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## Beligious Intelligencer.

SAINT JOHN, N. B., MAY 30, 1862.

FACTS IN OUR DENOMINATIONAL EISTORY.

We promised in our last to refer again to matters connected with our Denominational interests and prosperity. Free C. Baptists have an organized existence in this Province of more than thirty years. The planting of our first churches was the result of the labors of a very few men, who, constrained by the love of Christ, went forth to labor in the vineyard, taking nothing. To preach the gospel without money and without price was their ambition, and the sacrifices made by them were largely rewarded in the consion of souls. No other plan of labor could have been adopted by them at that time, that would have resulted in the same success. To be "led by the Spirit" was one of the grand features of their labors, and an important part of their teaching. The planting of churches, and the raising up of a Denomination was, probably, no part of their intention when they commenced their ministry. But as converts multiplied, the planting of churches became a necessity; and the existence of these again rendered necessary the organization of an Annual Conference, having for its object the care and prosperity of the churches composing it. Neither of these, we think, were foreseen when the labors which produced them commenced. Our churches and Conference for several of the first years of their existence, ignored all denominational names, and creeds, and articles of faith earnestly contending that "Christian" alone should be the name of christians, and that the Bible, without any defined articles of belief, or rules of discipline, was all that was necessary to shew our faith and govern our practice. Time and events taught our preachers and people another lesson. Men holding the most destructive errors, and corrupt in practice, hailed as "Christians," and claimed fraternity, much to our annoyance and disgrace. It soon became apparent that some measures must be adopted to protect ourselves against the gross impositions that were practised upon us, as well as to save our reputation as a religious body in the estimation of the public. The result was the taking of the name of FREE CHRISTIAN BAPTISTS, and the adoption of a "Treatise of Faith," defining in brief the fundamental articles of christian doctrine and practice as we understand them in the Bible. This was progress, and although at the time viewed by ourselves and others with much suspicion as an encroachment upon our spirituality, yet our subsequent history has shown that it was progress in the right direction. From these occurrences it may be easily perceived, that the planting of churches is one thing, and the care of them another. The measures referred to were the first visible signs of real care. Up to this time, and for several years after, no permanent pastoral labor was bestowed upon any church; no organized system of Home Missions existed, and our churches were supplied by voluntary laborers or preachers who travelled abroad as they were "led," or as their circumstances at home would permit. The people had been converted under a free gospel-the churches had been planted under it, and why not be sustained under the same. It was found, however, that loss of property while laboring for others, and the poverty of their families at home, would dampen their zeal in the cause, and that secular callings would be resorted to by them for the maintenance of their households But the leaven had been cast into the meal, and the idea of money in connection with religion was a horrid idea! We believe that hundreds of upright, conscientious men were shocked at even a collection on the Lord's day, and to subscribe with their hand to any religious object was believed by some to be a direct infringment on the "lead of the Spirit." In fact, we remember when we had serious scruples ourselves in

us to love and advocate. Every year in our history continued to shew tha new measures of some kind were necessary to preserve our churches. Some churches had actually died out for want of proper care; others were much distracted, and the public mesns of grace in many were but little esteemed and scantily attended. But little labor was expended by ministers, and revivals had become rare. It was also at this time that the subject of secret societies threatened the dismemberment of many of our people, and other causes of disaffection were in some instances apparent. We think we had up to this time gone as far as we could without some system of organized co-operation. The finances was our great difficulty. At our Annual Conference in 1845, a measure was adopted to procure a small amount of funds. This was the shilling fund.

was raised the first year. But this was a beginning -the entering of the wedge; the result of which subsequently proved its advantage and righteousness.

of which we are not quite so sure of, as of some others: we allude to the Law incorporating our General Conculated to lead to litigation were obtained, and it was thought advisable to become Incorporated in order to Conference is therefore an incorporated body; many of our churches are also incorporated, while others have not yet availed themselves of this privilege. These are some of the earliest measures which our brethren in annual Comference assembled, considered necessary for the care and preservation of our churches.

