

urbs, which were worn into ruts; and the carts having no springs, the jolting was unendurable. Past the suburbs we came upon the open plain, where there were but few stones; and riding in the clumsy vehicle, the best carriage that the Chinese have, was made endurable. Whatever praise is due to the Chinese for their skill in agriculture, they certainly have but the very smallest amount of mechanical skill, and they have no science in anything. If they are civilized, it is but a low state of civilization.

There is no turnpike road to the capital. We were constantly passing through interminable fields of sorghum or millet, buckwheat, beans, and Indian corn. It was not the season for wheat, of which much is raised in the north. Sorghum or millet is the chief article raised, not only throughout the immense plain of Peking, but also throughout the Shantung and some other northern provinces. The sorghum is not sugar-cane, though somewhat resembling it. The sugar-cane is raised in the central and southern portions of the empire, and great quantities of sugar are manufactured from it.

At night I put up at an inn, an institution for the convenience of travellers found throughout China. Throughout the north they are all of the same form and different from those in the south. In the north it consists of a large open court, into which the mules and carts are driven. The court is entirely surrounded with one-story buildings and sheds. In the sheds are conveniences for feeding and watering the mules and donkeys. The buildings are divided into small rooms for guests. Here is a rough table, a chair or stool, and across one side, occupying about one half of the room, is the kang, or brick oven, with a flat top, for spreading your mat for resting and sleeping. All travellers in China, whether native or foreign, take their beds with them, which well illustrates the passage, "Take up thy bed and walk." These kang, or brick platforms, with matting or a thin mattress for a bed, are not very soft and luxurious, but in the piercing cold of the northern winter, when slightly heated with sorghum stalk they may be considered comparatively comfortable, in a land where fire is never used for warming rooms.

Approach to Peking.—In the afternoon of the second day from Tientsin, the walls of Peking and the large towers over the gates were in view. Large droves of horses, belonging to the officials and soldiers, were feeding by the roadside. As I approached the city wall, I noticed that it was much higher and better built than those of other cities that I have seen.

At the city gate my passport was carefully examined and stamped, when I was allowed to proceed through the suffocating dust some six or seven miles to the residence of Rev. W. A. P. Martin, D.D. of the American Presbyterian Board. Dr. Martin was located at Ningpo when I arrived in China, and was our near neighbor for several years. I was a guest in his family during the two pleasant weeks that I spent at the capital.

For the Christian Messenger.

OBITUARY NOTICES.

MRS. ELIZABETH RAY.

Wife of Captain James Ray, and daughter of the late James Reagh, Esq., of Margaretville, Wilmet, professed faith in Christ, and united with the Baptist Church, when about 16 years years of age. She was a well-informed, very intelligent, and truly amiable woman, justly held in universal esteem. The writer has noticed her motherly kindness toward a little girl committed to her care—now a deep mourner—and her assiduity to impart religious instruction to her, teaching her a valuable Catechism, &c.

Sister Ray, whose constitution was slender, had accompanied her husband on a sea-voyage, and derived benefit to her health. In accordance with his request, early in June last she left Margaretville to meet him in Boston. Before her departure she took an affectionate leave of her brothers and sisters in Christ, at a prayer meeting, and, with kind admonitions, suggested that it might be their last meeting on earth.—After her arrival in Boston, she proceeded with Capt. Ray to Wilmington, North Carolina.—While there, he and several of his men were attacked with fever. Sister R. was highly servicable in attending upon them. But after they had left, and were proceeding upon their voyage, she became ill of the same disease. She expressed a persuasion that her dissolution was approaching, and evinced submission to the Divine will.

On Lord's day morning, the 8th inst., Capt Ray ran the vessel into Halifax harbor, and obtained medical aid: but his beloved wife expired on Monday evening the 9th, at the age of 34 years, leaving a disconsolate husband, one daughter, a widowed mother, and grandmother, with numerous other relatives, to mourn their heavy loss.

Her remains were conveyed to Margaretville and her countenance still appeared lovely in death. Her relatives, with a large concourse of sympathizing friends, were addressed by the Pastor upon the consoling language of the Apostle John Rev. xiv. 13.—Com. by Rev. C. Tupper.

CAPT. RICHARD POTTER,

Died at Mabou, Cape Breton, on the evening of the 5th September, inst., after a lingering and distressing illness, being confined to his house and room for four years, which he bore with Christian resignation to the Divine Will, often expressing his wish for nothing more than to depart and to be with Christ. Considering it as gain, and life only a tedious delay of expected felicity; Captain Richard Potter, aged 79 years and 17

days was a native of South Shields, Durham, England, leaves a disconsolate widow and a large circle of friends and acquaintances to mourn their loss, but not as those without hope.

