

## TERMS AND NOTICES.

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## Religious Intelligencer.

SAINT JOHN, N. B., FEBRUARY 7, 1868.

## FOREIGN MISSIONS.

"Say not ye, 'There are yet four months and then cometh the harvest'; behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest." These words were spoken by the blessed Saviour, when He was with His disciples alone. As He looked over the world of mankind which then existed, He chose, as He ever did, the most apt similitude to convey His meaning most quickly and forcibly to their minds. With holy earnestness and pathos, He laboured to impress upon the minds of the disciples that it was their duty, as chosen reapers, to thrust their sickles into the vast white harvest-field, and reap with unremitting zeal while the day lasted. These admonitions were not, by any means, lost upon the disciples, who, for the most part, like true men and great, devoted themselves to the great work that was before them; who, amid the bitter persecution of their jealous countrymen, as well as the scorn and ridicule of heathenish multitudes, elevated on high the banner of the cross, not counting their lives dear unto them, being engaged as they were in promulgating these holy truths, on the embracing of which depended man's salvation. They preached to their unbelieving brethren—the Jews—that Jesus was the Christ, but did not confine their labours to them; they journeyed to Asia Minor, Egypt, Macedonia, Greece, Italy, &c., preaching the glad tidings of salvation to the heathen nations in habitations those countries. With true missionary spirit they journeyed in compliance with the divine command of our Lord, proclaiming to the heathen the advent of the Saviour into the world, His mission therein, and His ascension to the heavens to plead their cause with the Father. The churches they established were, many of them, at least, zealous supporters of the cause, doing all that was within their power to do. And the most efficient way in which they could show their zeal was in supporting the chosen ambassadors of Christ in their mission work. Liberal indeed, were the contributions of many of the Apostolic churches; inasmuch that we find Paul lauding the Corinthians for the munificence towards the support of the gospel, and their liberality to the poor saints. In speaking of this, the Apostle says: "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully; for God loveth the cheerful giver." There is a way for every converted person to do; and no one person can do the work of another. Hundreds of millions of our fellow-men remain yet unconverted, and many of them are in our own land; these, however, have opportunities of hearing the Word of God expounded, and seeking the salvation of their souls. Besides these of our own land, there are the heathen millions who make their own gods, and worship them. For these, it is the imperative duty of Christians to labour, that they may be brought within the pale of the church militant. How can Christians labour for the benighted heathen, and in what channel should their efforts be directed? The answer is, send out your missionaries, and support them there. In this way alone can we expect the heathen to be christianized and civilized. Can a man who has this world's goods, and whom God has blessed, be a consistent christian without contributing to the spread of the gospel? I do not think so. True christianity is the love of God in the soul, making the man "a new creature." Now, how does this love manifest itself? Why, in the first place, the individual wishes to let all the world know the inward change it has wrought; secondly, it begets in him an ardent desire for the conversion of his fellow-men, and his soul is engaged in prayers and devotions in entreating God to raise up labourers for His vineyard, and bless every agency that has for its aim His glory and the upbuilding of Zion. Lastly, he feels it a duty he owes to God and his fellow-men to give according as God has blessed and prospered him. His soul yearns for the salvation of his heathen brethren, and in no other way can it be accomplished than by sending their devoted missionaries. The Apostle, in speaking of love, says, "But who hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Still greater, how dwelleth the love of God in that man, who, seeing his brother lack these spiritual blessings which can alone secure his salvation, shutteth up his bowels of compassion, and refuseth to aid in carrying out those means by which such salvation can be attained? Religion does not begin in us a selfish nature; far otherwise. If we see a man hoarding up his gains as a miser, we are justified in concluding that the love of God is too tender a plant to grow in the garden of his heart. In proportion as the religious element possesses a man's heart, so will his heart be enlarged to contribute to every good work. Sometimes, I must confess, I am astonished beyond measure to see how little bold religion has on the affections of professing christians. We fail often to see it in their conversation and actions. Many act as if they thought their own salvation was all they had to look after, and too often are unconcerned about that.