We shall refer to others in succeeding articles, with a view of making suggestions in relation to future

THE BURIAL PLACE OF THE PATRIARCHS

If the reader will turn to the twenty-third chapter of Genesis, he will find the narrative of the purchase us it has always been an intensely interesting record. The dignified and honorable manner in which the negotiations were conducted commands our admiration, and in our opinion, affords a beautiful example but it calls for no special remark of business intercourse between man and man. It is the earliest record of the kind extant, and the narrative itself, with its great antiquity, possesses extraor- Dr. Rosen, on the general tradition of the country Isaac and Rebecca, and Jacob and Leah repose there; and notwithstanding the revolutions and changes which have occurred above this sacred spot, and the sacred relics of patriarchal days, "the cave of the field of Machpelah, before Mamre; the same is He-

children of Heth. A new and recent occurrence now lends additional interest to everything connected with the inspired one of our party,) within an adjacent smaller mosque, record of this ancient burial place. For several centuries it has been in the possession of the Mohammea period of 600 years, the doors of the mosque which During his recent visit to the Holy Land he was permitted to enter the sacred precincts and tread immediately over the spot where, in all probability, lies to-day the ashes of Abraham, and where perhaps the strong masonry, but of which the lower part, as far "embalmed" body of Jacob reposes so many centuries after its burial. The London Times in speaking of

these sacred sepulchres, says :-

undisturbed unto this day. Nearly 3,800 years have

elapsed since Abraham made the purchase of that

field of Ephron the Hittite, who dwelt among the

appearance of what we call civilization in the more of Macphelah. common sense of the word. There occurs in it the very first mention of money and of buying and selling, of burying, and a court of justice-the "gate of the city." It is the first occasion in which we are introduced to a class of high-bred people, with defined rights, dignified manners, and mutual consideration. It is the oldest bit of history without a tinge of the supernatural, and even our common chronology puts it as much beyond the Christian era as we are on this side of it. Add 1860 to 1862, and Abraham Nor is it the earliest mention of the place and city; indeed, the whole narrative is redolent of a prior antiquity. The old name of the city was from Arba, who was the father of a man known as the ancestor of the mysterious race of Anakim. Damascus is the only city of Syria that vies with it in antiquity, and it is described as coeval with old Egyptian cities. The site thus early introduced to us remained for many ages the most cherished and most strongly guarded in the land. Abraham and Sarah, Isaac and Robekah, Jacob and Leah, and according to tradition, Joseph with his wife also were all laid here, Jacob being brought from Egypt for the purpose with very great pomp and in faith on the promises. There is no reason to believe that the Hittites ever destroyed cation. the sepulchre; on the contrary, they would associate it with their reverence for their ancestor Ephron, the friend of the Patriarch. In all the historical vicis situdes of the place, there is not one that was at all likely to bring waste, spoliation, or even neglect, to spect it. The siege of the city, or its destruction, would only affect buildings for habitation or defence. As soon as the flames were extinguished, and the battle ended, the pious inhabitants would steal back the Roman soldier himself would not war with the dead. The whole burden of proof lies with them who would dispute the fact that the patriarchs still lie

We make the following extract from the letter de-

scribing the Prince's visit:--the uppermost slope of the hill, and, therefore, above the level where, if anywhere, the sacred cave would be found, we entered the precincts of the mosque itself, and were received by one of its guardians, a descendant from some of his attendants, redoubled as we moved from one sacred spot to another. We passed (without our shoes) through an open court into the mosque. This building occupies, (to speak roughly) about onethird of the platform. I proceed to describe its relation to the sepulchres of the Patriarchs. It is the innermost of the outer porticoes which contain the two first. In the recess on the right is the alleged tomb some matters which subsequent experience has taught of Abraham, on the left that of Sarah, each guarded by silver gates. The shrine containing the tomb of the Zouave regiments playing on the parade ground Sarah we were requested not to enter, as being that of a woman. The shrine of Abraham, after a momentary hesitation and with a prayer offered to the piece, though wild and stirring, and the fellows played patriarch for permission to enter, was thrown open. as if they enjoyed every note of it. Such music: The Chamber is cased in marble. The tomb consists why, it would set a Frenchman's blood dancing of a coffin-like structure, like most moslem tombs, through every vein of his nervous little body, and the built up of plastered stone or marble, and hung with green carpets embroidered with gold. The three which cover this tomb are said to have been presented into the valley of death, thinking one second of the by Mohammed II., Selim I., and the late Sultan music, and the next of the enemy. It is related of Abdul Medjud. I need hardly say that this tomb (and the same remark applies to all the others) does not profess to be more than a cenotaph, raised above the actual grave which lies beneath. But it was ordered to charge upon an Austrian fort situated on

Less than one hundred dollars, if we remember right, the area of the church or mosque were shown in like manner the tombs of Isaac and Rebekah. They differed from the two others in being placed under separate chapels, and closed not with silver, but iron gates. To Rebekah's tomb the same decorous rule It may not be improper for us to refer to another of the exclusion of male visitors naturally applied as measure which was subsequently adopted -the utility in the case of Sarah's. But on requesting to see the tomb of Isaac, we were entreated not to enter, and on asking, with some surprise, why an objection which had been conceded for Abraham should be raised in built on lands owned by other parties, or deeds cal | that the difference lay in the characters of the two

Abraham was full of loving kindness; he had with stood even the resolution of God against Sodom and look any affront. But Isaac was proverbially jealous, and it was exceedingly dangerous to exasperate him When Ibrahim Pasha (as conqueror of Palestine) had endeavoured to enter, he had been driven out by Isaac and fell back as if thunderstruck.

