

## TERMS AND NOTICES.

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PAYMENT IN ALL CASES IN ADVANCE.  
JOSEPH McLEOD, Editor.  
Rev. G. A. HARTLEY, EDITORIAL CONTRIBUTOR, over the letter n.

All Communications, for insertion, should be addressed, JOSEPH McLEOD, Fredericton.  
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## Religious Intelligencer.

SAINT JOHN, N.B., OCTOBER 18, 1867.

## EDITORIAL CORRESPONDENCE.

The District Meetings seem to take place almost simultaneously. They are all held within a few weeks, which, in our opinion, makes it rather inconvenient. If they were extended over more time, the ministers would find it far more convenient to attend. We hope "the powers that be" will consider it advisable to make some alteration in the time of holding these meetings. They are generally, if not invariably, very interesting, and means should be adopted to keep good the interest already existing.

The Third District has just closed its session. It was held with the Douglas Church. The social Conference meeting, on Saturday morning, was not as fully attended as it would have been had the weather been more auspicious. Friday night it commenced to rain, and continued to descend in torrents, almost incessantly, during the whole of Saturday. A good season was enjoyed, however, and all seemed agreed in the expression that it was "good to be there."

In the afternoon the business commenced. Many of the delegates were unable to reach the meeting; only eight or seventeen churches being reported. Two or three more arrived on Sunday, and gave their reports on Monday. Many of the reports were quite encouraging. Some churches, of course, complained of being almost entirely destitute of ministerial labour; but, on the whole, considerable revival has been enjoyed during the past year; large additions have been made to many of the churches, and the prospect of a still more rapid growth, in members and influence, is quite evident.

Friday evening, preaching by ourselves; Saturday evening, by Brother Solomon Parent; Sabbath morning, an interesting prayer meeting was held. The preaching on the Sabbath was—morning, by Rev. J. Gunter; afternoon, Licentiate Solomon Smith; evening, Rev. Wm. Downey. The congregations were large and attentive. The preaching was effective, and doubtless, will accomplish much good; we trust so, at least. Rev. Joseph Harvey was with us during the whole session.

On Monday evening, according to previous appointment, a meeting was held, the object of which was to present the claims of our Home and Foreign Mission Societies. The audience was not large; the strangers having left for home in the afternoon. Mr. Joseph McLeod was called to the chair. The meeting was opened by singing, and prayer by Rev. J. Gunter. Speeches were made by the following gentlemen: Revs. Wm. Downey, Jos. Harvey, J. Gunter, Dr. Hurd, Mr. E. N. Goodspeed, and the chairman also made a few remarks. The claims of the mission cause upon the people, were earnestly advocated, and apparently well received. A collection was taken, and subscription lists opened. Pledges to the amount of \$42.77 were made to the Foreign Mission, and \$20.85 to the Home Mission. Of this amount \$18.71 was paid for Foreign Mission, and \$8.71 for Home Mission. The meeting was quite a success, for a home mission. The meeting was quite a success, for a home mission. The meeting was quite a success, for a home mission.

Several of the brethren appointed to attend did not "put in an appearance." Revs. Wm. Downey, Jacob Gunter and Wm. Kinghorn, and Licentiate Smith, Parent and McLeod were the only ones who attended.

The next meeting of the District will be held with the First Nashua Church.

The friends up the Kewick have built a new "Union Meeting House," which was dedicated on Sabbath. The dedication sermon was preached by Rev. William Downey. We are informed that there was a very large gathering, and that the service was very impressive. Mr. Thompson preached in the afternoon and evening, and Rev. Dr. Hurd on Monday morning.

OCTOBER 15th, 1867.