There is positively too much conformity to the world among professing christians; and such being the case, they cannot expect spiritual prosperity. Christians labour under an erroneous idea altogether, in supposing that all God requires of them is to attend the means of grace and exercise their gifts in the church. This is good, so far as it goes; but it is only a part. We must, and are required, to contribute to the spread of the gospel throughout the world, giving of our means according as God hath prospered us.

Too many there are who do not practically recognize God in their increase and prosperity. The falling shower, the mild, warm zephyr, the refreshing dew, and the golden sunshine, which conspire to render the earth fruitful, never begot within the breasts of many a thought of the great God who bestows them. They see their granaries filled to the overflowing without raising their hearts in thanks to Him for His goodness. The greater possessions we have, the greater responsibility rests upon us as God's stewards; since, where much is given, much is required; but where little is given, little is required. There is in my mind no doubt at all that God requires the tithes of our profits. If a man, through the blessing of Providence, makes one hundred pounds, the support of the gospel to a sum to contribute toward the support of the great God who bestows them. There is in my mind no doubt at all that God requires the tithes of our profits. If a man, through the blessing of Providence, makes one hundred pounds, the support of the gospel to a sum to contribute toward the support of the great God who bestows them.

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wards, give only a few dollars to the Bible Society, the Foreign and Home Mission Societies, &c., whereas they should give as many pounds. No wonder there is so great spiritual death; no wonder at all, I repeat, there is so much leanness and unfruitfulness in spiritual things! Let men, especially christians, give with true philanthropic soul, cheerfully, and they will enjoy great spiritual blessings in their souls. Might not God say to the present generation, "Yet ye have robbed me: in tithes and offerings." How can we be so faithless, how so unbelieving? Hear the word of God, "Bring ye all the tithes into the storehouse, that there may be meat in mine house; and provide now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

## THE MISSIONARY WORLD.

The work in Siam continues to be encouraging. Some Chinese converts were expected to be baptized the first Sabbath in October. The work of furnishing the Scriptures to the Chinese in their own tongue is making progress. An aged Chinese, whose heart the Lord had opened, with a simple and child-like faith seems to be beginning to walk in the way that leads to heaven. He expresses the hope that after bearing a little more, he shall be able to teach others also. The congregation on the Sabbath varies from 25 to 70, and is made up of passers-by, who stop in for a less or a longer time, according to their inclination. An interesting account is given of a baptism where three young men followed Christ in his own ordinance, and then an old man of upwards of eighty said he also would like to be baptized. As to his faith in Christ, there was no lack; but his examination on some doctrines not being quite satisfactory, it was proposed to him to wait till the next communion. He consented, but said he might not live so long. This conquered every objection, and with a full welcome he was received and baptized. The collection of the little church after communion amounted to nearly four dollars.

In a tour to Gothland, last summer, Mr. Edgren administered baptism for the first time. The subject was a female convert, the fruit of his own labours. During his journey he had a very interesting interview with the King's sister, the Princess Eugenie, whom he found to be a truly Christian woman. The Spirit of God is still descending upon Stockholm, souls are converted, and members are added to the churches. The Sabbath evening service is crowded by attentive hearers. A school for colporteurs closed its first term Nov. 1, and the students went forth, some to the mission field, others to their homes. The preaching places around Stockholm are supplied by the students of the Seminary every Sabbath. In the north of Sweden a good work is also going forward. A Swedish pamphlet published monthly at Stockholm, is translated likewise into Norwegian, and circulated from a town in Norway three degrees north of the polar circle, so that it may be read by all, and that its influence may be extended into the adjacent country. From Norway there is a continual call for aid.

