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Religious Intelligencer.

SAINT JOHN, N. B., OCTOBER 19, 1866.

TOUR AMONG THE CHURCHES.

NO. 11.

Leaving Woodstock on Wednesday, the 3d inst., I company with Brother G. T. Hartley, who most kindly agreed to convey us to the Upper District Meeting, and on our tour among the churches, we proceeded to the Mouth of Presquille, a distance of about eighteen miles, where we had an appointment for the evening. This is a sparsely settled district and the church there is small and not possessed of much wealth. They own no church building, but worship in a neat and commodious school house. Through the labors of Brother Marsh, immediately after the Conference, a number were added to the church here. Several other brethren have visited since, but they have no regular pastoral care but are, nevertheless, endeavoring to hold on to persevere in the divine life. We had an interesting and attentive congregation. Another sad case of the evil effects of drinking came under our notice here.

We visited a young man, who a few days previously, at a Militia muster in Florenceville received a blow on the head, while in a state of intoxication, from another in a similar state, by which it was supposed the skull was fractured, and prostration, bordering on death, was produced. At the time we saw him his life was despaired of, but we have not since heard how it terminated with him. When will these drunken brawls be done away with? When will the young men of our country learn that drinking and bar-room rioting are not only disgraceful and demoralizing, but dangerous to limb and life? Our duty was to point the apparently dying man to the only Saviour for sinners; this, both Brother Hartley and ourselves did, and commending him to God in prayer, bid him an adieu, probably for ever!

Our appointment for the following evening was at Peel, opposite Florenceville. This is an old, and at one time a flourishing church. From different reasons it has diminished, and dwindled down to about half the number it once was. Peel, or that part of it where this church is located, and which in the Postal department is called Florenceville East, is a growing business place, pleasantly located, with a fine farming country on every side of it. But we regret to say, that we saw no evidences of religious progress. We spent a Sabbath there more than ten years ago, when few signs of spiritual life existed among them than at present. A large and growing population resides there, and elements of prosperity are apparent, but a great spiritual dearth is in the place, and a large and interesting field exists for some earnest and faithful labourer to enter into. They have no pastor; an occasional sermon by a travelling minister is all the preaching enjoyed by the church. A Methodist Chapel in the place is supplied with preaching once in two weeks, we believe. We preached to a congregation principally composed of young persons, who listened attentively. The meeting house in this place is dilapidated, and much in need of repair.

On Friday morning we proceeded on our journey up the river, on the east side; stopping to dine with Brother M. Giberson and family, father of our esteemed young friend and brother, Dr. C. H. Giberson, of the United States Navy. This is a beautiful place, on the bank of the St. John, between the Chioctehac and Monquag, and in the Parish of Kent; we think Kent is the upper Parish in Carleton County. At Middle Kent a church exists, but no meeting house. Here Brother G. T. Hartley labored in a season of special revival last winter, and a number were added to the church; but they are at present quite destitute of labor; they have no pastor, and hence the means of grace are not adequate to the religious wants and necessities of the people. We did not preach at Middle Kent. With the next church above this, at Fitzherbert or Upper Kent, the First District Meeting was to be held, commencing the following day (Saturday). The church in this place is few in numbers, and their place of worship small in dimensions; but we believe it would be an interesting field of labour, and much good might be done by earnest and constant work. The social conference of the District commenced on Saturday at 10 o'clock, A. M. A considerable number of brethren were present from the different churches. Some from the Tobique, some from the Aroostook, and from other places. It was an interesting and excellent meeting. The time was readily and profitably occupied, and many brethren and sisters spoke intelligently of their hope in the blessed Saviour. The afternoon was occupied as usual with hearing the reports from the churches. These, in general, referred to the great destitution of ministerial care which existed in the District. Some had enjoyed seasons of encouragement from occasional labor; but little or no regular pastoral care had been received. Two new churches were reported, consisting of about fifty members. One of these were gathered under the labors of Brother A. Taylor, and the other principally through the means of Brother H. Mills, licentiate. There are about fourteen churches in all belonging to this District. The ministers present were—Elders Taylor, McLeod and Shaw, and licentiates Hartley, Mills and Kenney. Elder Taylor was appointed Chairman of the District for the ensuing year. In the evening Brother Hartley preached to a large and attentive audience on the love of God to a lost world, and made earnest and solemn appeals to his hearers to believe on the Lord Jesus Christ and be saved. Sabbath morning dawned upon us fair and pleasant, and the day was a beautiful one. Early the people began to assemble from all quarters around, and it was soon very apparent that great difficulty would be felt in arranging so that all could hear. Probably not more than one quarter present in the house; still, the services were conducted in doors. A prayer and social meeting opened the public duties of the day; after which we had the privilege of speaking to the people. Subject—*The work of God, and how to promote it*. We believe it was a season which will never be forgotten. At 3, P. M., Brother Taylor preached on *Christian duty and motives to its performance*. In the evening we again preached. Subject—*Man's duration, and his obligations in view of it*. The Sabbath was a solemn day; many listened with great attention, and we trust bread was cast upon the waters which will be found again. Monday morning we met for business. This was of a local nature, and referred, as in the Sec. ad District, principally to the care of the churches. There are residing in this District at present (Brother Taylor having removed from Woodstock to Perth since the meeting), three ordained ministers—Elders Taylor, Shaw and Sisson; the latter did not attend the District Session. Licentiate Mills labours a part of his time in the District, and of a more interesting field for labour, or one where good can be done more easily, does not exist in the Province. As near as we could learn a large majority of the population is Free Baptist, but great spiritual destitution does exist. The land is

