to make application for it till, in some unlooked-for hour, he finds himself suddenly sinking in the arms of death, there come to his wild hurried prayer, as he launches into eternity, the terrible reply, "You have come too late."—*Cor. to Christian Freeman.*

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N.B., NOVEMBER 15, 1867.

INDUCEMENT TO NEW SUBSCRIBERS!

We re-publish the inducement offered in last week's issue to new subscribers.

To any new subscriber *forwarding the price of subscription ($2.00) any time between now and the first of January, we will send the* Intelligencer *till the end of* 1868. By this arrangement, new subscribers will receive the paper up to the end of the present year, *gratis.*

In addition to the above, we make the following offer:

To any person sending us the names of eight new subscribers, *with the amount of subscription ($16), we will send the* Intelligencer *one year. For* four new subscribers, *we will send the* Intelligencer *six months.*

Will not our ministers and others of our denomination, in New Brunswick and Nova Scotia, interest themselves in this matter? We appeal particularly to Free Baptists.

We also respectfully solicit the patronage of the public generally. The *Intelligencer* is all it claims to be—an *unsectarian* family religious newspaper, containing every week a variety of religious and secular reading rarely found in any other journal.

INDIVIDUAL RESPONSIBILITY.

Who is free? Absolutely no one. Here is a tie that has bound the human family from the earliest ages, and will continue to bind till the last of Adam's race shall have ceased to exist on earth. Man may flee to the most remote parts of the habitable globe, he may, if he choose, seek the most secluded spot in the desert, or hide in the caves and dens of the earth, and still will his "individual responsibility" follow him, and with as much force fasten upon him, as though he lived in a populous city, in the most civilized society, and was a member of the largest christian community on earth. We cannot escape it; to flee from it would be to flee from ourselves. Men too often seek to conceal themselves in the masses. When contemplating some national interest, instead of enquiring what each should do in the premises, they feel that the whole nation is engaged, and as it is a national matter, their individual responsibility is lost. Should a local question arise, in which a whole community is concerned, then, as a community, they see the question of responsibility. Again, if a denomination interest arises, then by the mass must that matter be attended to. The question is seldom raised, "Lord, what wilt thou have me to do?"

In many ways, so far as man is concerned, we may escape our responsibility by mingling with the mass, but not so from God, who sees as man can never see. A nation, for instance, may engage in an unjust and unholy war, and we, as subjects, may say it is the nation that is engaged, and hence it is nothing to us. A community may decide to engage in some immoral or ungodly enjoyment, or adopt some measure prejudicial to society; or a church may introduce systems, plans, or doctrines, contrary to the requirements of the law of God, and yet individuals may say it is the people, or it is the church. To man this may be quite a satisfactory answer or excuse, but in the eyes of a Holy God it will not do: we are not free, we still have an "individual responsibility," which will be most clearly revealed at the judgment. Nations, communities and churches are made up of individuals, and hence each must bear his part of the evil resulting from any transaction, unless indeed he has made use of the means in his power to prevent such results.

We have often thought of the judgment, about which it is said, "so then every one of us must give an account of himself to God." Here is brought out, in the most distinct terms, our "individual responsibility." Our duty then is plain, we must act in every capacity in which we are placed, whether as a citizen, member of a community, of a church, or of a family, as though every transaction depended upon us whether it should have an existence or not. For instance, the nation to which we belong is about to engage in war: if such be an unholy one and oppressive, and one from which only evil can arise, then we should do all we can to avert the evil; having so labored, and the evil come, we are free. If that section of the Christian Church, to which we belong, determines to introduce practices contrary to what God's law warrants, then if we use what influence He has given us to prevent such evil, we will stand acquitted at the judgment seat of Christ, whatever the result; but failing thus to act, we incur a responsibility from which we cannot escape.

Again, our influence may be greater or less, according to our position in society; but whatever it may be, we are responsible for the way such influence is exerted; and here we should be careful to enquire, "what is to be the result and final end of such influence?" It is like the pebble thrown into the pond, wave follows wave till in successive circles they reach the shore; so influence acts on society. Great will be some man's responsibility in this one particular.

Take the backslider for instance; he stood forth before the world and proclaimed that in a risen Saviour was his hope, his peace and his happiness for time, and his hope of bliss in the world to come; now he is silent, he no longer finds his way to the house of God, no longer speaks to sinners of the love of Christ, but by his acts, and often by his language, proclaims there is no reality in religion. Where is this man's influence, and how directed? It is directed against God and His cause, and none but Omnipotence himself can tell where it will end, if ever. How fearful such a man's responsibility!

Again, a church has engaged to support a certain enterprise for the extension of Christ's kingdom on earth, or for His glory; but the members of that body say, the *church* is to do this, and hence withholds more than is meet, and the cause is not sustained, and God is not thereby glorified. Who now is responsible? in God's sight, all who thus withheld. Oh how few, we fear, will hear the plaudit, "Well done good and faithful servant," &c.