In the region of Sierra Leone the gospel makes constant advancement. An aged Mohammedan, nearly fourscore years, in one of the adjacent villages, during a severe sickness renounced Mohammedanism, and told his friends, on his recovery, that he was going to serve God after the Christian fashion. No pains were spared to dissuade him from his purpose. In the face of all remonstrances, he affirmed that his mind was made up; and in the presence of an imposing congregation, who were deeply affected, he stood up, his venerable hair white as wool, and avowed his purpose to renounce the world, the flesh, and the devil. In South Africa among the Caffres, a work of grace is reported. The young men specially after their conversion begin to talk of Jesus, and endeavor to persuade others also to go with them. In various places, groups of heathen men and women assemble together every Sabbath to hear the religious services of the converted colonists, whose labors are not without fruit. In almost every place the number of hearers is increasing, and there are frequent "times of refreshing."

In Algiers, in Northern Africa, a missionary preaches regularly, and every month visits nine villages, where he has an aggregate of 200 hearers. He has only eight members. An interesting case of confidence in the power of prayer is given in a communication from West Africa. A native convert, a fisherman, was out on his canoe and exposed to great danger. The canoe was nearly overwhelmed, and with every wave he expected to go to the bottom. He had no control of the frail bark. At last he bethought himself of God, and prayed, saying, "O Lord, God is de hour when thou has bid me come to thee; for thou has said, 'Call upon me in the day of trouble, and I will answer thee.' O Lord, God is de day of trouble. O Lord, let no dese waves overwhelm me, but deliver me." Then the fisherman pulled his paddles, and was soon in smoother water, and shortly got safe to land.

The vanities of the heathen, and the simple faith of Christian disciples, were lately brought out in striking contrast. In a time of severe drought around Peking, the Emperor issued an edict, demanding the performance of idolatrous ceremonies. During the drought, three native Christians, usually meeting together, proposed to meet and pray for rain. They went into the principal street of the village, at the time appointed, and announced that they were about to pray to the Christians' God for rain, and invited any who chose to join them. They went up to the top of a mountain, about 4 o'clock, P. M., and spent all the night in fasting and prayer. At sunrise they read the Bible, and prayed together; at mid night and at daybreak they did the same, and spent all the intermediate time in private prayer. They continued their exercises till about noon the next day; then they dined with a Christian female, one of the number. One of the three started the next morning for his home in a remote valley, and was drenched with rain before he reached it. The heathen people were convinced that the God of the Christians gave the rain in answer to prayer, and at first insisted on burning incense to him as a thank-offering.

The station at Fuchau has been much blessed the past year. One church has received 21 new converts, and another church, not far distant, 60. In the city of Hankow there has been daily preaching since 1855, and much opposition; and there are now in the place ten converts, of whom four are graduates; three of the number are women.

Three pupils from the boys' school in Shanghai have recently been admitted to the church, and others are applicants. The foreman of the printing office in that city, a native Christian, has under his charge about 43 employees, none of whom profess Christianity; but he conducts prayer with the men every evening, and a native preacher has an exercise with them every Sabbath morning.

An aged couple, from the hills near Tientsin, the parents of the Kalgan convert some time since brought to Christ, have made an open profession of their faith, and the heaven of the truth is spreading. A Mongol chief, from a place thirty miles distant, a man of note deprecates the ignorance of his people, and begs that a teacher may be sent to live with them and teach them. The field is an open and promising one, and apparently made ready by the Lord.

## SYRIA.

The people in Syria and Palestine are manifesting an interest in the work of teaching, and in the gospel. Men and youths are quitting the service of the Catholics and of the Syrian churches, to seek that of the missionaries. Natives come down from Mount Lebanon, asking for instruction. Even elderly women, fifty or sixty years of age, are eagerly learning to read the Bible, and the pupils, older or younger, are generally willing to impart to others what they have themselves learned, especially the Bible truths, texts and hymns. In one institution, besides a number of Syrian pupils, there are 36 Jewish and six Mohammedan scholars.