fertile; the harvest this year is abundant, and principally well gathered, but the want of a market for surplus produce is felt. Hence, money is scarce, and some difficulty is felt in raising support for the gospel. Besides, the population in some places is at present but sparse, and hence ministers labouring in this part of the Province are required to travel over much ground. Brother Shaw resides at the Aroostook, on the American side; he has care of some of the churches in that region. Brother Sisson resides near the village of Andover, but we think does not labour regularly with any church. Brother Taylor resides on the East side of the St. John River, some three or four miles below the mouth of the Tobique. He has recently been engaged by the Home Missionary Society to labour as Missionary some two months in the First District, and then to spend as much longer time, we believe, in the Fifth District. There is ample room for his labour all the time in the churches where he resides, and the other brethren also who live there, and if sent away some brother should be sent immediately to supply his place. The business session of the District was one of great harmony and good feeling, and will result, we are quite sure, in helping the cause. The Annual Session is to be held next year at Aroostook, near Fort Fairfield, in Maine. The religious influence of the meeting in Upper Kent was healthy and spiritual. Brother Shaw preached on Monday evening; and we have since learned that a season of interest was enjoyed. We believe if some brother could have continued to follow up the labour, a gracious revival would have ensued. An appointment having been made for us at Perth, we were obliged to leave as soon as the business session closed.

A sad accident occurred the first night we were in Upper Kent, which throws a shadow of regret over the whole community. We allude to the destruction by fire of the extensive and superior mill establishment at the mouth of River de Chute, owned by Mr. Workman. These mills consisted of a very superior flour mill, and also saw mills and shingle machines were kept in constant operation, and employed a large number of men. About 2 o'clock on Saturday morning they were discovered to be on fire, and by daylight were a heap of smouldering ruins. We were stopping at the house of Brother Rideout on the night of the fire, nearly opposite the mills, and were compelled in the morning to witness the smoking remains of the sad conflagration. No insurance, we learn, was on the property, and the loss must be severe to the owner. The origin of the fire remains in some uncertainty. We learn that Mr. Workman intends to re-build immediately.

Our appointment at Perth on Monday evening was largely attended, and was an excellent season. Seldom have we seen a better influence on any meeting. The church in this place has a neat and handsome meeting house, finished outside, but not yet set within; it is pleasantly located on an elevated spot near the bank of the river, and pressed us much. The Church membership is, we think, not very large here, but the congregation is numerous; and we think the harvest is all ready to be gathered in. A very little faithful labour in this place would be followed by large results. At the suggestion of Brother Hartley a meeting was held on Tuesday morning, and we trust it will not soon be forgotten. In the afternoon we were conveyed by our esteemed friend and brother, B. Armstrong, Esq., to the mouth of the Tobique, and some two or three miles up the river to what is called "the Narrows." On the opposite side of the St. John lay the beautiful village of Andover—not large, but for beauty and situation unsurpassed by any place we have ever seen. There were to be preached that evening. The Baptist Church was kindly opened for us, and we had no little pleasure and freedom in preaching to quite a large audience on "The necessity, nature and fruit of the new birth." We enjoyed the hospitality of Duncan Reid, Esq., while at Andover, by whom we were most kindly entertained. We had now reached the furthest point up river that we could possibly visit this season. Twenty-three miles more would have brought us to the Grand Falls. But on Wednesday morning we set our faces downward again, having an appointment for that evening at Presquille Mills. We reached the place in time, and found a very large congregation waiting to receive us. The Church here has the labour of Brother Connor one half the time; it is a united body, and, as we believe, shedding a good influence on the surrounding country. Our subject was: "The value and excellence of the Church; and how we should show our love to it." We trust it was a profitable season.