Our subject enlarges as we proceed, but a few thoughts more and we must close. Who among our readers will take this subject into serious consideration and reflecting upon it, ask for Divine wisdom to direct? We are satisfied they will be profited thereby, and will see in it many ideas and points that neither time nor, it may be, ability will enable us to bring out. Inasmuch as we have an "individual responsibility," well will it be for that person, who through life acts with reference to it, as though each day would be his last in time. God grant that those who may chance to read, may have divine wisdom in a matter of such weight, yea *eternal* importance.

WANTED IMMEDIATELY.

A few more Aarons and Hurs, as attendants on the weekly prayer meetings, to pray for the success of the preaching of the Gospel on the Sabbath.

Also, a few more teachers in the Sabbath-school, of the right sort, who will give themselves to earnest prayer and work on behalf of their scholars, until they all have been brought to Jesus.

Also a few more tract distributors in destitute neighborhoods surrounding sumptuous sanctuaries, where "a line may reach him who a sermon flies."

Also, a few more contributors to the Lord's treasury on earth, who more highly prize an eternal treasure in heaven.

Persons seeking such employment, may find it at once by applying to their pastor.—*Ex.*

LETTER FROM INDIA.

Will not the following, from the letter of a missionary in India, arouse some among us to still greater action in behalf of the perishing millions in heathendom? Are we doing what we can? We devoutly thank God for what has been accomplished, but think how much more remains to be done!

Some missionary reports and missionary speeches would lead the reader and hearer to conclude that the work was just about finished, and the millennium at hand. This is a great mistake. Much, very much, has been accomplished, and we thank and praise God for it; but the "creature" still groaneth, waiting to be delivered from the bondage of corruption.

One hundred and sixty millions of Hindoos still give that glory and homage to Juggernaut which is due to God alone. The Buddhists of China are nearly three hundred millions. Guadama, in Ceylon, has an army of followers, while the followers of the false prophet swarm everywhere, from the Gulf of Venice to the Ganges. Islamism is withering since it ceased to find blood to lap; like the Indian Cheetah, it can subsist only on blood. Reverses of fortune and loss of political prestige, has not converted the Mahomedans; they are still far away from Christ—indeed they hate his name and his followers with a perfect hatred. Ignorance and superstition, lust and covetousness, the bulwarks of Satan's kingdom, meet the advance of God's sacramental host in India at every step.

True, there are five hundred Christian missionaries in India; but "what are they among so many?" True, a hundred thousand converts sing God's praises every Sabbath morning; but, alas! 199,900,000 heathen still remain to chant the praises of their debasing God, and to villify the name of Jesus. May we not with Paul say, "Who is sufficient for these things?" The holy war has only really commenced. Let every soldier of the Cross gird his armor tighter on; let every saint get down lower on his knees, and with stronger faith wrestle harder with God for his blessing on this work; and let all remember that he to whom ceaseless ascriptions of power and glory belong, hath said, and said for our guidance, "Not by might nor by power, but by *my Spirit*, saith the Lord of hosts."

Money is good in its place, but it is not, and never can be, the sinews of the Christian Church, much less of Christian missions. Let God's Holy Spirit be sought and obtained by believing, earnest prayer; let earnest supplication, like holy incense, ascend from ten times ten thousand Christian altars in America, and Juggernaut will quake, and the very gates of darkness will tremble. A. Miller.

FRUITS OF MISSIONARY LABOR.

Whether viewed in its conception or results, the missionary enterprise is unquestionably the grandest of the age. Of this fact the there is abundant proof, but the Sandwich Islands afford a remarkable case in point. An exchange speaking of these islands says:

The kingdom of Hawii is said by one who has visited the Islands to be "one of the brightest trophies of the power of the cross; one of the most gratifying seals set by God upon the labors of his servants, and one of the strongest encouragements to press our missionary enterprise into all lands." In the homes of some of the natives you see sewing machines and melodeons. Most of them read, and some write for the newspapers. They discuss political questions and vote. The Bible is found in almost every hut, and prayer, social family and individual, is a popular habit. Churches of stone or brick are seen on the hill-tops, and along the valleys, built by the voluntary contributions of the natives. Sunday schools abound. The contributions for religious uses are generous, and the native ministry is growing in numbers and influence. And these people, half a century ago, were idolaters and cannibals. Well may it be said, "What hath God wrought?"

With such facts as these before us, who can doubt that the mission is one especially approved of God, or who can question the propriety and duty of giving the gospel to the heathen?—*Am. Paper.*

SELF-MADE MEN.