In Jerusalem, 15 years ago, there were only two or three families of converted Jews; now there are about twenty-five households there, who have abandoned Judaism for Christianity. A Christian was recently caught one day in a lone place by a body of persecutors, who threatened to crucify him, and actually nailed one of his hands to the wood, when they were interrupted by the intervention of some Mohammedans. He forgave his persecutors, and did not insist on their being punished.

A forward movement toward Christianity seems to be general among the Turks throughout the empire. It is an under-current, and only appears now and then upon the surface. The people are breaking away from implicit faith in Mohammed; prejudice against Bible Christianity is diminishing; and there are some cases of a genuine seeking after Christ. Thousands of Mohammedans, it is said, are secretly desirous of returning to Christianity, and would become Christians were it not for the fear of persecution.

In a mountain region in Central Turkey, formerly the scene of persecution, the principal men come around the itinerant native preacher, and insist on hearing the reading of the Scriptures, prayer and singing. This change has taken place within a few months, and shows other than man's working.

Evangelists from Milan speak of having hired a hall in a place in the vicinity, where they began with an audience of 60, which soon increased to 300, filling the room to suffocation. There is public preaching every evening, and twice on the Sabbath. There is very great desire and interest manifested toward the gospel in these parts.

A noble field for missionary work, it is said, is opening in Venice. A minister now preaching in that city says a wonderful work of God is going on there.

Six Spanish young men are studying in Lusanne with reference to the work of the ministry in their own country. Most encouraging facts could be stated proving the reality of the work, as well as Spain as for Spain, but prudential considerations forbid.

At the annual low-feast on Christmas day, in a settlement on the Friendly Islands, 800 persons were present—700 within the chapel and 100 around the doors and windows. Half-a-dozen were generally on their feet at one waiting to speak. A man was present from another group of islands who knew little of the language, but blessed God that the gospel had reached so many of the islands of the sea. The converts showed that they knew something of the teachings of the Bible, and had it implanted in their lives.

The Hawaiians are an educated people. Their churches and schools are fully attended. Many of the young men are in the ministry; some are at work as missionaries to other isles. No civil or religious wars have taken place since the advent of the Christian mission in 1820.

More than 360 of those red men have become Christians within the last five years. Most of them have learned to read, and use their hymn-books in public worship. They have two native pastors, who are gaining favor with the people. Wild Indians, mingling with the Christians, are often convinced of the reality of religion, and desire to partake of its benefits.

So God goes forth in the greatness of his strength for the conquest of a revolted world. Blessed are they who cooperate with him in his design to subdue "even all things unto Himself."

## REVIVAL.

Dear Bro. McLeod—The Lord has not forgotten to be gracious. I have ever felt a deep anxiety for the cause of Christ in this place. I have toiled on through various hindrances, praying for a refreshing season; and in answer to prayer, it has pleased our Heavenly Father to pour out a blessing.

I began a series of meetings with the church here two weeks since, which has resulted in being a blessing to the church and to sinners. Backsliders have been reclaimed; many whose names were not on the church books, will now unite with us. Besides these, two have professed faith in Christ, and many are enquiring anxiously what they must do to be saved.

Our meetings are well attended, and the interest on the increase. Will our brethren pray for us that God may continue to bless His cause here, and that many more may be added to us—such as shall be eternally saved.

Calais, Jan. 25th, 1868.