The Church at this place has a choir of the finest singers that we have met anywhere in the Province. They love to sing God's praise; they are led by Captain Adams, of the Volunteers. He, with several of the choir, attended the meeting at Williamstown, and also at Upper Kent, and rendered excellent service by aiding the singers in those places. The singing in both meetings was excellent, and helped our services much.

Thursday morning we set out for Woodstock, and early in the afternoon reached Brother Hartley's. We must reserve our reflections on our journey for another time. To Brother Hartley, who conveyed us the whole route, we are under great obligations. In him we found not only a friend, but a faithful fellow-labourer; he is making great sacrifices for the cause. Our prayer is, that he may have a large reward. Here in Woodstock we spend this day (Friday), and to-morrow morning leave for Southampton to attend the District Meeting here.

CONSECRATION AND SUCCESS.

Ministerial consecration and success are inseparably connected. We find an article in the *Western Pulpit*, by Rev. John Demster, upon this subject which every minister would do well to ponder. He says one of the strongest grounds of the minister's success is his sacred and universal self-consecration. To become a channel of spiritual light, the soul must be absorbed in spiritual aims. This involves no rude sundering of social ties, no arrogation of the bigot, no sly sowl, no ascetic's shirt of hair—not a hoarse murmur of seriousness. These are utterly alien to this sublime dedication; they form that dark, thick cloud of superstition which may border the landscape of social gladness, but form no part of the breathing picture. This consecration of every power to the service of God's altar originates that hidden harmony which allies the minister to the interests of his race. This exalted position is a steep ascent, never attained but by calling into requisition every faculty of the soul and every grace from Heaven. It is the solitary eminence in the whole moral field, where the instincts are under the sway of that reason whose light is fed by the perpetual oil of grace. Here alone is security against recency to your moral obligations. Abiding here, you will instinctively recoil from the approach of vice, as if your whole surface were one retina of the most delicate net-work. You will experience an inward development tending spontaneously to yield your enlarging faculties to God's service. This is that nightly spring, sealed deep within, that nothing can oppress. Compared with all these embellishments of goodness are like a painted sun to that blazing in the heavens—powerless as an infant's voice to recall the tenants of the tomb.

An English paper states that within the short period of 24 years, or since 1842, no less than 500 clergymen of the Establishment have joined the Church of Rome, and a large number of the laity have followed their examples.

FOUR MONTHS IN CAMP.

(Continued.)

8. Another thing must be gratefully recorded concerning the Hindus, which is that they have foresight enough to perceive that Christianity, if adopted, would lay the axe at the root of their sensuality. It is now becoming more and better understood that our holy religion holds out to them spiritual rather than temporal pleasures and emoluments. There was a time when the missionary was asked by those contemplating a change in their creed: "How much will I get for becoming a Christian?" The question is still asked by some. One day, after we had been preaching twice a day for well nigh a week, in a large place, two young men came to me. They were well dressed, and manifestly from families of a high class in society. They spoke seriously at first, and I began to hope well of them, but very soon came out the real issue. "Sir, I want to know just what salary we can get by becoming Christians. What appointments can you secure for us in the government service?" Poor stupid souls, after hearing us preach so often of faith and love and a keeping of Christ's commands, they still thought we might buy up a few converts with fat bribes and promises of promotion. And these fellows seemed really disappointed when they were given to understand that we did not traffic in rupees and offices, but came for the sole purpose of calling the people to repentance of their sins and to believe on the Lord Jesus Christ.