We heard a distinguished lecturer say a short time since, that there was no such thing as a *self-made man.* It was a *misnomer.* We felt inclined to take exceptions at the time; and the more we think of it the more we feel like doing so. If we must make a general asseveration, we should say that it comes *nearer* the truth to affirm that *all men are self-made.* In saying this we do not deny that in a high sense we are *God made.* So it is with every thing else we make, but we are now speaking of our work—of our self-manufacture. We are what we make ourselves. Circumstances have something to do in developing our powers. Opportunities may bring into exercise susceptibilities which would otherwise be dormant; but we have something to do with bringing about the circumstances, or at least with using them.

> "There is a tide in the affairs of men,
> Which, taken at the flood, leads on to fortune;
> Omitted, all the voyage of life
> Is bound in shallows and in miseries."

How many a man has found himself in circumstances while he never would have experienced if he had not placed himself there? These may be either bad or good. Who can place a man in the condition of an inebriate but himself? No outward circumstances or temptations even could possibly do it. It must be the result of his own act—habitual act. So, on the other hand, is it with the scholar—with the man of thrift—of wealth—of moral worth and usefulness.

One is not a scholar because circumstances have made him such—because his father is rich and he has all the advantages of the schools, or because he has the best of teachers—the most erudite of professors. Many a student has made a dunce of himself while his teachers have labored faithfully to make something else of him. He may blame his teachers, but who does not know that it is impossible to be a scholar without close, personal application to study? With this, one becomes a scholar whether he has any teacher or not. He makes himself without a teacher or he makes himself with a teacher. When he takes up a science he masters it himself. If he has a teacher, he does not depend on him to solve his problems or get his lessons for him. He is none the less self-made if he has the advantages of schools and of colleges. These are simply the accidentals or the incidentals of his success. This is why there is such a variety of men made under the same external means of training.

So it is not the college or seminary that makes the man, but the man makes himself by the facilities which he employs in developing his own resources according to his own taste and inclination.

Outward circumstances did not make a Washington or a Franklin—they only drew them out. All the colleges in the world could not make a Hugh Miller or an Agassiz! The same may be said of any other man, whether he be a statesman, orator, philosopher, politician, or what Cowper calls a "self-made fool." The last may thank themselves for their folly and its legitimate results.

So it is in a religious aspect. The provisions are free and ample, and no one "need be left behind,"—and yet how few avail themselves of these provisions, and secure and maintain the character required! How few "make" for themselves "a new heart," and by seeking, believing and obeying the truth secure an inheritance above! If one is a christian he makes himself such just as really as he makes anything else. "Nay," says one, "but he is dependent on God for it all." True, and so he is when he make a shoe, a coat or a house. He cannot make the raw material. He manufactures what is provided, for which he is dependent, and also for the necessary facilities of manufacture, as truly as the sinner is dependent on the mercy of God for salvation. If he does not work out his own salvation, he works out his own destruction, and "makes his bed in hell." Thus he *makes* his calling and election sure, or he maketh his way down to the regions of despair.

John Prideaux was the son of a small farmer in Wyborough, England. Being one of twelve children who were all obliged to work for a livelihood, the prospect of making much of himself did not seem very flattering; but he thought there was nothing like trying. He started from home with all he had on his shoulder at the end of a stick, and walked two hundred miles to Oxford, sleeping in barns and by haystacks, and living principally on bread and water. He went to Exeter College, and engaged himself to a cook to do the most menial service in the kitchen;—but he spent all the time he could in reading, and, strange to say, became a superior scholar. He succeeded in entering college, stood at the head of his class, was made Fellow of college, graduated, was ordained to the ministry, chosen Rector of the College, then Professor of Divinity, then Vice-Chancellor of the University, and finally Bishop of Worcester, sustaining the character of a great scholar and a good bishop.

The term self-made has been applied to those who have raised themselves to honorable distinction without the ordinary facilities; but what difference does it make, since some means must be employed, and their employment depends on themselves as much in one case as in the other? It is evident that the means which Prideaux brought into use were as much a part of his self-making as any other acts or as any other means would have been.

Then we say to every young man, make yourself as great and as good as possible by bringing to your service the best facilities you can obtain, remembering all the time that your success depends on yourself and the blessing of God.—J. M. B. *in Star.*

THE MISSIONARY WORLD.

News from the various missionary stations continues to be interesting, as the following, gathered from recent accounts, will show:

BURMAH.

In connection with the Toungoo mission, there is a prospect that more will be baptized and added to the churches the present year, than all put together in former years since the troubles in that district began. One preacher has baptized 118. At a village, which is said to be one of the worst places in Toungoo, twelve have lately submitted to the ordinance of baptism. The candidates were subjected to a very searching examination, and some who offered themselves were not accepted. Mr. Cross remarks, "We expect to march steadily on, enlarging our borders in every direction." A new spirit has been awakened in favor of Sabbath schools, and the reading of the Scriptures on the Sabbath. This will lead to an increased demand for Bibles and Testaments. A touching notice is given of a little boy, ten years of age, who brought the missionary a handful of pice to help on the work of missions. He said he "wanted to help the American people in their work."