## TEMPERANCE MEETING AT GAGETOWN.

DEAR EDITOR—Thinking it may be advantageous for the cause of Temperance, I write you an account of a public Temperance meeting held in Gagetown on the evening of Tuesday, January 28th. The meeting was called to order at 7½ o'clock, Edward Simpson, Esq., in the Chair. The Chairman made a few remarks, speaking of the object for which they had been called together, stating his pleasure to see the Hall so well filled on so short notice. He called first upon Bro. Wm. Lemont, of York Division, for an address, which had been written for the occasion. Brother Lemont called upon those present to strive and build up the Order of the Sons of Temperance. The question was asked—"Am I my brother's keeper?" and an appeal was made to each one to answer this question before his Maker and himself. He gave a synopsis of the order from its first formation in the city of New York, on the evening of September 29th, 1842, down to the time when a few men of the town of St. Stephen, formed themselves into a Division called Howard No. 1, on the 8th of March, 1847, and called upon the 15th of April of the same year; interspersing his address with many solid facts with reference to Temperance not to be gainsayed. He also gave the names of some of those who have identified themselves with the Order in this Province—such men as Alexander Campbell, Freeman H. Todd, Asa Coy, William Todd, Jas. H. Whitlock, Charles Stevenson, Christopher Smiler, Samuel L. Tilley, L. A. Wilmet, James Johnson, J. D. McPherson, Daniel Perkins, Wm. H. A. Keane, A. P. Miller, Rev. Jas. Porter, and others, closing by delivering a charge to the members of Queen's Division to work earnestly for the interests of their own society. The next speaker was R. T. Babbitt, Esq., our Representative, who attacked the license system, and urged the Justices present to withhold the granting of any licenses this year. He was loudly applauded by the audience, who seemed to agree fully with his remarks. Hon. Judge Steadman then took the platform, and his well-timed and pithy remarks were quite well received. Chas. P. Wetmore then made a stirring appeal

to the old toppers in the audience; but, we think, fell from his position afterwards by a vote he gave as a justice of this County. We were pleased with the remarks of Saml. L. Peters, Esq., the next speaker, who, by his address, gave evidence that he is a man of sterling worth, and must, in time, take a prominent position as one of the clever men whom Queen's shall delight to honor. We would say of Sheriff Palmer, who came after that, that he is—if we may use the expression—"a whole team"—a rough and ready speaker, and carries his hearers with him. Both he and the speaker before him urged the people of this County to rise in their might, and prevent the sale of alcoholic drinks in a legalized way. The young men were appealed to, to use their great and powerful influence in the way of right—for God and humanity. We were pleased that Bro. Lemont, during the intervals between the speeches, sang several stirring Temperance songs, which made the old Hall ring again; his recitations also were very appropriate, and we would delight to have our young men follow his example by having their minds well stored with poetry and prose, and being ever ready and willing to please audiences by offering variety—which is the spice of life.

Feb. 4, 1868.

## A FEARFUL ASSUMPTION.

"I'll stand between God and you," said a Southern slaveholder, in the days that are gone, to one of his slaves, when he forbade going to a religious meeting. By-and-by that slave was on his death-bed, and the master stood beside him, but no comfort could he give to the departing spirit. What must have been the master's feelings? The words of the slaveholder reveal the spirit and attitude of the system of slavery. It assumed the right to stand between God and the black man's soul. It often denied him the right to worship God according to his conscience, dictating the time and place of worship, or forbidding him the privilege altogether. It denied him the right to read for himself the Word of God, giving him, if at all, such portions as it chose, and with its own interpretations. God has come to judgment with such a system.

The Popish Church assumes the same sacred right. The priest virtually says to the people, "I'll stand between God and you." And he is often understood by the people to possess that high prerogative. A Frenchman, being once conversed with by a Protestant, on the duty of personal religion, replied, "O, I don't meddle with religion—I give that all up to the priest—he will see me safe through." A State-Church is guilty of the same assumption, as it undertakes to determine for the individual what is the true religion. It stands between him and his Maker.

But let none forget that "there is but one Mediator between God and man, the man Christ Jesus." Happy they who go to God through him; and fearful the guilt of those who set up to be mediators, or who direct their sinful fellow-men to any other than the divine Dayman." Sooner or later, God will judge them.—Exchange.

DEATH OF THE REV. DR. GRAY.—Our readers of all ages and classes will learn with deep regret of the death of Rev. Dr. Gray, the Rector of Trinity Church, which melancholy event took place at Halifax on Saturday whither the Rev. gentleman had gone to spend the winter in consequence of failing health. Dr. Gray was seventy years of age. During a long and useful life, spent in this city, he had so long endeavored himself to the common good, that his death will be felt as a public calamity. His remains will be interred at Halifax on Tuesday.—Globe.