The chapel, in fact, contains nothing of interest, but I mention this story both for the sake of the singular sentiment which it expresses, and also because it well illustrates the peculiar feeling which (as we are told), had tended to preserve the sanctity of the you could not doubt that, in their opinion, the "bye place—an awe amounting to terror of the great per- and by" was close at hand. sonages who lay beneath, and who would, it was supposed, be sensitive to any disrespect to their graves,

and revenge it accordingly of a burial place by Abraham for his wife Sarah. To Sarah, but in a separate cloister, opposite the entrance singing you might hear in some kirk or chapel, of the mosque. Against Leah's tomb, as seen through the gate, two green banners reclined, the origin and meaning of which were unknown. The gates of Jacob's shrine were opened without difficulty, | better educated Christians.

Thus far the monuments of the mosque adhere strictly to the Biblical account, as given above. The variation which follow, rests, as I am informed by dinary interest. In that burial place Sarah was laid (justified, perhaps, by an ambiguous expression in to rest; there also was Abraham afterwards buried; "Josephus"), that the body of Joseph, after having been deposited first at Shechem (Joshua xxiv. 25) was subsequently transported to Hebron. But the particular situation of this alleged tomb agrees with the exceptionable character of the tradition. It is a ravages which have been perpetrated among other domed chamber attached to the enclosure from the outside, and reached, therefore, by an aperture broken through the massive wall itself, and there visible on the exterior of the Southern side of the wall. It is bron in the land of Canaan," has remained probably less costly than the others, and it is remarkable that, rite picture. Everything in both words and air must friends which he possesses, aided us in this natural although the name of his wife (according to the Mussulman version, Zuleika) is inserted in the certificates given to pilgrims who have visited the mosque, no grave having that appellation is shown. No other tombs were exhibited in the mosque. Two, resemwere afterwards explained to us as merely ornamen

It will be seen that up to this point no mention ha dans, who have guarded it with the utmost care been made of the subject of the greatest interest to all against the encroachments by christians. But after of us-namely, the sacred cave itself, in which one at least of the patriarchal family, may still be believed to repose intact-the embalmed body of Jacob. It covers the sacred sepulchres have been thrown open may be well supposed that to this object our inquiries hearts and heads of many a congregation with a rod statutes of the Lord are right, rejoicing the heart." to admit his Royal Highness the Prince of Wales. were throughout directed. One indication alone of the cavern beneath was visible. In the interior of the mosque, at the corner of the shrine of Abraham, was a small circular hole, about eight inches across. of which one foot above the pavement was built of as we could see and feel, was of the living rock. This cavity appeared to open into a dark space beneath, and that space (which the guardians of the mosque believed to extend under the whole platform) The purchase of the cave of Machpelah is the first can hardly be anything else than the ancient cavern

City Correspondence.

SAINT JOHN, May 22, 1862. A pleasant little interest is excited among our citizens by the open air concerts of the band of the 15th, on Tuesday and Friday afternoons; and the crowd of people which gather on the Square to hear the music, purchased the cave of Machpelah 3722 years since. is very suggestive of the fact that man is a musical animal. All sorts of people are to be seen-very fashionable people, perhaps, excepted; and it is one again on the all-important subject of education. very encouraging fact, among the many discouraging ones which appear in human nature, that the barmony of sound universally produces a pleasurable

We, in these Provinces, however, cannot be called a musical people as yet; we shall become such bye and by. But there are a great many things to be attended to before music; for instance, the establishment of some first rate system of common school edu-