At Henthada, Mr. Douglas reports, July 15, that he has a class in the Sabbath school numbering sixty members, of whom four or five are more than fifty years of age. A meeting for preaching is held in some part of the town every evening in the week; sometimes a large number of the heathen are present. In the prayer meetings, for any professor of religion to be unwilling or unable to lead in prayer, would be to a Burman incomprehensible. Seven Burman females recently led in prayer at a female prayer meeting. At the last meeting of the Association, nearly every church, sixty or more in number, was represented, though the session was held in a place far from central.

Almost every day religious visits are made to Kemendine, Rangoon; people are always found who are willing to listen. Tracts are given only to those who express a desire to read, but the demand is as great as ever. It is known that Christian tracts and books frequently find their way to the capital.

Many Shans, from the interior of Shanland, have been seen by Mr. Bixby, and some coming from Western China, who are taking back with them to their homes the word of life. Mr. Bixby, at last accounts, was about to put to press the first tract in the Shan language.

In Bassein, we hear of the recent death of the wife of a native teacher. She was an exemplary Christian Karen, and departed joyful in the hope of the gospel. In Pwo Karen department, Mr. Van Meter reports his health as excellent. Though sometimes weary, he says, "I ask no greater privilege than to consecrate my health and vigor to the glory of God and the service of my fellow-men." The earnest labors of Mr. Thomas, at Bassein, have been attended by a blessing; on the first Sabbath he baptized fifteen. The schools are prosperous.

CHINA.

Baptisms continue to occur in connection with Ningpo and the outstations. Several are at present anxious inquirers. An interesting work is progressing in the vicinity of Hangchau, where eight are requesting baptism. The work is the fruit of the voluntary labors of a native Christian.

The revival still continues in connection with the mission at Tientsin; persecution also has broken out. The persecutors are endeavoring to drive away the missionary, and to seize and imprison the leading converts.

Two aged members of the church in Ningpo have recently died in Christian hope. The gospel is making progress at all the outstations. One of the converts last baptized at Ningpo is a young man of fine talents and culture, nearly blind. There are five applicants for baptism on the island of Chusan. In the region of Kinghwa, the people are friendly, and the gospel is preached to attentive and respectful hearers. The bringing of China and the United States into so close proximity by means of the route through California, is regarded as placing Christians under new obligations to seek the evangelization of China.

EGYPT.

The missionary field in Egypt has steadily widened, and the seed has more and more manifestly taken root. Encouraging accessions have been made to the church at Cairo in several communions. The schools have good native teachers and assistants; the press disseminates much light and truth. At Fayoum, in the valley of the Nile, a good work has been constantly advancing during the last year, and several give good evidence of conversion. In Osiout, a number of persons have professed faith in Christ. At Esneh, still farther up the Nile, a remarkable work has been progressing during the year. A church has been organized with twenty-five members at the first communion, and there are several inquirers. At numerous other points the field is white with the harvest.

SIAM.

In connection with a missionary school for girls at a new station in Siam, it is reported that, besides the general improvement two of the pupils give hope that they have consecrated themselves to the service of Christ. One of them, a girl of seventeen, meets bitter persecution from her mother, who threatens to sell her for money, in order to get her away from missionary influence, but the girl remains steadfast. The missionaries are greatly encouraged.

TURKEY.

At an outstation in Eastern Turkey, nearly one-half the village have become Protestants. The people are making strenuous efforts to build a house of worship. The villagers read the Bible while tending their sheep, and those who carry fagots to market are seen by the roadside reading their Bibles while they stop to rest.

In Central Turkey much interest has been awakened among the young men, on the subject of becoming preachers of the gospel. Eight or ten have the matter prominently before their minds. Among the Armenians there is a favorable tendency towards the truth. Many hear the gospel with tears. The state of things has not been for a long period so promising. Two congregations reported a contribution of more than $500 each last year for benevolent purposes.

In Western Turkey, where a few years ago the priests would not allow the reading of the Bible, it is now used as a text-book in the schools, through missionary influence. Many of the people readily quote passage after passage, and seem to understand the meaning. Prejudice is diminishing, and a place once little better than a den of robbers is now the abode of Christian men and women, and the songs of Zion daily ascend to heaven.

ITALY.