The following resolutions were unanimously passed at a meeting of the Church-wardens and Vestry of the Parish of St. John, held in the Vestry of Trinity Church, last Tuesday evening:

Resolved, That this Board in recording the death of the Rector of this Parish, the Rev. I. D. W. Gray, D. D., would in all humility bow to the heavy affliction laid upon them. At the same time they would record their deep regret for the loss of a beloved Pastor, whose life, spent in this city, he had so long endeavored himself to the common good, that his death will be felt as a public calamity. His remains will be interred at Halifax on Tuesday.—Globe.

Resolved, That to commemorate the connection of the late Rector with this Church, a mural tablet, with an appropriate inscription, be erected by this corporation.

Resolved, That the Wardens and Vestry deeply sympathize with Mrs. Gray in the very heavy bereavement she has been called upon to endure. That whilst they in some measure realize their own loss by the death of their Rector, they are conscious that a heavier loss has fallen upon her who at Halifax is mourning the severance of the holiest tie of our earthly state, and they would utter the prayer that He who is the widow's stay will bless, keep, and comfort her in her affliction.

N. B.—At the request of the Wardens and Vestry, it is proposed to preach funeral sermons in Trinity Church in reference to the death of the late Rector, that in the morning by the Rev. Canon Harrison, and that in the evening by the Rector of St. Mark's.—Church Witness.

At a meeting of the Pewholders of Trinity Parish, on Wednesday, the Rev. J. H. Hill was unanimously nominated as Rector of the Parish, and the Vestry were directed to take the necessary steps to secure Mr. Hill's pre-entention to the benefice; the salary to be not less than \$2,000 per annum.

ENCOURAGING.—In addition to the statements made by our missionaries, the intelligence received from India, India, and the West Indies, is giving way before the onward march of the Christian religion. Various religious societies have already been formed by the natives, who adopt for their creed a belief in only one Supreme Being, who alone should be adored, and rejected all Hindu superstitions. A society in the Punjab, which includes both Hindus and Sikhs, has for its cardinal principle the rejection of idols and all other material aids to devotion. These are important steps, and may be regarded only as preparing the way for greater and better things. Native reformers say that India must be regenerated. When the day of triumph comes, it will be gratifying for us as a denomination to feel that we have been partly instrumental in effecting it.—Star.

WE stated last week that we purposed being at the dedication of the new Meeting-house in Hampstead, which took place last Sabbath. We regret exceedingly that we were unable to do as we intended; but unforeseen duties had to be attended to.

"WHAT IS MAN?"—This is the title of a pamphlet of some fifty-three pages, published by Barnes & Co., St. John, and written by Deacon Cornelius Connolly, of Jacksonville, C. C. It is the design of the author to refute the doctrine of the unconscious state of the dead, taught by Mr. Grant and others. From a rapid glance at the work, we judge the writer has taken a scriptural view of the future condition of man.

The pamphlet is for sale at the store of Messrs. Barnes & Co., St. John.

THE Morning Star is to be enlarged at the commencement of the XLIII. volume to one-half beyond its present size. It is to be issued in quarto form, and its appearance improved generally. Large premiums are offered to new subscribers. We wish the enlarged Star enlarged success.

WE will publish next week some "Leaves from the Queen's Diary," which are unavoidably omitted in this number.

Brigham Young has only fifty more wires than the Sultan of Turkey.