The Anglo-Saxon is among the least musical of nations, though in England and the United States there is manifest progress in musical cultivation. But there is just this difference between English music and the tomb. Canaanites, Israelites, Edomites, Jews, Italian, French, or German music: in the one case, Christians and Mohammedans would all equally re- it is cultivated; in the other, it seems to grow spontaneously. However, Mr. Bull need not be fretted from his usual equanimity, if his children do take more naturally to keeping a shop than to playing the to the harmless object of their deepest affections, and fiddle. For while France and Italy have been dancing, England has been making a shrewd bargain for some new island or bit of continent to enlarge her wide buried under the floor lately trodden by the Prince dominions, and has greatly outstripped her poorer rivals. Italy sent away her idle young men to grind out music from a hurdy gurdy or hand organ, for the benefit of less musical people; while Britain looked At the head of the staircase, which by its long as- round sharply for some work to set her sons about. cent showed that the platform of the mosque was on In short, the Anglo Saxon has too much business on hand to allow much time for music. But when an Englishman does take up the musical art, he makes a business of it; and that fact is always apparent in of one of the companions of Mahomed, with the utmost the style of his performance. For example, the fine courtesy on his part, though not without deep groans band of Her Majesty's 15th regiment are so thoroughly up to their work, that their time is almost perfection, and the most difficult pieces are rendered with a precision which must be very discouraging to our young bands in Saint John. But, after all, they work on their instruments instead of playing on them, though a fine piece of work they make of it.

Two or three years ago, I heard the band of one or in the rear of the Tuileries. It was a very simple late Zouave would mark time to it at the double quick, one of the Zouave regiments, that in one of the bloodiest battles of the last Italian war, they were impossible not to feel an unusual emotion at standing a steep hill. They were rushing wildly on the enemy, is mistaken if we do not become better acquainted, if in a relation so near to such a spot—an emotion, I may add, enhanced by the rare occasion which had opened the gates of that consecrated place (as the

seizing their arms again, they dashed into the intrenchments, scattering the Austrians by the terrible bayonet. Surely those Zouaves are musical people.

or after the day's work is over, if it be not in the busy season, show a spontaneous growth of musical taste-and to them music is pleasure, rest, medicine, thousand ills, which negro flesh is heir to.

Did you ever go out to the Loch Lomond negro settlement, and attend one of their religious meetings? prevent the evil which troubled us. Our General Gomorrah; he was goodness itself, and would over- If not, there is one interesting experience in store for you. Poor wretches, how happy they get, and how their joy gushes out in their singing. One great, stout negro, who has been laughing and crying, and shoutthe hymn with a chorus-there's nothing like a from the style in which all hands join in the singing,

> Now, criticise the style of music as much as you please, but you must allow that it is natural, spon-The tombs of Jacob and Leah were shown in recesses corresponding with those of Abraham and their lonely condition, than the slow, drawling psalm fore, to report himself, but met an acquaintance on where the tune is all worked out with measured cadence by the voices and noses of more dignified and

> > There are a great many complaints about poor singing in churches, and a great many new devices are resorted to for improving it, which have generally failed-and why? Your colored brother will answer this letter will identify the brother referred to, and the question for you. Listen to him. That shocking doggrel he is singing, says just what his heart feels: the measure is not over nicely managed, but it has the life in it, and the tune is flexible, and made to fit the hymn. He is not bound by notes and bars, but bends and twists the music just to suit his taste. winding it all round and round the idea of the hymn, as one would trim wreaths of flowers around a favouconform to his religious feelings, and so his music is occupation. One face, some shades darker than the easy, natural and soul-stirring.

Can we not learn a lesson from them? A great deal of our church music is heavy and stiff. Indeed, so in- ways. She had no superior among his acquaintance bling those of Isaac and Rebekah, that were seen (by flexible were the tunes that the good old Scotchmen in the art of making a good cup of tea; and midnight used to sing, that before trying to bend them to the was not too late an hour to make it -or to share it! sentiments, they felt they could even spoil the beautiful spoke, have Christ in their hearts the hope of glory. Psalms of David of half their beauty and nearly all their If any of them have wandered from the faith and poetry to make them fit the tune. There is Dundee, practise of the Gospel, may their feet be turned to Mear, China, and ever-so-many more of those sturdy old tunes which have for a century or more ruled the of iron, doing much good in their way, but keeping religious emotion in the stocks, and retarding the altogether.

> a charge were ordered, do you think their drums would beat slow time, or their trumpets and clarionets play a heavy march? By no means, they must rush in at the double quick. How I wish some of Christ's slave life and his escape from the house of bondage. soldiers would learn what the double quick means : It was deeply interesting. He said his master proand one way of teaching them would be to sing such music in our churches and prayer meetings as would thrill through their souls, just as some wild stirring thing, but a sudden and fatal disease prevented the air thrills the soldier in the battle, and gives him new life and courage to rush on the foe.

> > EDUCATION.