At Milan, fourteen young Italians are studying with reference to the Christian ministry. A hall is opened in the city for preaching, and the congregation numbers 270. There is much encouragement in the villages around. All the windows of the chapel and of the adjacent houses are filled. A colporteur in Padua reports that after his daily labors are ended, he sometimes goes to a public garden for refreshment, and the people throng around him to hear the Gospel. On one occasion he spoke to as many as 500 people at once. They would not suffer him to go, and when, being weary, he put himself under the protection of the police to escape from the crowd, the latter, imagining he had been arrested, seized him and carried him back to his stand, that he might speak to them again. The light is penetrating Italy eastward and northward, into regions long buried in darkness and superstition.

CONCLUSION.

The whole world is opening the way for the triumph of Christ. "There is a sound of going" everywhere. Christian activity and zeal were never more needful, or attended by greater encouragement. Let every one stand in his lot, and fulfil his own share of the work, and be ready to join in the joyful acclaim, "The kingdoms of this world are become the kingdom of our Lord Jesus Christ."

MISCELLANY—SECULAR AND RELIGIOUS.

☞ There seem indications of another revolution in Mexico. Unfortunate country.

☞ Jaurez will not give up the body of Maximilian until the European powers recognize his republic.

☞ The remnant of the Jaffa colonists of whom our readers have frequently heard, are on their way to America. They number forty.

☞ Gold has been found a few miles above Woodstock, at a place called Stickney Brook. So says the *Sentinel.*

☞ Colonel John Warren, of Fenian notoriety has, we learn by recent telegrams, been convicted of "treason and felony."

☞ John Stoker, Esq. who gave $10,000 for the establishment of a school for freedmen at Harper's Ferry, died on the 23rd ult.

☞ The King of Portugal has had a narrow escape from being strangled by an ape. This is the second attempt by a monkey to destroy a royal life.

☞ In Great Britain more than 3000 ministers are in favour of the prohibition of the liquor traffic. Of this number upwards of 1000 belong to the Presbyterian denominations.

☞ On St. Peter's day, there were from twenty to thirty thousand peasants from the Italian provinces in Rome, who had made the journey on foot. They walked day and night, and all the roads leading to the eternal city were crowded with them.

☞ Miss Crawford, writes from Jellasore to the Corresponding Secretary of the Freewill Baptist F. M. Society that five have been recently baptized, and "others are seeking salvation from sin and its dreadful consequences."

☞ An extensive temperance revival is in progress among the Fijians. The pledge has been taken by more than a thousand of them. A writer from that place says:—

"The experience of our native abstainers, as given at public meetings, is highly suggestive. Many readily endorse the statement of one of the chiefs, which ran thus: 'I am a witness to the benefit of teetotalism. It is good for my body, for I now realize the taste of my food, and eat it with relish. It is good for my soul, for I now *know* my prayers.' (This is very expressive in the original, intimating that he had merely *repeated* prayer previously.) It is good for my worldly interests, for I now have zest and inclination for profitable pursuits.'"

☞ Rev. A. H. Morrell, writing to the *Christian Freeman*, says, "Yesterday was our first Sabbath in this new field, preached three times—attended class and Sabbath school. The exercises were very interesting and seem prophetic of great good. Several colored persons rose for prayers in the evening, and the occasion was marked by tokens of special religious interest; so we feel encouraged in our good work."

☞ Mr. Anglin, in making a speech before the St. Patrick's Society of Montreal recently, delivered himself of the following, which will no doubt sound strangely to those who read the *Freeman*:—

"We know the Government of this country is *the most benign and just that ever existed,* and we know that *we owe to this Government unbounded and unqualified allegiance.* We should therefore do our duty to our country, our fellow-citizens, and our families, and then take what comes as a matter of course."

☞ At a Canadian tavern two men died very suddenly after drinking a cup of coffee. The landlady was suspected of poisoning them. She protested that she was innocent, and to prove that the coffee was harmless, drank a cup full herself, when she also fell down dead. On examining the coffee pot it was found that a bunch of matches had been boiling with the coffee.

GARIBALDI'S HISTORY.

In a contemporary we find the following brief history of this remarkable man. It will not be uninteresting to our readers.

Garibaldi, who is again fighting so conspicuously in European affairs is now over 60, having been born in Nice, July 4, 1806. For more than thirty years he has been engaged in revolutionary enterprises, and in fighting by sea and land, being a sort of amphibious warrior, the son of a mariner, and himself educated to that profession, but he is equally skillful and experienced in the leadership of volunteer armies. His life has been one of great and varied adventure in almost all parts of the world—at one time in Turkey, at another in South America, and again in Italy. At one period he was in the service of Uruguay, fighting valiantly for the republic, chiefly at sea though sometimes on land. Afterwards we find him teaching mathematics in Montevideo. Again, in 1848, he went from South America with the portion of the Italian Legion to Piedmont, where he rendered gallant, though unavailing service against the Austrians. In 1849, when the French expedition to restore the Pope appeared before Rome, he greatly distinguished himself by his heroism and partial success. Having been banished from Sardinia, he went to New York in 1850, and he supported himself by making candles in a manufactory on Staten Island. Afterwards he resumed his vocation as a mariner, and made some voyages in the Pacific. He afterwards returned to Nice, and lived there in retirement until the war with Austria, in 1859, when the Sardinian Government invited him to form a corps, which became celebrated as the "Hunters of the Alps," and his services throughout the war were most important.