A NOVEL INVENTION.—A STEAM MAN.—An exchange paper contains the following account of a curious invention. The inventor is a Newark mechanic. The steam man can be made to walk or run; and will draw a load sufficient for three horses:

Six years ago, Mr. Dedrick the inventor, who is at present but twenty-two years of age, conceived the novel idea of constructing a man that should receive its vitality from a perpetual motion machine. The idea was based on the well-known mechanical principle, that if a heavy weight be placed on the top of an upright slightly inclined from a vertical, gravitation will tend to produce a horizontal

The project was not successful. However, by observing carefully the case of the failure, preserving and perfecting the man form, and by substituting steam in the place of a perpetual motion machine, the other dimensions of the body being correctly proportioned, making him a second Daniel Lambert, by which name he is facetiously spoken of among the workmen. He weighs five hundred pounds. The whole of the body of the trunk which is steaming but a three horse power engine, like those used in our steam fire engines. The legs, which support it, are complicated and wonderful. The steps are taken very naturally and quite easily. As the body is thrown forward upon the advance foot the other is lifted from the ground by a spring and thrown forward by the steam. Each revolution of the engine produces four paces. As the engine is capable of making more than a thousand revolutions a minute, it would get over the ground, on this calculation, at the rate of a little more than a mile a minute. As this would be working the legs faster than would be safe on uneven ground or in a broad street, the inventor, it is proposed to run the engine at the rate of 500 revolutions per minute, which would walk the man at the modest speed of half a mile a minute.

The fellow is attached to a common Rockaway carriage, the shafts are two bars of iron which are made fast in the usual manner to the front axle of the carriage, and are curved so as to be joined to a circular sustaining bar, which passes around the waist, like a girth, and in which the man moves so as to face in any direction by which the figure can be thrown backward or forward from a vertical, nearly forty degrees. This is done in order to enable it to ascend or descend all grades. To the soles of the feet spikes or corbs are fixed which effectively prevent slipping. The whole affair is so firmly sustained by the shafts and has so excellent a foothold that no man is unable to push it over, or in any way throw it down. In order to enable it to stop quickly, it is provided with two appliances, one of which will, as before stated, throw it backward from the vertical, while the other will cause it to stop in a direction opposite to the natural position.

An upright post, which is arranged in front of the dash board, and within easy reach of the front seats, sustains two miniature pilot wheels; by the turning of these various motions and evolutions are directed. It is expected that a sufficiently large amount of coal can be stowed away under the back seat of the carriage to work the engine for a day, and enough water in a tank under the front seat to last half a day. In order to prevent "the giant" from frightening horses by its wonderful appearance, Mr. Dedrick intends to clothe it and give it as nearly as possible a likeness to the rest of humanity. The boiler and such parts as are necessarily heated will be concealed in felt or woollen under garments. Pants, coat and vest, of the latest styles, are provided. Whenever the fires need coaling, which is every two or three hours, the driver steps the machine, descends from his seat, unlatches "Daniel" the vent, opens a door shows in the fuel, buttons up the vent, and is on. On the back between the shoulders the steam coals and gauges are placed. As these would cause the coat to set awkwardly a knapsack has been provided to completely conceal them. A blanket neatly rolled up and placed on the top of the knapsack perfects the disguise. The face is moulded into a cheerful countenance of white enamel, which contrasts well with the dark hair and moustache. A sheet iron hat with a gauge top acts as a smoke stack.

The cost of this "first man" is \$2,000, though the makers, Messrs. Dedrick & Grass, expect to manufacture succeeding ones warranted to run a year without repairs, for \$300. The same parties expect to construct, on the same principle, horses which will do the duty of ten or twelve ordinary animals of the same species. These, it is confidently believed, can be used alike before carriages, street cars and ploughs. The man now constructed can make his way without difficulty over any irregular surface, such as rocks and stones are not more than nine inches below or above the level of the road.

THE NEWS AND THE PRESS.

FEBRUARY 7, 1868.

At a recent meeting, the Municipal Council of Carleton County, refused to loan the Woodstock Railway Company \$30,000. A motion to submit the question to a vote of the rate-payers, which was subsequently made, was carried. It is supposed that the rate-payers of the County will grant the loan; indeed we cannot think the intelligent electors of that enterprising county would do otherwise than lend their assistance in the completion of a work which promises to be so advantageous to them.

THE Local Legislature will meet on Thursday next, the 13th inst. We shall keep our readers informed of the doings of that body.