Mr. Potter emigrated to this country in 1809, when he was 21 years of age. In 1828 he became a member of the Baptist Church at Mabou, A benevolent Christian, his house was always opened to the poor and needy, a man fearing God, and a terror to evil doers. As a man of business he bore an unblemished character.

Some four years ago finding his health decaying, he settled his worldly affairs, leaving his property to his widow.

Among his last words were, Bless O my soul, the Lord thy God, &c.

We insert the following by request. It should have appeared earlier, but the reporter was unavoidably out of town.

British American Book and Tract Society: Public Meeting.

A public meeting in connection with this society was held in Poplar Grove Church on Tuesday evening the 3rd inst.

The chair was taken by Hon. Mr. ALMON at 7 1/2 o'clock p. m., and the meeting was opened by singing the hymn commencing "All hail the power of Jesus' name," and by prayer by the Rev. Mr. MAXWELL.

Hon. Mr. ALMON then addressed the audience. He explained that the object of the meeting was to obtain the countenance and support of those assembled for the Society which had lately been organized under the name of the British American Book and Tract Society. The ground which it was expected that this Society would occupy had been taken up, and was still occupied by a similar society formed in the United States.

The efforts of that Society had not been without success, but the civil war in the United States having happily terminated a large field was opened in the South and the Society naturally feeling that the people of their own country had a prior claim on them, proposed at the end of this year to withdraw their aid from this Province. It would be a serious imputation on the Christian people of Nova Scotia, to allow the ground which the Society had occupied to be left entirely destitute. There were many places in the remote parts of the Province where, without the aid of such a society as this, the sound of the gospel would rarely if ever be heard. The society proposed to send colporteurs to such places, and they could go where ministers could not. Christians could not be employed in a work of greater moment, and which promises greater results.

The Rev. GEORGE W. HILL (Rector of St. Paul's) then moved the following resolution:

Resolved:—That the Union and Co-operation of Christians in the British American Book and Tract Society for the dissemination of the fundamental doctrines of the gospel, throughout our land, and especially among the destitute and perishing, should commend it to every Christian and Patriot.

"That, acknowledging our dependence on God's blessing, we entreat the prayers of his people and the co-operation of Pastors and members of Churches in the important work committed to this Society."

The Rev. Gentleman then briefly addressed the meeting. He remarked that united action was the demand of God on all the members of his church, and was practically carried out by the blessed Lord himself when he sent out the disciples by two and two to proclaim the everlasting gospel. The vast importance of Christians uniting together to disseminate God's word had been discovered in our own day. It was not merely union which was required, but union and co-operation. He therefore used the words "united action" advisedly. There was a good deal of union of sentiment among the different branches of Christ's Church—usually called denominations, though he liked the former term better,—and yet very little united action. There was union of thought among different churches about government, doctrine, and discipline, and yet they were half asleep about Christ's work on earth. We were not placed as Christians on earth merely to advance our own spiritual interests, but to do good to the world at large. There had been times, —and he should call them times of declension,—when there had been much union of sentiment among the different churches, but very little united action. As believers in the Lord Jesus Christ, were we not all united in believing the fundamental truths of the Christian religion? Does not the unity of the Church consist in spiritual union with the Lord Jesus, and in holding these fundamental truths? We were either united in spiritual union, or by an external organization with its marks and distinctions. He believed that all those belong to the true Church of Christ, who received those truths which Christ himself proclaimed, and which were written as with the point of a diamond on the blessed pages of the word of God. We are united in the belief of those great truths which are summed up in the apostles creed, and in which all denominations of Christians wholly and fully agree. We believe in God the Father Almighty,—in his son our Lord Jesus,—in one Holy Spirit,—in the grand doctrine of the forgiveness of sins; in the resurrection of the body; and when we are told that we are setting ourselves up for judges, in calling these fundamental truths, we hurl back the accusation and say that these are the same glorious truths which united Christians from the time of the Lord Jesus until to-day. The man holding these truths we hail as a brother. We are one because we are washed in the one blood. Our limbs were given to us to work, but they must work, in hearty co-operation.