The late events in Italy indicate that the daring adventurer has a strong hold on the imaginations of the people, who, whether they approve his projects or not, always admire a man who will fight for his ideas, and who does not, like some other plotters of revolution, content himself with fomenting disturbances, the brunt of which is to borne by other men. The generous qualities of Garibaldi, combined with his daring courage and romantic career, have gained admiration for the individual among many who have no sympathy with his cause. At the same time he often neutralizes the influence of his personal popularity by rash and indiscreet enterprises.

☞ Another letter from Rev. J. L. Phillips, and also an account of the Yarmouth and Shelburne (N. S.) Quarterly Meeting have been received, and will appear next week.

RENEWALS.

Thanks to our patrons who have so promptly sustained us since the demise of the late Editor. There are yet a number in arrears. We hope to hear from them soon. This is the season of the year when renewals are much needed. We trust our friends will bear this in mind, and furnish the amount of subscription as soon as possible.

For the Religious Intelligencer.

FROM REV. J. E. REUD.

Dear Brother—Knowing that you are interested in all that pertains to the cause of temperance, and also that you are identified with the Good Templars, in carrying out the great principles of teetotalism, I thought a few lines about the annual gathering of this institution would be of interest to you.

Stepping on board the cars at Norton, we met many familiar countenances, who, with us, were going up to the Grand Lodge. Every station kept adding to our numbers, and when we arrived at Petitcodiac, we had a *car load* of Templars. Many had arrived before us, and soon we were all wending our way toward the hall.

The morning session opened at 11 A. M., W. G. Chief, Dr. Jonah, in the chair. Business was commenced at once. Committees, &c., were appointed in this session. In the evening there was a public meeting. The hall was crowded to its utmost capacity. It was one of the best meetings I ever attended. All classes were represented. Ministers, lawyers, physicians, merchants, and farmers, all met on one common platform, advocating the grand and glorious principles of teetotalism. As we glanced over the sea of upturned faces, we felt that there would go out from that assembly an influence that would lead some wanderers back to manhood and honor.

The next morning, at 8 o'clock, found us in the Lodge Room. Many and varied were the discussions on the different questions submitted. All was done harmoniously. All tended to the same thing. All were working for the same end, viz: to save the rumseller and his victim.

There have been 57 Lodges organized, and 2,027 initiated, making in all 6,027. We thank God that so much has been done. There is much yet to do. Rum-shops still cover our noble Province; men and women are filling drunkards' graves; lamentation is heard from the inebriate's home, mingled with the cry of "come over and help us." Shall that cry go up in vain? God forbid! Let us plant the standard of Templarism in every city, town, and village, until all the fallen are rescued.

Thursday evening we closed at a late hour. We separated, never all to meet again, but we trust to meet that noble band on the other shore, as one by one the Master will call them up to a higher sphere, where they may drink water "clear as crystal."

Yours truly, J. E. Reud.

Hampstead, Nov., 1867.

☞ Rev. F. Babcock will preach (D. V.) at Newtown, Studholm, K. C., on next Lord's Day, at 10½ o'clock, A. M.

THE NEWS and THE PRESS.

NOVEMBER 15, 1867.

The Dominion Parliament has got well to work; and we are glad to know that New Brunswick's representatives are doing their share of the business with credit to themselves and their constituents. We publish below the speech of the Governor General. It is an important document, worthy a careful perusal. Mr. Fisher moved the address, and made an able speech which is highly commended on all sides. The telegrams state that "he gave a narrative of the negotiations and proceedings which resulted in Confederation; indulged considerably in bursts of loyalty; had a hit at the Bank of Montreal; favored measures for the improvement of the Militia system and other defensive preparations; urged legislation for Bankrupts and Insolvents; favored economy in the administration of public offices; warned the government against extravagance; hinted that the St. John river route was the best for the Intercolonial Railway, and touched on other topics named in the Speech and Address."

We shall endeavor to keep our readers well informed as to the doings of Parliament during the session.

SPEECH:

Hon. Gentlemen of the Senate:
Gentlemen of the House of Commons:

In addressing for the first time the Parliamentary representatives of the Dominion of Canada, I desire to give expression to my own deep feeling of gratification that it has been my high privilege to occupy an official position which has made it my duty to assist at every step taken in the creation of this great Confederation. I congratulate you on the Legislative sanction which has been given by the Imperial Parliament to the Act of Union, under the provisions of which we are now assembled, and which has laid the foundation of a new nationality that I trust and believe will ere long extend its bounds from the Atlantic to the Pacific ocean.