Mr. Ryan, M. P. for Kings, has just returned from Ottawa, where he had been detained since the close of the Session by severe illness.

BRITISH TEMPLARS. A Lodge was organized in Fredericton on Thursday, January 30th, by Rev. Wm. Downey, Prov. Deputy. It is called St. Ann's Lodge, and commences operations with a charter membership of 53. The officers elected and installed for the ensuing quarter are as follows:—

G. E. Foster, W. C. T.; C. S. Ingham, W. V. T.; H. S. Bridges, S. O. T.; N. A. Cliff, Treas. James Mitchell, Finan.; J. A. M. Macdonald, John Byers, I. G.; W. O. Sipp, O. G.; S. C. Wilbur, P. C. T.; E. C. Freeze, P. D. G.; W. C. T.; W. Pugsley, D. I.

This Lodge was organized under very favorable auspices, and promises to be a success.

FIRE IN FREDERICTON.—The York Hotel was destroyed by fire on Sunday morning last about half past twelve.

His Excellency the Governor General has given a cheque for \$125 towards the N. S. Relief Fund.

It is said that the Provincial finances are in a flourishing condition. The official statement will show a surplus of \$200,000 after payment of all warrants drawn since November.

The Stamp Act came into operation on the 1st inst. The stamps are for sale at the principal post-offices in the Province.

The house and lot at the corner of Dorchester and Sewall streets, belonging to J. R. Ruess, Esq., were offered for sale at auction the other day. Only \$2,000 were bid, and the property was withdrawn.

The Brig. A. E. Palmer, which arrived here on Sunday last, made the trip from Holmes' Hole to this port, in 32 hours.

The Privy Council of Canada has been in session for a number of weeks. Lieut. Governor Doyle, Nova Scotia and Belleau of Quebec have been re-appointed; but no appointments will be made for Ontario and New Brunswick till the Council re-assembles.

EUROPEAN AND NORTH AMERICAN RAILWAY.—The receipts of this public work for the month of January just ended, compare as follows with the corresponding month last year:

Source, 31 Jan., 1868. 31 Jan., 1867.

Passengers, \$2,101.21 \$3,351.07

Freight, 7,711.81 4,330.44

Mails & Sundries, 687.47 907.08

Totals, \$11,450.99 \$8,228.01

Increase, \$3,222.88.

No DUTY ON CORN MEAL.—We have advised from Ottawa which we believe to be reliable, giving the assurance that the import duty on Corn Meal will be removed at once by some mode. Notwithstanding the attempts made to prove the Tariff just and equitable, other changes must be made besides this in respect to Corn Meal.—Telegraph.

FIRE.—A fire broke out in a house in Prince's Street, between three and four o'clock yesterday morning, owned by Mr. Charles Hatheway, and occupied by Mrs. Hurley, Philip Moore, and Jas. Murray, and was partially destroyed.—Journal.

A little girl, about two years old, was so badly burned in Charlottetown on Wednesday, that she died next morning. The parents were away from home at the time.

FIRE.—Mr. Alex. Donald, Nashua, lost his house by fire on the 14th inst. It is supposed to have been caused by a defect in the stove pipe. All the provisions and nearly all the furniture were destroyed, and the inmates barely escaped with their lives.—Fredericton Farmer.

Much dissatisfaction has been created in New Zealand by the imposition of newspaper postage to be levied on the first six months of the new system was \$19,000, while the number of newspapers circulated in the year decreased a million. In New South Wales the system is also unpopular, very little remunerative, and an impediment to education and improvement, particularly in the country districts, and is to be abandoned. In South Australia and Tasmania newspapers have always passed free by mail.—Montreal Telegraph.

GREAT ROBBERY.—Information reached the Police Station late on Saturday night of a robbery of unprecedented magnitude, which was perpetrated on the evening of the 10th January, by four men and one boy in the property stolen, which consisted of one lot of U. S. Bonds, &c., amounting in value to \$213,000, and was taken from the house of John