## FIFTH DISTRICT MEETING.

DEAR BROTHERS—The meeting of the churches, comprising the Fifth District, held its annual session in the Perry meeting house (so called), Washademoak, Saturday, 5th inst. The meeting on Saturday morning, which was a social conference, we were not present at; but understood from brethren present that it was of one interest. The afternoon was devoted to receiving the reports of the different churches. There were thirteen churches reported—all that are in the district, with one exception. The churches, according to the reports, are better than they have been for years, especially those churches that have had pastoral care. A majority of the churches have taken action in regard to the "Circuit System," most of them are against adopting it, as presented in the circular. Remarks were made after the reception of the reports by Elders Perry, Pennington, Vanwart, French, and Read. Several of the delegates also spoke more particularly in connection with the circular. Saturday evening was to have been a Missionary meeting, but owing to the inclemency of the weather there were but five present. Those of us that were present, changed it into a social meeting. Truly, God was with us; and we felt at its close that it was not a lost evening.

The following ministers were present: Elders Pennington, Perry, French, Wallace, Vanwart and Read; Licentiate T. W. Carpenter; Visitor, Rev. David Oram, from Nova Scotia, whom we were all glad to meet. Revs. Pennington, Perry and Oram, preached at 1st church, Johnson. Revs. Read and Pennington, at the Narrows, and Bro. Wm. Pennington at the Baptist House (Narrows). It was a very good day in all of the houses. God owned and blessed the preaching.

Monday forenoon was devoted to the business of the District, considerable of which was done in harmony and peace. Monday afternoon, we had a real good Missionary meeting. Truly, the God of Missions was there to aid us in laying before the people the claims of the Home and Foreign departments; but as you have already published the result, it is needless for me to say more than, "They did what they could." Monday evening, Bro. Read preached to an overflowing house at the Narrows. Deep solemnity pervaded the whole assembly. Bro. Pennington pursued to continue meetings at this and Perry meeting house. God give him success, that many souls may be gathered into the fold of Christ.

Yours,

J. E. B.

## SIXTH DISTRICT MEETING.

The Annual Meeting of the Sixth District has just been held at Roschville, in Sussex. It commenced on Saturday last, and closed on Monday at 5 o'clock, p.m. Saturday was a very rainy and muddy day, consequently the attendance was small. Indeed, so great was the storm that it was generally concluded no persons would be found zealous enough to venture out. A few, however, did assemble at the meeting house, and our morning conference meeting was opened at the usual time with a congregation of nine—four preachers and five others. During the meeting, however, a few more came in, and we enjoyed a real precious season. The presence of the Master was with the little flock who came through the storm, to worship Him.

The meeting was organized in the afternoon session by electing Rev. J. Perry to the chair. The Elders present beside the chairman, were Wayman, Dobson, French, Babcock, Vanwart, S. Downey and G. A. Hartley. The delegates from a number of the churches had arrived, but the meeting was small. Several reports were read, none of which spoke of many additions during the year. The churches throughout this District are in a low state. More labour is loudly called for and is much needed. But much as ministerial labour is wanted, some of these churches might, we believe, much improve their spirituality and general standing were they to more highly appreciate and endeavor to profit by the labor now expended amongst them, and more faithfully improve their own gifts in the worship of God. After the reports were laid upon the table, sound, appropriate and impressive, and we may add, profitable addresses of a general and denominational character were given by the ministering brethren present.

In the evening Bro. French preached. His sermon was good, and impressed the congregation deeply with the blessings following trusting in God. We were much pleased with seeing Brother French enjoy his mind so well.

On the Sabbath we had at Roschville a prayer-meeting in the morning. Preaching by Hartley at 11 o'clock; by Babcock at 2 p.m., and by Perry in the evening; at Newtown, Vanwart at 2 p.m. Perry preached a funeral sermon at the head of Millstream in the morning, and Hartley a funeral sermon at Upper Sussex in the afternoon. The weather had cleared off, so that the day was fine and the congregations were all large. There was a general expression of satisfaction with the labors of the day, and we trust, good was done.