In the discussions which preceded the introduction of this measure in the Imperial Parliament, between the members of Her Majesty's Government on the one side and the delegates who represented the Provinces now united on the other, it was apparent to all those who took part in those conferences that while Her Majesty's Ministers considered and pressed the principle of Union as a subject of great Imperial interest, they allowed to the Provincial representatives every freedom in arranging as to the mode in which that principle should be applied, in a similar spirit of respect for your privileges as free and self-governed people.

The Act of Union as adopted by the Imperial Parliament imposes the duty, and confers upon you the right of reducing to practice the system of Government which it called into existence; of consolidating institutions, harmonizing its administrative details and of making such Legislative provisions as will secure to a Constitution in some respect novel, a full, fair, and unprejudiced trial. With the design of effecting those objects measures will be laid before you for the amendment and assimilation of the laws now existing in the several Provinces relating to Currency, Customs, Excise and Revenue generally; for the adoption of a uniform postal system; for the proper management and maintenance of the public works and properties of the Dominion; for the adoption of a well considered scheme of Militia organization and defence; for the proper administration of Indian affairs; for the introduction of uniform laws respecting patents of invention and discovery; for the naturalization of aliens and the assimilation of the criminal law, and the laws relating to bankruptcy and insolvency.

A measure will also be submitted to you for the performance of the duty imposed upon Canada, under the terms of the Union Act, of immediately constructing the Intercolonial railway. This great work will add a practical and physical connection to the Legislative bond which now unites the Provinces comprising the Dominion, and the liberality which the guarantee for cost of construction was given by the Imperial Parliament is a new proof of the hearty interest felt by the British people in your prosperity.

Your consideration will also be invited to the important subject of Western territorial extension.

Your attention will be called to the best means for the protection and development of our Fishery and Marine interests.

You will also be asked to consider measures defining the privileges of Parliament for the establishment of uniform laws relating to elections and the trial of controverted elections.

Gentlemen of the House of Commons:

The circumstances under which the Act of Union came into operation rendered it impossible to obtain the assent of the Legislature to the expenditure necessary for carrying on the ordinary business of the Government. The expenditure since the 1st of July has, therefore, been incurred on the responsibility of Ministers of the Crown. The details of that expenditure will be laid before you and submitted for your sanction.

I have directed that the estimates for current succeeding financial years shall be laid before you.

You will find that they have been framed with all attention to economy which is compatible with the maintenance of efficiency in the different branches of the public service.

Hon. Gentlmen and Gentlemen;

The general organization and efficiency of the Volunteers and Militia have been greatly improved within the last year, and the whole Volunteer force of Ontario and Quebec is already, by the liberality of the Imperial Government, armed with the breech loading rifle.

I am happy to be able to congratulate you on the abundant harvest with which it has pleased Providence to bless the country, and on the general prosperity of the Dominion.

Your new nationality enters on its course backed by the moral support, the matured and the most ardent good wishes of the Mother Country. Within your own borders peace, security, and prosperity prevail, and I fervently pray that your aspirations may be directed to such high and patriotic objects, and that you may be endowed with such a spirit of moderation and wisdom, as will cause you to render the great work of Union which has been achieved, a blessing to yourselves and your posterity, and a fresh starting point in the political and material advancement of the people of Canada.

We take the following summary from telegrams to the tri-weekly papers:

The address was seconded by M. Desaulniers, of Quebec Province, in a speech delivered in French. He commented on each separate paragraph, but made no remarkable statement.

Howe, in moving amendment that Nova Scotia had no cause for congratulations, made effort showing great ability. He spoke for two hours, but was embarrassed by his position. Tupper made a most masterly rejoinder in speech of same length, making telling extracts from Howe's speeches in favor of Union. The speech produced a great impression.

The great ability of the members from the Maritime Provinces who have spoken, except the two Nova Scotians who followed Tupper on side of Howe is generally admitted. Howe did not speak with vehemence, or even much energy, but moderately, gracefully, and often humourously. Speech entirely lacked savage style of attack, characteristic of less able politicians. His admirers were greatly disappointed. Tupper's reply very complete; much of it new to House of Commons, though not to Maritime readers. Tupper showed, among other things, that while 40,000 persons were said to have petitioned Imperial Parliament against Union, only 20,000 could be got to vote against Union. This told a tale. He urged economy on Privy Council, and advocated the amalgamation of Archibald and Langevin's offices, and the reduction of Finance Departments to two instead of three. He spoke fluently, eloquently, and opposition concedes to him the victory in onset with Howe, and serious damage to position of latter in Parliament.