The Rev. gentleman dwelt in conclusion on the value of tract societies and tracts, and referred as an instance of the latter to a tract which he had recently read entitled "How to come to Jesus." This tract contained one of the clearest expositions of repentance that he had ever seen. It showed

that repentance did not consist in a certain amount of sorrow for sin; that pardon was not to be bought by many tears; but what the sinner had to do was just to come to Christ. Let us not despise the day of small things. It was no longer necessary to seek a priest among men. Christ himself was the great High Priest, and he had passed into the heavens, and we could plead with him for his blessing on every effort, however humble, for the extension of his kingdom, and the promotion of his glory.

Rev. Geo. S. MILLIGAN, A. M., (Wesleyan) seconded the resolution. As the representative on this occasion of one of the denominations, he could not forbear offering a few observations expressive of his own sentiment. It was scarcely necessary to say anything as to the importance and desirability of this new enterprise. He hailed this meeting with interest apart from its specific object. Our Christian friends here, had been laying for us another broad platform. The British and Foreign Bible Society was one of those broad platforms on which Christians of all denominations could meet together, and this new tract society afforded another platform of the same character. He did not feel inclined to be discouraged on account of the thinness of the meeting. The different denominations had been much like the Shepherd on the hills of Scotland who looking through the mist fancied he saw a frightful monster of unearthly proportions, in what turned out on closer inspection to be his own brother. So the different denominations looking askance at each other, and saying I am of Paul, and I of Apollon, had lost sight of the fact, that there was but one faith, one Lord, one baptism.

He (Mr. M.) was glad to have a christian knowledge of the brother who had preceded him this evening. He agreed with him as to the importance of the fundamental truths of the gospel. Much of the time of the church had been taken up with "the anise and the cummin,"—with mere matters of polity,—while it failed to accomplish its great mission. (The Rev. gentleman here narrated two striking anecdotes illustrative of the value of tracts and of tract distribution. One of these anecdotes related to a Burmese who had travelled some two hundred and fifty miles from his native place to learn to read. He was converted, became a burning and a shining light, returned to his own country, became a missionary, and some fifteen hundred persons were converted under him.)

He (Mr. M.) had himself travelled over the Eastern part of Nova Scotia, and could testify that there was abundance of room there for the operations of the Society. There was something in the resolution which appealed to our patriotism. Many people had no feeling for wretchedness at home, while they professed to have much sympathy for misery abroad. This was not in accordance with the spirit of the gospel. We should feel first for those at the centre, and work outwards. Let us thus begin at Jerusalem. We have a gallant ship. It is for the christian people of British America to see that she is properly rigged and manned, and that she has the proper outfit. We might thus be the means of saving not merely one soul, but of bringing thousands to Christ.

The Resolution then passed unanimously. The Hymn commencing

"Jesus shall reign wher'er the sun Does his successive journeys run,"

was then sung.

Rev. J. E. GOUCHER then moved the following resolution:—

Resolved,—That the circulation by Colporteurs and other agencies, of Religious Books and Tracts, with personal christian effort and prayer, is, through the Holy Spirit, an efficient auxiliary to the ministry by bringing the wandering under the influence of the gospel, arresting immorality and vice, aiding every benevolent work, and promoting the spirituality of christians and the conversion of sinners.

The Rev. gentleman remarked that though his text was long, he was expected on account of the lateness of the hour to preach a very short sermon. The British American Book and Tract Society had for its grand object the dissemination of truth throughout the land. As he understood the resolution, it implied that this object was to be secured by a combination of personal effort with the circulation of religious books and tracts. He inferred from it that only those persons would be employed by the Society, who were not only able to give a reason of the hope that is in them with meekness and fear, but whose hearts burned with love for souls, and who on every proper occasion would direct them to the Lamb of God. These Colporteurs in fact, were to be men of piety, men of prayer, God-fearing, God-loving, soul-loving. These grand instrumentalities had gone together, the living teacher and the printed truth. There were tens of thousands of living voices that are to-day spreading the gospel, and God has shown that he approves of this instrumentality. He himself became a preacher, and from the summit of Sinai preached righteousness. He had only one Son, and He sent Him into the world to become a preacher. He himself became the author of a tract,—the ten commandments of the moral law. Moses wrote them on the tables, but they were dictated by Jehovah. Could we be engaged in a nobler enterprise than the dissemination of truth? There were many blessed privileges which we should enjoy throughout eternity, but this was one which we might enjoy here, but of which death would deprive us. The little independent British American ship of truth was now launched. Let us see to it that she is well supported.

The Resolution then passed unanimously. Mr. D. BLACKWOOD then moved the following Resolution:—

Whereas, the Financial Committee having determined that the sum of \$5000 is necessary for the wants of this society for the first year—viz: \$3000 for a Publication-Fund, and \$2000 for Colportage, therefore

Resolved,—That this meeting give its cordial support, and do also request the benevolent in this city and Province to aid in raising the above amount.

