we reflect on these things, we cannot help feeling sad over the brevity of human life, and we are cheered by the thought that there is a better state where change and sorrow cease. Then, as life is only a span, let us cheerfully and wisely fulfil the duties of our respective stations, with all humility and diligence. And if some one seventy-five years hence should happen upon a copy of to-day's newspaper, may he find less to condemn or to laugh at, and more to instruct him, than we have found in this copy of the *Religious Gazette*, musty with age, and dated September 29, 1801.

apprehension, and for returning them to Charlotte-ville and sound. The next thing is a curiosity, and is called the "Ass of Bread," published July 28, 1801, by William Campbell, Mayor, and is as follows:—"The sixpenny wheat loaf to weigh 1 lb. 10 oz., and the rye loaf 2 lbs. 5 oz., and other loaves to be in proportion." Next the Governor in Council gives Sophia Biddle power to sell her deceased husband's real estate at public auction, and give a legal title.

Now comes a notice that the fast sailing schooner *Carleton*, Noah Diabrow, master, will positively sail for New York on Sunday, Oct. 11th. Ludlow, Fraser & Robertson tell the public that they have just received London, Liverpool and Glasgow goods in large quantities, and will sell them on reasonable terms. A list is given of the goods. Here comes a notice from the office of Ordnance in St. John, that Bills of Exchange to the amount of £350 sterling on the honorable House of Orange and Paymaster of the Royal Artillery, will be disposed of to the best bidder. S. Jarvis offers *Ten Dollars Reward* to any one who will discover and inform him of the persons that destroyed his glass windows in his farmhouse, in the Parish of Kingsclear, York County.

An account is given of a splendid naval victory gained over the French by Rear Admiral Sir James Somers and his companions in arms. John Yeager, Almon Winesler, John Black & Co., and Donaldson & Hendrie inform the public that they have British goods and Liverpool salt to sell on reasonable terms. Four Administration Notices come next in order, one of which is concerning the estate of John Hart, late of Barton, of which estate Thomas Hart, of Gagetown, and Samuel Hart, of Sheffield, are the Administrators. I wonder which of these was the father of the late Rev. Samuel Hart, of Jacksonville. Edward Gillin of St. Andrews, Charlotte Co., cautions all persons against "harboring, concealing or employing Mary, his wife, as she left his bed and board without provision or excuse, as if they must do it at their peril." Here comes a notice that Stephen Humbert, of St. John will shortly publish and sell for one dollar the "Union Harmony," or British American Sacred Music," containing all the principles of *Vocal Music* in a plain and easy manner, and not inferior to any of the kinds ever published. I wonder what Bro. Humbert would say if he could see the principles of vocal and sacred music set forth as they are in our music books of to-day. Still it must be acknowledged that the "Union Harmony" was a great step in advance, and did a great deal to simplify our church music, and we are free to confess if our congregations could sing more of this old music, we should have better singing than is now heard in many of our churches.

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Yours truly,

A. TAYLOR.

Hampstead, Aug. 31, 1876.

PHILADELPHIA LETTER.

(From our regular Correspondent.)

PHILADELPHIA, August 24.
Our foreign brethren have an immense show here, and there is a very general disposition to treat them with the consideration that we have always shown to strangers, to write about them, and praise them, and to neglect, in a degree, the show of our own states and territories. We wish that our own states and territories were always with us, while France, Sweden, and Germany brighten our domestic circle only once in a century. This is not quite true, for California, Oregon, and Nevada while of us, are less with us, in point of mere locality and accessibility, than England or France. Some of the smaller and less wealthy states have displays that do them great credit, while some of the larger states, as Pennsylvania, and New York, are represented only in the displays of special exhibitors.

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