Monday morning the chairman and our long tried and faithful clerk, Brother G. M. McCreedy, were in their places at 9 o'clock, when the meeting was opened for the transaction of the business of the district. Several reports, additional to those received on Saturday were read. There were some churches still unreported. A few of the churches had decided in favor of the Circuit System, but as the majority of them could not understand really what the "Circuit" meant, they did not report in favor of it. It is to be regretted that the writer of that Circular did not take pains to make it intelligible, so that the intention and wishes of the Conference might be known and understood. Other matters of business were attended to. The whole day was spent in earnest work. Marked unanimity of feeling characterized all our discussions, while our decisions were almost unanimous. The delegates to General Conference are brethren T. W. Musgrove and Bamford Colpitts. The next Annual Meeting is to be held with the church on the Millstream.

On Monday evening we held a Missionary meeting. Unfortunately for the interest of this meeting, Monday was nomination day for the approaching election in King's County, and many of the men folk were at Kingston. As one of the candidates is one of our own young men, and many of his friends in Sussex are very anxious for his success, we could not blame them much for the interest manifested. The meeting was thinly attended. Addresses were delivered by Bros. F. Babcock, G. A. Hartley, T. Vanwart and J. Perry. \$28.00 were collected, \$13 and \$15 for the Home and Foreign Societies respectively.

Notwithstanding we have no church organization at Roschville, it is as good a place for holding a District Meeting as we have ever attended. The people are all in good circumstances, and remarkably kind. We have long hoped the time would come when we would have a flourishing church in this rapidly growing community; but as yet it seems we cannot devote to it the necessary labour.

## HOME MISSION REPORT.

Rev. G. A. HARTLEY, Corresponding Secretary of Home Mission Society.

DEAR BROTHERS—I made my last report from Woodstock, after which I went to Beauséjour, and in company with Brother Marsh, attended meetings with the Free Christian Baptist Church, from Thursday, the 12th ultimo, until Sabbath forenoon. I went some three or four miles to attend my appointment previously made at Windsor, and returned again in the afternoon. Brother Marsh left the day previously for Knowlesville. At the close of the afternoon service I baptized five, and the next day two. Brother Marsh returned, and I then left and went home, intending to return the following Sabbath; but, by request, attended a funeral on that day in Lower Wakefield. I remained about home until the Second District Meeting, which was on the next Sabbath. On Tuesday, after the District Meeting, I returned to Beauséjour. Brother Marsh had left, and I continued labouring through the week, and on the Sabbath I baptized four, and after attending a funeral on Monday left there and came to this place yesterday. I baptized on the Beauséjour eleven, and Brother Marsh six, all of whom were added to the Church except one, all of whom were added to the Church except one, all of whom were added to the Church except one.

Yours, in Christ, G. A. HARTLEY.

PERU, Carleton County, Oct. 9, 1867.

## POWER OF A HOLY LIFE.

It is reported of an English nobleman—not reputed for his piety—that after residing a time with Fenelon, he said on leaving his house, that he could stay no longer. If he did, he should become pious in spite of himself.

Holy example has a powerful influence. Even bold wicked men have been constrained to pay it an involuntary homage. Indeed, in many cases it has subdued an obstinate scepticism, which all other arguments had been in vain employed to crush. It cannot be accounted for on any of the ordinary principles of human action. It is a problem that baffles the whole philosophy of selfishness. There is something divine stamped, as it were, upon its brow, that commands respect. It embodies largely in itself that latent force by which the Church of Christ advances to the conquest of the world. It is ever preaching to every kind of audience that comes in contact with it. It makes a chapel of a hotel, and transforms the treadmill of daily toil into a pulpit. It is a gospel sounding-board, sending its echoes into garrets and cellars, reaching thousands who can be reached by no other reforming influence.