Now, although these things prevail to some extent, yet it is gratifying to perceive that with the people generally there prevails a juster estimate of the scope and work of Christianity. It is always pleasing to see evidences of this. One evening I was preaching to a large company at the tent-door. It was in a place where the temples of infamy abounded and harlots were numerous. While reviewing the precepts of the Decalogue, and particularly applying the seventh commandment to my audience, one fine-looking man exclaimed with earnestness: "Why, this religion forbids adultery!" Another time, while Mahes was speaking to a very large congregation in the bazaar, he had occasion to mention our Lord's words: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." These were not understood, so the preacher went on to illustrate supreme love to God. We very soon had several evidences that the matter was at length understood. "I don't want Jesus Christ," cries one, "You can't convert us to such a religion," exclaims another. Quite a confusion was produced. Some ridiculed the idea of loving God most and best. Others became irritated, and commenced giving abuse. As we walked home that evening, the Lord gave us comfort. A man who had witnessed the whole scene, calmly remarked: "You Christians never get angry, when reviled." The good seed had fallen in one heart at least. That man had learned that our gospel was a gospel of love towards both God and man.

4. Another thing is now becoming quite conspicuous in Hindoo society, that is, the better educated and refined among them are tending to deism. The facts in the case are two. The first is, that they are ashamed of idolatry and its accompanying degradation. The second is, that they are not willing to embrace Christianity, either because they look upon it as beneath them, or because they choose to abide in their sins. In nearly all towns of importance there are some of these deists to be found. It will naturally suggest itself to the reader to inquire—do not these men encounter persecution such as falls to the lot of Christian converts? By no means. There may be solitary exceptions,—but as a general rule these men are too shrewd to suffer much. They closely resemble certain of the idols which they profess to have renounced. They have several faces,—two, three or more, just as best serves the purpose. I know a man who admirably illustrates this policy. He belongs to a family of priests, who, of course, are most devoted to the Hindoo religion. This man, having enjoyed excellent opportunities for acquiring information, and having made tolerable proficiency in the study of English, very naturally has risen above the superstition of his younger years. He has embraced delicate sentiments, and having heard of such as Hume, Gibbon, Voltaire, Parker, Newman and Colenso, who disbelieve the Bible and rely on the human intellect, he parades their names, and boasts of his creed. He denies human depravity, freely says that he does not sin, and hence stands in no need of an atonement. "And should I sin," he adds, "why may I not come directly to my Father God? What occasion for a Mediator?" He laughs at all image worship, and derides the favorite myths and practices of his pagan friends. This is the face that we see. When at home, I am told, this enlightened worshiper of one God is a devoted heathen. He wears the Brahminical thread, the badge of his priesthood, and so conducts himself as to keep on the best of terms with his kindred. This is the face the idolaters see. Of course, our friend is exempt from all persecution. These deists have organizations in the cities and larger villages, and meet occasionally for a religious service. They are producing, however, very little impression upon the common people. Their members are, so many of them, as openly vicious as before, that they cannot command respect. A young prince of extensive wealth has recently left this society of deists in Midnapore. The reason he assigns for his exit of morals. He, poor man, like one who came to Jesus, is striving to get to heaven by his good works. He can not receive Christ, "How hardly shall they that have riches enter into the kingdom of God!"

5. Another thing we have remarked during the past season while travelling among the people, which is that the English is rapidly becoming the language of the country. In many towns we now meet with some who speak our own language with facility. The idioms, however, which abound in our speech, are seldom correctly learned. Some amusing blunders are frequently heard. We were in camp at quite a large village to the north of this. One evening a governmental official, who had a fair knowledge of English, called upon us. He wished some medicine for his babe, who, said the man, "had been very ill, and suffering from acclimating sickness." Flattering us, as a matter of course, upon our knowledge of the Bengali, he remarked that he had "some little acquaintance with Bengali." Now that it is becoming so popular a thing to use the English, many of the Bengalis seem to be thus wonderfully ignorant of their mother tongue, as if ashamed to have it known that it was possible for them to speak so vulgar a dialect, or, indeed, anything short of the English. The British government has now established many schools throughout the country, where English is taught. It is often that these school boys sing out, "good morning" and "good evening" to us in the bazaar, and they are quite as likely to get the wrong as the right salutation for the time of the day. These boys sometimes grow immensely proud of their attainments, when they can put a couple of monosyllables together straight. They are at once lifted to an almost infinite superiority above their fellows who know "nothing but Bengali," and this makes them insolent at times. There is a large English school at T—-. Some of its pupils know something, and others fancy they do. While preaching to a large and attentive audience in the bazaar one evening, we saw a company of these boys approaching. Mahes was speaking at the time with marked effect. They very soon began to ask needless questions, and get up a laugh. Their number