Ottawa, Nov. 11.

The Government will submit at an early day resolutions requesting Imperial Government to hand over Hudson's Bay Territory to the Dominion.

In the Senate Allen of Ontario moved and McCully of Nova Scotia seconded the address. Both spoke briefly but ably.

McDonald of Ontario and Sanborn of Quebec followed (the latter an Anti), announcing their intention to assist to carry out the terms of the Union Act. Nothing important developed.

The Address passed without further debate.

In the Commons Howe announced that he would not move amendment.

The Debate was renewed by Blake of Ontario making his maiden parliamentary speech; he denounced the Coalition and their past measures and ventilated opposition grievances, expressed sympathy with the Nova Scotians but anticipated no favorable reply to their petition to Imperial Parliament; he made a very favorable impression.

Cartwright of Ontario, followed defending Coalition, urging Western Colonization and generally approving speech.

Morris of Ontario spoke next, making earnest Union and fraternal speech.

Smith of New Brunswick defined his position; he was pledged to no party, and would support the Government in all good measures.

Stewart Campbell of Nova Scotia, announced himself opposed to repeal; he accepted the situation and approved of the Address, much to the disgust of other Nova Scotians and to the gratification of the Commons.

Savary and Chipman of Nova Scotia have spoken this evening. Savary is quite wild in his denunciations of Union. Both say they will work for repeal.

Gray of New Brunswick is now speaking.

He complimented Howe, and regrets his present position, making a strong union speech. He is well received; does not favor the expenditure of large sums of money for fortifications, urges the hearty support of volunteers and militia in preference.

Ottawa, Nov 12.—Hon. J. H. Gray's speech was most elaborate. He appealed earnestly to Howe to return to his first love for Union, and recalled some of his great Union speeches. Gray was greatly applauded. Jones and Croke of Nova Scotia followed; latter said they would obstruct working of Union until their Province was relieved. Bachard and Masson, Quebecers, supported Address. Twelve paragraphs passed.

On the thirteenth Howe spoke three quarters of an hour, attempting to vindicate himself from charge of inconsistency, explained away all his Union speeches, letters, resolutions, &c. He seemed to say that they were the result of political strategy and artifice to which political leaders must, at times resort, and that some of them were result of champagne.

In Commons, McKenzie spoke against Coalition, Galt's Banking and Revenue measures. A protective tariff was unnecessary. He favored defensive measures as a non-party matter.

Galt replied ably; denied that Bank of Montreal draws gold from the Banks of the Lower Provinces.

Tupper replied, at length, to Howe and his party, citing with great effect fresh quotations from Howe's past union speeches, letters, and official correspondence.

Ottawa, Nov. 13.—The Government Bill which was introduced in the Senate places postage on newspapers, and reduces letter postage to three cents single rate.

In the Commons Tupper resumed his speech and debate, appealing eloquently to Nova Scotia members to be satisfied with having punished him and now abandon their policy of obstructing.

Bellerose (French) spoke next and was followed by McClellan of Nova Scotia, repeating stock grievance.

Young of Ontario, a Reformer, made a set speech against the Coalition.

Fortin replied to Howe's statements that Nova Scotia had lost her Fisheries, by counter statement made in French and English, that Nova Scotia fishermen had fished largely in Canadian waters, while Canadians had not done so in Nova Scotia waters.

Harrison, of Ontario, made an able speech rebuking the attempt to revive old party lines.

Messrs. Hanington Bros., have purchased the entire stock in trade of Messrs. Fellows & Co., Druggists, Foster's Corner, and will continue the business, wholesale and retail, as heretofore. Customers will find in the new firm prompt and reliable business men, well worthy their patronage.

A young man, named James French, in the employ of Messrs. Turnbull & Co., South Wharf, accidentally fell through the hatchway of their store on Wednesday afternoon and was so seriously injured that he died the same evening.

An extract from a letter from a Member of Parliament, Ottawa, addressed to the News Room:—

November 5th, 1867.

"Please mention in the Room that we only get six copies of Journals apiece. No Debates are printed, or distributed at the public expense. I wish this known, to prevent parties being disappointed who might otherwise expect them. One copy I shall send to the Mechanics' Institute, and I have requested that our several newspapers should be supplied also, which I am informed will be attended to."

Almanac.—Barnes's New Brunswick *Almanack* for 1868 has been issued. It is well got up, and contains a variety of general intelligence, with a large amount of statistical reading.

☞ The Woodstock Branch Railroad is rapidly approaching completion. The rails have been laid for about six miles. It is hoped that by New Year's the cars will be able to run the whole length of the branch.

☞ A very heavy fog hung over the river several days this week, making it somewhat difficult for the Steamers to make their regular trips. On Sunday