Good counsel and good words have their place, but they need to be enforced by holy example to become

effective. They are indeed the ball does fable execution without the powder behind it. Argument may have a sharp edge, and to say a pen-knife, but when the force is to be felt, we want the woodman's axe, and when the tree of sin is to be cut down, we want holy example as the axe is laid at its root. What the Church needs today—more than Christian apologies, more than learned refutations of error—or rather as well—highly supererogatory—is a higher standard of piety, an exemplary purity and devotion, which shall bear the path of the assault, and force the sceptic to believe. It is this that will carry the Gospel where the ordained preacher cannot go, that will wake heedless minds to serious thought, that will hold up before the eyes of all men, "living epistles," and force them to acknowledge "that the life which bears such fruits is indeed derived from a divine seed."—*Ex.*

## THE MISSIONARY WORLD.

News from Missionary stations is cheering, as the following gleanings will show.

## INDIA.

A missionary gives one instance out of many in Southern India, showing that many natives of the country are convinced of the truths of Christianity, and some of them are well acquainted with its doctrines. Their writer describes a doctor who had been kept out of his house, signed by five heads of families, embracing forty-five souls, begging for instruction, and proposing to renounce idolatry and superstition and become followers of Christ. At a station in Northern India on a single Sabbath six hundred converts were made. They have learned the gospel through the ear, and received it into their hearts.

On a recent occasion of preaching in a market-place by two missionaries and two assistants, the usual hubbub ceased, and the entire number of traders, amounting to about a hundred men, ceased their trade and conversation, and not a word was to be heard but the sound of the voice that spoke of "righteousness, temperance and judgment to come." The solemn stillness of the occasion seemed to be an indication that the Spirit of God was not far away.

A congregation of poor native Christians in Madras is remarkable for generous gifts of the cause of Christ. Though poor, they will not be prevented from giving their mite. Every time they cook their own rice, they most religiously divide a handful, to be given to the church for religious purposes. The catechists call at the houses once a week and receive these little savings, which are sold and converted into money. Their last contribution amounted to nearly four dollars. Most of the members do not receive so much as this for wages in a month.

## CHINA.

Five were baptized at the last communion at Ningpo, and two at another station. Others are inquiring at these stations and at Chusan, where Mr. Knowlton was visiting at the latest date. Dr. MacGowan, formerly a missionary at Ningpo, has recently visited that city again, and is much pleased by the evidence of progress since his departure, eight years since. During his visit he receives and treats the sick, and brings his visit to a close with a large number of converts. There is good news from various stations in China. Persecution is threatened. Mrs. Knowlton reports that there is no lack of work for her among the crowds of women.

In a departmental city connected with the station at Ningpo, a religious revival has been going on for some time. The church is rapidly increasing. The authorities profess their purpose to make amends, and the assistant has re-opened his chapel and has a good congregation. Mr. Johnson expresses the opinion that God will open to the gospel a wider door than ever in consequence of the outbreak.

## HINDOSTAN.

The prospect of the mission at Ongole, among the Teluguos, is more promising than ever. Eighteen were baptized by Mr. Clough in May, and two in June, and the work goes on, widening and deepening. The chapel and school-room will soon be completed.

## TURKEY.

In Turkey, 400 miles from Constantinople, a Protestant mission came to the mission, saying that the people of his village, a day's journey distant, were all ready for a preacher, and were ready to pay his salary. Some of the converts have pledged their tithes to the Lord, and the work steadily advances. A missionary, at midnight, said to himself, "I am glad that God has wrought in that field. No words of mine can give an adequate idea of the extent and power of the work. The narrative is related of a man who had been a Christian for six years, who walks nine miles over the mountains, every Saturday that what are the duties and responsibilities of a Christian, and there are only four in the settlement. An account is given of an Armenian village, where the men have such a desire to learn to read that they carry their primers with them into the field, that they may improve every spare moment. The movement has gone on almost without a pause, and the work is now proceeding at an abundant harvest. To eleven churches in Eastern Turkey last year 54 were added. Present total, 365. Ordained pastors, 9; native assistants, 78. The last year has been one of unexampled progress.