being by no means considerable, and their wit and fun coming in upon the preacher from several directions, somewhat disconcerted him, and soon made him quit. It was my duty to follow him in addressing the people, and in order to do this, the apostate must be allowed to depart, by turning square upon them, and assuring them that it was not to the credit of their school and teacher, nor of learning generally, for them to conduct themselves so insolently. A few words quitted them, and we were able to complete our discourse. Upon returning home, many of the boys, to whom I had tried to speak kindly and firmly, came around me, and in various ways began to apologize for their rudeness. "You will not anger on us, sir," said one. "You will pardon," said another. And so many petitions for forgiveness for having so dishonored my name, and the names of the leaders of the company followed me to my tent, and there, time and again, plead for pardon. My assurances could hardly satisfy them, so afraid were they of being reported to the head master or the police. These boys never troubled us again. Some of them became our friends, and prominent among them I mention one at our tent the last evening we were there, saying, "I am very sorry that you are going." How much of hope we might have for India could we see these school boys morally as well as mentally trained! But, alas, it is to be feared that many will be ruined by these very privileges.

The bearing of what has been said upon our work will suggest itself to all. We may be many years have to do a considerable part of our work in the English language,—that part of it particularly which has to do with the better educated classes. How soon this may be altered, and how much our work will be a more or less of a success, will prevail extensively. The government are doing much to hasten it. This field will then be open to those who desire to preach Christ to the heathen, but have been kept away from the fact that so long a time was required to master a foreign language.

6. Another thing, a gratifying fact indeed, has been remarked during our itinerancy, which is, that the common people regard the missionaries as their friends. It may be said, without at all overstating it, that they have confidence in us. They have sense enough to perceive that the priests are grinding them down in the dust, and by innumerable tricks making them to subservise their selfish interests. And the people know, too, that the priests are no friends of ours. Many times we openly reprove them, and in the presence of the multitude expose their monstrous and base. On one occasion, when they happened to be a score or more of these Brahmins in our congregation. For full two hours we preached directly to them. And when we called on them to speak (which they are usually ready enough to do) if they could say anything in favor of their system of plunder and oppression. The people witness our frequent discourses with their priests, and their shout for joy upon seeing them worsted in argument. They know that our religion means deliverance from the tyranny of these wicked men. We have frequent evidences that the masses hold the missionary in high esteem as a devoted friend and benefactor.

There is one thing which has long agitated somewhat in our district. I refer to the medical aid which we are enabled to render the sick and suffering wherever our camp may be. Not unfrequently our tent is thronged by patients with every variety of trouble from a simple cut to leprosy in the surgical department, and some of the most dangerous and medical. And it is a great pleasure to be able to help the poor sufferers. They are served gratuitously, but those better off are charged for their remedies. By such an arrangement, we endeavor to make the Mission Dispensary a self-supporting institution. It is often the very best way to do good, and to give the sinful soul by treating the diseased body. One evening, while moving southward, we were resting beneath a lovely shade tree, when a poor leper appeared. He was of course a pauper and seeking alms. His fingers and toes were withered and gone, and his body was covered with sores. He was very thickly scabbed over his body. Soon, at longest, it would terminate his existence. While we looked and studied this loathsome plague, a congregation gathered around. It was late for treatment, but we could help the patient in two ways still. We could help him to his feet, and we could point him to the Great Physician of both soul and body. What a picture of that more terrible malady of the soul we had before us. To the audience the character of the leprosy is explained, and then the striking analogy between it and sin is pointed out. And when the application is finished and a few pills slipped into his hand, our hearts have come up, and on we go. But perhaps under no circumstances can we so fitly press home the wants of a sinful heart as when the complaint is the direct fruit of vice. The very first evening that we passed in camp, quite a number of patients visited our tent, the majority of whom were suffering from the effects of sinful indulgence. And the prescriptions had been made out, Mahes and I preached to them and their friends, quite a company having gathered. As we stood preaching that beautiful October night, the moon shining calmly down upon our little congregation of the sick, and the friends who had accompanied them, it occurred to me how similar, in many respects, is our work to the blessed work which engaged our precious Saviour's heart and hands. How the sick needed to see him! And how graciously he healed and blessed them! O, that we had more of his compassion and more of his holy zeal! It is a comfort to do a little for the suffering creatures. But we long to do more. Is it wrong to wish that we had the power of healing? Not by means of medical agents, but such power as the apostles had. I have longed for it, when looking out upon the many whom medicine could not cure. Is not this power still alive in the Church? Have we any evidence from Scripture that this power is like powers were to be discontinued after the time of the apostles? Did not the Lord in John 14: 12 distinctly state that these were to be the heritage of all who believed on him? Does not Paul, in 1 Cor. 12, confirm this view? But the reader must pardon this digression, for these questions have often been in my mind since returning to India.