Mr. BLACKWOOD remarked that in asking for

this sum, it was necessary to inform the public what the Committee expected to do with it. In the first place a capital stock was required for the furnishing of a depository. This capital would remain intact, and would not be expended for purposes of colportage. The books would be bought by the publication committee. From the depository which would be established here, local tract societies could be supplied, and also sabbath schools. The society hoped also to have a large retail trade, which they anticipated would pay. It was expected that it would cost \$3000 to stock the depository and \$2000 to maintain,—say six Colporteurs with salaries of \$250 each, and allowing them \$50 for the hire of a horse and wagon, and \$50 for travelling expenses. There would be the profits on the books sold as an offset against the free grants.

Mr. BLACKWOOD concluded by saying to those present that if they thought the Master had need of their money, he hoped they would give it. He entreated them to give cheerfully. If they did not give cheerfully, they did no good to their own souls, nor to the souls of others. The Master had need of the money, and his eye was now resting on us.

The Resolution passed unanimously.

Rev. GEO. M. GRANT then briefly addressed the audience. Alluding to the thinness of the meeting, he observed that he considered a public meeting of the society premature. It would have been better first to get a number of men thoroughly interested in the society. The committee should have got some of the rich men to give \$300 or \$400 each. Many of them had given more for the elections. The work of societies was after all always done by a few. The object of the society was a good one, and there was much need for it in this Province. The Sunday school with which he was connected paid \$150 for the distribution of religious books and tracts in the sparsely settled districts of the country. As to union it would be better carried out if we talked less about our different churches.

Those who might go round to collect, should not be discouraged by being told it was a dull year. People who went on such missions were always met with a similar tale. He should be glad to afford any assistance in his power to the society.

Mr. BLACKWOOD explained that one object of having a public meeting was to acquaint the public with the ends and aims of the society. The proceedings of the meeting would be reported and the report published, and the time of the collectors who went round to collect money for the Society would be spared, as when asked about the Society they could refer to the printed report. The Finance Committee had appointed a collector who would go through the whole city and vigorously canvass it. The Committee would squeeze the rich man as much as they could, and also take the poor man's mite.

A collection was then taken, and after the singing of the doxology, and the pronouncing of the benediction,—the meeting was closed.

Dominion and Foreign News.

THE DOMINION PARLIAMENT will meet on the 2nd., of November.

New Brunswick.

THE ELECTIONS IN NEW BRUNSWICK for the Dominion close to-day. The Union cause has been nobly sustained. Here are the names of the gentlemen chosen, several of them without opposition, others by large majorities:—

Restigouche, McMillan; York, Fisher; Carleton, Connell; Sunbury, Burpee; Queen's Ferris; Charlotte, Bolton; St. John, Gray and Tilley; Albert, Wallace; Kent, Renaud; Northumberland, Johnson; Westmorland, Smith; King's Ryan; Victoria, Costigan, Gloucester Anglin.

Out of the fifteen above named Smith, Costigan and Anglin are the only three who opposed confederation, and they now accept it as a settled matter and promise to give their best efforts towards making it a success. Mr. Smith's majority was upwards of 1700. in his own county he will not be weak at Ottawa, unless by some mistake he should find himself on the side of the obstructionists. We presume he has too much good sense to get into so false a position as this.—Visitor 19th.

The Militia in New Brunswick, are to be relieved from their usual annual muster this year.

The Boot and Shoe Manufacturers of St. John, N. B., are filling large orders for New Zealand. The St. John Journal says the purchases were made by a gentleman from New Zealand, and amount to about \$8000.

The body of Fielding, who deserted on Thursday last from the 15th regt., in St. John, in company with a comrade, Murphy, has been recovered. Both the unfortunate men were drowned in their attempt to escape in an open boat.

The St. John boat's crew are charged with selling the late race. The Boston Journal says it was rumored in Springfield that they had sold it to "Hon. John Morressey for \$5000 who had bagged \$90,000 by the transaction." It is said that after loosing the race at Springfield with the Ward Brothers of New York, they offered to exchange boats, and run them again, an offer the Ward Brothers very sensibly declined.

Ontario.

It is said that the Hon. George Brown has gone to Scotland, intending to remain there.

TORONTO, Sept. 20.—Dr. Blackburn, of yellow fever notoriety, left Canada for New Orleans, having obtained permission to return under the late amnesty proclamation.