## SIAM.

A notice of the progress of the gospel in Siam says: "The fire is kindling, the work is deepening, and the truth is taking hold of the hearts of the people." A spirit of inquiry is widely awakened among the people, and great results are looked for. A Laos man has been admitted among the number of Christ's visible followers. Many are attracted to the preaching of the Gospel. At one station, where dropping down the creek in a Siamese congregation is a token of the presence of the Spirit. An interesting account is given of a man who seems to have been led to Christ by means of a torn track which he accidentally found.

## MADAGASCAR.

In Madagascar there are now 79 churches of converts, embracing 4,400 members, and a Christian community of at least 18,000. Though poor, the people have built nearly a hundred village chapels. Their congregations are crowded. At a missionary prayer-meeting, held early in the day, 1,000 persons gathered together. Where a volunteer preacher held it inconvenient to visit a distant village every Sabbath, his brethren invite him to reside among them permanently, offering to pay him a sufficient income till the village is Christianized.

## THE JEWS.

During thirteen years past, 746 Jews have been admitted into an institution in London as inquirers. Of these, 359 have professed to be Christians, 5 have been baptized, and 381 have been rejected. The missionaries to the Jews, 4 are employed as city missionaries, and 6 studying for the ministry.

## FREEDMEN OF LOUISIANA.

Dr. Chaplin, of New Orleans, spoke as follows before the Baptist Anniversary, as to the condition of the Freedmen in Louisiana:

He desired to make a remark preliminary to his main address, in reply to a question recently put; the question, "Is there among the colored people of the South, a prejudice against the Home Mission Society?" To that he would say, the colored people South have heard of but two Northern inquirers. They have a mass-house and a large school, one in five or ten thousand ever heard of the Home Mission Society. From this fact you may judge of the amount of such prejudice amongst them.

He was here to speak in behalf of that sable host, that great multitude who are coming up out of their ancient prison-house, and who are huddled together in part with us in the race of civilization. They are hereafter to stand side by side with us, whether we will or no. It is an old German proverb that behind the mountains there are people to be found. Behind the mountains our prejudices there is a mighty people. He wished the term might be henceforth discarded in our phraseology—the word "freedmen." Once there were slaves, then there were contrabands, then freedmen; now there are none of either, but all are freedmen.

He proposed to give some idea of the work in which he is engaged. In Louisiana alone there are some fifty thousand Baptists. They are to meet in five to five to five. Besides those already in church connection, there are a great number who have believed in Jesus, but have never yet had opportunity to be baptized. There are four or five thousand in Louisiana gathered into the churches. Almost every other person among the colored people is a Baptist. They are waiting and panting for a ministry. Nearly all over the South the colored people have separated

from the white churches. They desire to have pastors of their own race. But these pastors are not competent to render efficient service without training. Who shall give them this training? Northern Baptists only are prepared to undertake this. They are prepared to send out a trained man, to lay down this doctrine—that Christians, individual Christians, and a people of Christians, have positively no right to enter into social and civil relations with those parts of the world which are not Christian, and decline to communicate to the great treasure which they possess in the Christian religion, and without which all other treasures are valueless. It is not that "the present is a crisis for the Christian religion, when the faith of many has been shaken; but still the conviction remains, that Christianity is the great medicine for the diseases of human nature, the great consolation for its sorrows, the great stay to its weakness."—*P. Witness.*

The Roman Catholic Bishops, it is said, unanimously repudiate Earl Russell's proposal for the division of the revenues of the Establishment among different religious bodies. They support the entire withdrawal of these revenues, and the voluntary support of all Churches. It is difficult to know, however, whether this is sincerely their position. It is possible that they wish to proclaim their independence of such aid in order to strengthen their position with the Government, by convincing it of the strong hold their Church has in the affections of the people. We are not sure that, if the measure were actually proposed and the money pressed upon them, they would not very gladly step in and accept the Government's share.