At no time is it so great a privilege to assist the people as when a fearful epidemic is prevailing. Such was the case at a large place thirty miles north-east of this, where we were encamped for several days in January last. That dreadful scourge of India, the cholera, was carrying off its victims by scores. It was pitiable indeed to see the numbers who came for medicine. Right in the midst of a discourse, a man arrives and cries out, "Do, missionary, give me some cholera medicine—my wife is very sick." A rich old man wants his little half price, and after stands to banter while his boy is dying at home! Perverse human nature shows every phase here. But it is so good to find a spirit that really loves, that knows something of true convulsion or filial affection. Thank God, there are some such. It was at the place spoken of here, that, one night, I was roused from sleep. It was 1 o'clock, A. M. A young man was calling in a sad, solemn tone, "Sahib, Sahib! What is wanted? What is the matter? How long will I wait?" "Since eight last evening." Five hours, thought I. The son, please tell me, what is the matter with your father. I can give him no encouragement. He hastens away with the wail of medicine. The next day we learn of the father's death. When applied in season, the success of cholera treatment has been gratifying, but in season here means very early. I may say in this connection, that what we have ampler, much more might be done by the Dispensary Department.

(To be Continued.)

OUTRAGE IN INDIA.—On the 22d of June, a band of from forty to fifty men, armed with clubs, attacked the Mission-house, at Mahand, India, and forcibly carried off an inquirer of full age that they might keep him in duress and prevent his baptism. The young man is above seventeen years of age, a fact which may be proved by a scholarship examination which he lately attended. He is of the Kayast caste, is one of the most distinguished students of the Mission, and has for some time been an intelligent inquirer into the truth of Christianity. With a view to baptism he took refuge in the Mission-house, where on the previous night his father and friends had a long interview with him. Defeated in their attempts to shake his faith, they returned towards midnight with an armed band and carried off the youth. "Such a case as this," says the *Friend of India*, "following so closely on a somewhat similar outrage in Cuttack, threatens to make the profession of Christianity in a Christian dependency as dangerous as it was in the days of Diocletian in a pagan empire."—N. Y. Obs.

On the 26th ult., at the Wesleyan Yearly Conference in Cooper Institute, New York, \$513,450 was subscribed to the Centenary Fund—in half an hour.

(For the Religious Intelligencer.)

SIXTH DISTRICT MEETING.

Dear Bro. McLeod—I have just returned from a short but pleasant visit to Sussex. Expecting that I would be at Upper Sussex to attend the District Meeting, the friends interested in the Sabbath-school in that place invited me to be with them on Thursday previous, to attend their festival in connection with the closing of the school for the season, and to lecture for them in the evening. Of that day's doings and enjoyments, I may just say, in a word, that we had an unusually happy, and I believe, to the children and school generally, a profitable time. The school has been well sustained during the season, under the faithful superintendence of Brother Gideon McLeod.

Our District Meeting commenced on Saturday. The Conference meeting in the morning was largely attended by strangers from the different churches and communities throughout the District, and was a very excellent meeting. The speaking and spirit were good.

The meeting was organized in the afternoon by appointing the writer Chairman. Our Clerk, Bro. G. E. McCredy was at his post. There was not a very full representation from the churches; ten only were reported, and some of these as being in a weak and scattered state. The only additions in this whole district during the past year, were those made by Home Mission labour. The labour of Missionaries last year as well as this, has been blessed to the conversion of souls. One new church was received, the fruit of Missionary Babcock's labour. Only four churches in the whole District have pastoral labour.

As elsewhere over our whole denominational field, labour is much needed. Six Sabbath Schools were reported. The state of our churches in that section of the country is low, and they must have help or will sustain a serious loss. The elders present were, Prof. Dobson, Wallis, McKenzie, Knowlton, Vanwart, Reed, S. Downey, and Hartley. Bro. Weyman, we were sorry to learn was quite sick and unable to be out. Bro. McKenzie preached Saturday evening. The Sabbath services began with a prayer meeting in the morning; preaching at 10.30 by G. A. Hartley, at 8 by Bro. Vanwart, and at 7 by Bro. Perry. The house was completely jammed full. The labours of the day were appropriate and we trust will prove profitable. Bro. Reed went to New Town, where he met with the new church in Conference Saturday evening, and preached on the Sabbath. The business was all done on Monday.