## A PRAYING MACHINE AT THE GREAT EXPOSITION.

One of the novelties in the Paris Exhibition, says a correspondent of the *Daily News*, is a praying machine, exhibited by the Buddhists. It consists of a little square box, with a handle at the right side. When you wish to say a prayer, a turn of the handle will do it as easily as if it were a tune on a barrel organ. The Buddhist machine has this advantage over a Barbary organ, that it is noiseless. It invents a guarantee to say 120 prayers a day; and it will never get out of order. I cannot give you the form of prayer it says, or whether different prayers are said by pulling out different stops, as in the organ. A facetious French writer suggests that the machine is only a prayer—made to fit everybody, like coats at the Belle Jardinière. But at all events this machine, made as it may seem to us, is made with a serious object. We Europeans invent wonderful instruments and ingenious contrivances, and make startling improvements in arms for the destruction of our fellow creatures. Only recently a great savant and philanthropist gave to the world a little machine which would cut off twenty-five men's heads in a quarter of an hour. It seems to me that the Buddhists show as well as we do that the machine for saving souls is the best machine in the world. It is a machine for saving souls, and its salvation, according to his creed, depends on the number of prayers he can get through.—*Christian Freeman.*

## TEMPERANCE.

At a large temperance meeting held recently in Jacksonville, Illinois, the Hon. Richard Yates made a very effective speech, part of which we copy from the *Temperance Advocate*:

I am in the habit of having opinions and of expressing them freely and without fear, whether they are popular or unpopular. My motto has been and shall be, "I will say what I think, and I will say it as I think it best." I confess it is always pleasant to be on the strong side; but to go there simply because it is the strong side is mean and criminal; but to be on the strong side because you have the truth on your side, and the truth is in the dust till it covers the faces of the strong and the weak, is a noble and beautiful thing. In defining my position I wish it to be distinctly understood that I am not at individuals, but with charity for all and malice toward none, I strike at the principles of error. I can not but be suspected of prejudice when I freely confess that I am a teetotaler. I urge against the use of liquor far as heavily upon me in the past as upon any one else; for, while I trust, and as, my neighbors, well know, that I have not been as bad as represented, by five hundred per cent. I have drunk enough to make me a teetotaler upon its evils, and to show with others who have drunk the censures with which for any other speaker may see proper to denounce the practice.

With these few remarks I proceed to define my position; and I am upon this subject, as upon all moral questions, a radical. I believe that the right is radically right. There is no half-way station between the terms of right and wrong. If you are right, you can not be too radical; and if you are wrong, the more conservative you are the better.

And now I believe that the only way in which temperance can be put down is not by any half-way ground—not by any mere attempts to secure only the moderate use of intoxicating drinks—not by imposing taxes upon the sale of liquors—not by legislative licenses, but by total abstinence from all intoxicants, and by the abolition of alcohol traffic. I do not say that alcohol may not be used as a medicine; but I will say that its use as a beverage slays so many thousands more than it saves as a medicine, and that the counterbalancing evil is so enormous that, if I had the power, I would at one fell swoop blot it from the face of the earth, and obliterate the mind of man the knowledge of asking it forever and ever.

And, now, gentlemen, mark the prediction; within the next ten years you will have not alone the question of the moderate use of ardent spirits, license or prohibition, but the question of the total abolition of the manufacture of alcoholic drinks, and the suppression of the manufacture of alcoholic drinks. The question will not be whether this man or that man is to blame for drinking or selling liquor with or without license, but whether society is to blame, and whether the State is to blame, and whether the States, and the United States are to blame.