Everything was conducted in a christian-like manner, each seeming anxious to do his part towards forwarding the business in the way most advantageous to the cause of Christ. The next meeting of the District is to be held at Roachville. We have no Church there, but have a good meeting-house, and a number of able and large-hearted friends, who are quite as willing and well prepared to accommodate a District meeting as the most of our Churches. The delegates to attend the General Conference are Brethren A. Wilcox and Edward McLeod; substitutes, B. McKenzie and R. McLeod.

Monday evening was occupied with a missionary meeting. When the appointment was made it was expected that the delegates and strangers would, mostly, be present, but as the business was concluded early in the day, they about all left. Nevertheless, considering that a missionary meeting had been held there but a few weeks before in connection with the Home Society, and that we only had the people of the place with us, it was a grand success. Brother Dobson occupied the Chair. Addresses were delivered by the Chairman, Hartley, Wallace, Reed and Vanwart, in which the aims, progress, and claims of both the Home and Foreign Mission Societies were presented. We received for the Home \$11.87 in cash, and \$2.50 pledges; for the Foreign, \$7.70 in cash, and \$6.00 pledges; total \$28.07.

Just here I may state that brethren who had attended the Fifth D. Meeting the week before, reported highly encouraging of that meeting. They held a Missionary Meeting on Monday evening, when the zeal of the meeting spoke highly of the brethren who conducted it, and the liberality manifested equally high of the good people at Tenant's Cove. Brother Babcock preached on the occasion. Over \$40 were pledged—nearly \$20 for the Home, and over \$20 for the Foreign Society. A portion of each was paid down. Yours, &c., G. A. H. Carleton, Oct. 17, 1866.

(For the Religious Intelligencer.)

DEAR BROTHER McLEOD—Leaving my field of labor for a short time, I first went to Deer Island, where I spent a few days profitably I trust, and from thence intended to make a visit to Beaver Harbor, but was prevented by the inclemency of the weather. I therefore proceeded to Campbell, anxious to see the kind brethren and friends with whom I had formerly been acquainted, and who at this time showed me no small share of kindness. While there they again visited the Island, and bore one away to his long resting-place. I found the cause of God rather low, but notwithstanding there were some still leaning upon the arm of the Lord, and going forward in the strength of Israel's God. I held a number of meetings and trust some good was done. I had also the pleasure of meeting twice with my brethren of the Leading Star Division, and of speaking to them once on the important subject of Temperance. As a token of friendship and appreciation of my services, they presented me with eight dollars by the hands of Mr. Andrew Parker. I expect to meet with them again before the close of this year. My prayer is, that God will bless his people on this Island, and enable them to put on the whole armour, and obtain a certain victory.

Yours fraternally,

ALEX. CASE,

Calais, Me., October 6th, 1866.

(For the Religious Intelligencer.)

MR. EDITOR—Aware that you are warmly interested in the Temperance cause, and the extension of society among all classes and conditions of men, I thought the effort made by us few Temperance folks in this community might not be unacceptable to your valuable paper and its numerous readers.

The members of Kingsclear Division, No. 184, S. of T. held a Tea Meeting at the Village, Kingsclear, on Wednesday, 29th Sept., the proceeds to be appropriated for the construction of a Temperance Hall and Public Lecture Room.

The Committee found all the material with the exception of what was collected by our indefatigable Lady Committee, whose praiseworthy exertions in the good cause, met with the most distinguished success. The neat sum of \$100 were realized, and much more probably would have been, had the weather and other circumstances been favorable.

The morning promised fine weather; but in the afternoon the clouds gathered "blackness," and an untimely shower, together with the threatening appearance of the weather, conducted to keep away many who otherwise would have been there; but the gathering on the whole was very respectable, both as to character and attendance.

The utmost harmony and good feeling reigned over the meeting, and in every particular this was the best conducted and agreeable Tea Meeting your correspondent ever attended; but one motive appeared to actuate all—the desire to please and be pleased. Much credit is due to all concerned, both to those who originated, and those who carried the project into successful execution. The thanks of the Division have been accorded, and I now add are justly due from every individual in the community, who now properly estimates the important object of the Tea Meeting, to the Ladies who kindly tendered their efficient services on this occasion.

We sincerely hope that every one may live long enough both to see and realize the full benefit of their labours in the "cause of all mankind." They have the pleasing satisfaction of knowing that their efforts

have been instrumental in the erection of a building all creditable to the Parish and the community, tending to perpetuate our noble institution, and diffuse the principles of temperance, morality, and civilization, among the inhabitants of this community.

The excellent performances of the Frederick Brass Band enhanced the enjoyment, and largely contributed to sustain the interest in the proceedings. The tables were erected on the interval of Hiram Barnes, Esq., in the immediate vicinity of the water, and for richness, profusion, variety and ornament have probably been seldom surpassed in this country. They were presided over by the following ladies:—Mrs. Robert Kilburn, Mrs. Abel Eddy, Miss Murray, Mrs. Sears, Mrs. Francis Kilburn, Mrs. Stephen Lowell, Mrs. George Risteen, Mrs. Benj. Everett, Mrs. James Wilson, Mrs. Thos. Gallop, Mrs. Percilla Eddy, and Mrs. Isaac Kilburn.

At 6 o'clock the summer sewing out in the river, and amid the plaintive notes of "Auld Lang Syne" from the Band, and hearty cheers from those on the shore and the boat, all well satisfied, took their departure.

Yours, &c.,

C. W. S. B.

HOME AGAIN.

We reached our home on Tuesday evening, having attended the District Meeting at Southampton on our way from Woodstock. It was a blessed season, some account of which we shall give next week. Our upriver tour has covered nineteen days, as *laborious* and as pleasant as the same number together in any former period of our life. We have been obliged to neglect correspondents, and matters which should have been noticed in our paper before this. But we shall endeavor to make amends as far as possible, and dispose of all that is not quite out of date as rapidly as we can.

NOVA SCOTIA.—We were not a little rejoiced, on our return home, to find a private letter awaiting us from Canning, N. S. (where the G. Conference was recently held) informing us of a gracious work of revival in that place. We anticipated the good tidings because of the indications when we left there. Brethren Knowles and Downey have been visiting the laborers in the work since the Conference, and previous to last Sabbath twenty persons had been baptized and twenty-five united with the Church. May the good work go on and increase, and the "dark day" of the Church in Canning be ended forever!

THE NEWS AND THE PRESS.

OCTOBER 19, 1866.

At Fredericton during the present Michaelmas Term, Messrs. J. Allen Jack, Israel Steeves Gross, N. Herbert Vane, John J. P. Jones, and John P. Hudson, were admitted Attorneys at Law, of the Province. Col. Richardson, Esq., of Richibucto, and R. B. Weldon, Esq., of King's County, were admitted as Barristers.—*News*.

THE RAINFALL IN SEPTEMBER.—Mr. G. Murdoch gives in the *Freeman* the following facts and figures: This month was remarkable for its rainfall, and its number of wet days. It had 6.74 inches more than September, 1865, and fully 100 per cent. more than the average of the last 16 years. It was, in fact, unprecedented so far as record goes, but there is no record of 1863 by 4-10ths of an inch. In 1863 had only 8 days and 7 nights wet, while last September had nine days and 14 nights of rain.

The heaviest day rain was 1.5 inch in about nine hours on the 12th, and night dews 1 inch on the 14th. The total day rain was 4.6 inch, and the night 3.165. The relative and average periods falls in this month were as follows:—

	1866.	Average of 16 years.
1st wk.	3.250	1.250
2nd "	2.250	1.000
3rd "	0.890	1.410
4th "	0.890	1.100
	7.845	4.960

The *Sentinel* of last week reports severe frosts. The favorable weather of the past week or two has enabled the Farmers to complete their harvesting. The damage done by the wet weather we judge will be principally and directly to the wheat, but the fact that these crops were remarkably large, the aggregate of the harvest will not be more than one-third below the average. Of Wheat the quantity secured will be above the average and of a superior quality. Buckwheat is an immense crop, and not so much injured by the "disasters" as there will be enough for home consumption, and a considerable balance to help feed our neighbors. Turnips and other roots will be an unusually productive crop this season.

The increase in the Customs Revenue of Nova Scotia over that of last year is in round numbers \$184,000. The increase from the outports is over \$27,000. It has already been stated that the increase in the port of Halifax exceeds \$120,000. The estimated increase was set down at \$100,000, so that in Customs alone the actual exceeds the estimated increase by \$24,000. We hope that in the other Departments the returns may be of the same satisfactory description.—*Halifax Express*.

The gold and silver products