I have always, as a citizen here, voted against license to sell liquor, simply for the reason that no State or municipal government ought ever to license anybody to do wrong. I believe that the ever-moving world around us is full of the elements of progress; this age of moral power and vigor must be who does not force that the moral and religious sentiment of this country will rise up against this fearful wrong to human society. And I conclude by saying to you, my friends, that the Sons of Temperance move forward with undiminished resolution and unflinching purpose. Bear aloft your banner of temperance—courage to the heart and strength to the arm that shall bear it aloft in all coming time. Throw flowers—fair, beautiful flowers—at the feet of the God of the Universe, and let the ship at her shrine—her path is peace—her way is ways of pleasantness—her face is radiant with joy, and beauty, and benevolence, and sympathy.

"Grace to all in her steps, heaven in her eye,  
In every gesture dignity and love."

War has had its heroes—temperance shall have hers. There are already names associated with hers. There are names of the noblest kind. In pushing forward this battle, the noblest kind of glory, you shall have your reward not only in the proud consciousness of duty performed, but in the warm and glowing gratitude of the wise and good throughout all the circles of human society.

## ROMANISM IN CHINA.

The Roman Catholic Church has for many years operated in the far eastern portions of the world. The extreme jealousy of foreigners prevailing among some of the nations there, especially the Japanese, was occasioned in great part by the impudence of priests who failed to teach loyalty to the government. Of the present condition of Romanism in Hokang, one of the great cities of China, the annual report of Rev. J. R. Wolfe, Protestant Episcopal missionary at Foo-chow, contains the following facts:

"The city of Hokang is a city of 'happiness and security,' it is apparently a very healthy place. The shops presented a much more imposing appearance than usual in these southern cities. This is the great stronghold of popery. There are about 2,000 Romanists in the city, and from everything we could learn, there is no difficulty in the towns and villages scattered round. The people here are informed that there was altogether about 50,000 or 60,000, but this is most probably an exaggeration. Perhaps 20,000 is near the truth. The priests in Foo-chow say there are only 30,000 in this whole province. They have a mass-house and a large school, and many of the Romanists are very intelligent. There are eight such places throughout the country, and it is lamentable to witness their thorough ignorance of Christianity. Just before our arrival, the women were back to idolatry, though they were the fifth generation of Christians. The shops on the resident priest but he had not the politeness to see me. He made some excuse, and sent a message for me to call again, which of course, I did not do. In the hotel where I lodged, I had an opportunity of seeing some of the Romanists, and in conversation with them, I was struck by the fact that they were all ignorant, and conversing on religious subjects.

The priests told me that all western nations were Roman Catholics. The dialect of this city is a very heavy brogue. We had to converse through interpreters, which is not difficult, as there are many who can speak the dialect of the provincial city. This is a most desirable city for an out-station. The country all around is full of large towns and villages, and I think we ought if possible, to exhibit to the people a pure form of Christianity than the abominable mixture of Romanism and idolatry which is brought through this part of the country. The evils it has wrought, and the disgrace it has brought on the fair name of Christianity.—*Telegraph.*

GLADSTONE ON MISSIONS.—Mr. Gladstone has been speaking on foreign missions. He advocates missions on the broadest Christian grounds. "The Gospel itself seems to be the especial function of Englishmen to carry throughout the world; for I say that it is almost an elementary truth, almost a truism, to lay down this doctrine—that Christians, individual Christians, and a people of Christians, have positively no right to enter into social and civil relations with those parts of the world which are not Christian, and decline to communicate to the great treasure which they possess in the Christian religion, and without which all other treasures are valueless." It is not that "the present is a crisis for the Christian religion, when the faith of many has been shaken; but still the conviction remains, that Christianity is the great medicine for the diseases of human nature, the great consolation for its sorrows, the great stay to its weakness."—*P. Witness.*

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"The Wesleyan Foreign Missionary Society held its anniversary services in the Wesleyan Church, St. Andrews, on Sunday and Monday, the 6th and 7th inst. Discourses were delivered on Sabbath by Revs. R. Wilson and J. R. Narraway. The anniversary meeting was held on Monday evening, and was very interesting and successful. Several reverend gentlemen addressed the meeting. A collection was taken up, which was the largest taken for several years. The society is now in a healthy and prosperous condition.

We have received a communication from our friend, Geo. W. Boyer, Esq., dated at Rome. It is so late for this week's issue, but we will try to appear next week.

A Tea-meeting is to be held in the new Free Baptist meeting-house, Lower Queen'sbury, on Tuesday, Oct. 22. The proceeds are to be used in assisting to defray the expenses of building the house in which the entertainment is to be given. Tea on the table at 4 o'clock. See Advertisement.

St. Croix Courier.—Will the Editor please address our paper to Fredericton, instead of St. John? We shall feel obliged to the Editor of the *Woodstock Advertiser* if he would do likewise.

## THE NEWS AND THE PRESS.

OCTOBER 18, 1867.

The Exhibition, which closed on Saturday evening last, was, without doubt, the most successful yet held in our Province. Although not equal in some particulars to that held in Fredericton three years ago, specially in the display of farming implements and stock, yet on the whole, it far surpassed it. The attendance was largely in excess of any of those previously held, and proved beyond a doubt that this is the place to hold such exhibitions to make men successful, financially. It was very unfortunate that the Pleasure Grounds at Torriburn were selected for the exhibition of stock, as we have no doubt had a site near the city been selected, where visitors could have a better opportunity to look after their property, a much larger number of entries would have been made. As it was, the Committee probably did the best thing they could, as it was almost impossible to obtain suitable grounds near the city. We give the names of those who obtained prizes in a few leading agricultural productions and implements. Our space will not allow of a more extended list.

Best Woolen Blankets, C. J. Smith, \$5 00  
Woolen Carpet, S. L. Peters, 4 00  
Woolen Cloth, J. H. Raymond, 4 00  
Woolen Cloth, not faded, Samuel Bond, 4 00  
assort. Agricultural Implements, J. Harris, 20 00  
Summer Wheat, 63 lbs., L. Sawyer, 6 00  
Winter " 50 lbs., H. E. Doubles, 6 00  
White Oats, 43 lbs., Thos. Douglas, 6 00  
Black " 44 lbs., Keyes McKinnon, 2 00  
Barley, 55 lbs., ditto, 4 00  
Winter Rice, Henry Walton, 4 00  
Summer " B. P. Griffiths, 4 00  
Smooth Buckwheat, 55 lbs., W. Sherwood, 5 00  
Rough " 55 lbs., ditto, 5 00  
Timothy Seed, Samuel Bush, 3 00  
Red Clover, A. Kenney, 3 00  
Tape Potatoes, H. P. Bridges, 3 00  
" " early, W. S. Peters, 3 00  
Potatoes (early), A. W. Peters, 3 00  
Gr. variety Farm Potatoes, H. P. Bridges, 12 00  
Cabbage, several varieties, J. Fleming, 1 00  
White Bush Beans, A. C. Evanson, 1 00  
assort. Garden Produce, Samuel Fleming, 8 50  
assortment Apples, G. H. Bishop, 10 00  
Wheat Flour, Portman, J. L. Wilnot, 4 00  
Rye " H. Walton, Queens, 4 00  
Corn Meal, " 4 00  
Oak Meal, E. Bowser, Westmorland, 4 00  
Buckwheat Meal, D. F. McGregor, Sussex, 4 00  
Forkin Butter, John Good, Stoddin, 4 00  
Cheese, Richard Slipp, 4 00

The St. John County election for two members for the Local Legislature occurred on Tuesday last, the close of the Poll exhibited the following result:

Coram, 1297.

King, 1269.

Fotis, 1181.

Willis, 954.

The polling in the City Election on Wednesday, for the return of one member, showed a vote of 774 for Mr. Keane, 588 for Mr. Macpherson, 339 for Mr. Joyne, and 199 for Mr. Taylor—in all 1890 votes—Mr. Keane majority being 191.