MR. EDITOR, -In my former communication I intimated that, if you would allow me, I would write

I observe that you have introduced me to your readers, which is equivalent to saying, you may now converse more extensively. While I shall endeavour to do so, I will strive not to become tedious by talking too long at any one time. The subject of education, the proper training of the youth, should interest every father, mother, son and daughter in our land; but does it? No! Why not? because they have not yet sat quietly down, and estimated its intrinsic value or worth, its pleasure, its power, and its protection. He who examines each of these points carefully will not grudgingly expend a few dollars annually on his sons and daughters, but will secure a

few of his own comforts. "Knowledge is power." This time honored maxim should be carefully pondered by every parent on whom God has bestowed an offspring. Give your children the means of contemplating and admiring the works and goodness of God, their Creator. Where is that parent who does not feel the fearful and momentous responsibility that rests upon him? What, a child in ignorance, and hence subject to all the influences of a blighting superstition, through the penuriourness of the parent. God forbid that such a charge should ever rest upon my shoulders. No, a responsibility.

We all know the amount of indifference manifested on this subject, but how to remove the evil ?-"that's the question." The teacher can do much in this. But we will examine this part of my subject in Your's truly,

THE CITY.

[From our Canada Correspondent.] A SHORT BUT PLEASANT TRIP TO

CANADA WEST, May 21, 1862. Saturday morning at half past four, saw your correspondent astir for a run to Toronto. Two hours later, he had bidden his family farewell, and was moving rapidly towards the Railway Station. Haste hundred miles away and several years before, in was necessary, as a slower pace would have made him too late. Permit an interjected reflection. Lord this person was making himself useful in Christ's Nelson's rule is admirable: "To avoid hurry, and to work-had gone forward and not backward. The insure punctuality, be ready fifteen minutes before the reverse is too often revealed after the lapse of years. appointed time." This may seem too much, but un- A part of Monday was given to sight-seeing, but expected delays often arise, and he who has not a there is no space to notice it. Thanks to the good moment to spare, if hindered but a moment, is too friend with whom your correspondent lodged,

by the way had been expected, very quietly settled It would be difficult to believe the changes which himself for sleep, and left the writer to seek other oc- have been wrought; calls upon friends, and a little cupation, or another person. He chose the latter, business filled up the day. In the evening home being desirous of talking rather than reading, and introduced himself to a young man with a familiar face | with the lapse of every minute. There was converbut unknown name, with whom two hours were away sation, interesting of its kind; some words for Jesus pleasantly and profitably. We spoke of the things were spoken, and in due course, by the good hand of pertaining to the kingdom, and, although attached to God upon us, we reached our journey's end, to the different denominations, found enough dear to both, to supply food for thought, and had neither time nor heart for controversy. Neither of us will forget the conversation for a long time to come, and the writer meant to say has been omitted. opened the gates of that consecrated place (as the guardian of the mosque expressed it) "to no one less for an instant and listened; then, with a thrill of de-now infirm minister of the Gospel; and he who for than the eldest son of the Queen of England." Within light at some fine passage in the music, they set up a two hours had been communicating of what he had tings.

tremendous applause by clapping their hands; then felt and seen, became in turn a recipient of rich and varied experience. It is pleasant to speak when one feels he has something to say which may be of service to another; and it is also very pleasant to listen to words of wisdom from the lips of one, who from youth The negroes on a Southern plantation, on Sunday, to advanced age, through many changes and trials, has proved the reality of God's promises. The substantial oneness of God's children becomes increasingly the belief of the writer. The more widely he holds intercourse with believers of different names, ference. Many of our first places of worship were the case of his far less eminent son, were answered sympathy, and devotion—a kind of panacea for a the deeper becomes the conviction that the prayer of Christ is verified: "Neither pray I for these alone (the disciples then present) but for them also who shall believe on me through their word; that they all may be one; as Thou, Father art in me, and I in thee, that they also may be one in us; that the world may believe that Thou hast sent me." The three leading systems of church Government were represented in the two conversations of that morning; Methodist, Presbyterian, and Congregationalist exing, at last gets "full ob glory," and breaks out into changing free and affectionate thought; holding unreserved Christian intercourse; and scarcely recogchorus -- "Bye and by our trouble will be over;" and nizing the existence of differences between them We were in no mood for controversy, and therefore we saw nothing to provoke it. We put the Bible before creeds, Christianity before Christians, and Jesus before all, by common consent.

Your correspondent had gone to the city to supply

the pulpit of an absent brother, and had been directed to a certain office, whose proprietor would entertain the street, and turned into another office for a little friendly chit-chat. Again the conversation took a spiritual turn, and we were in the midst of some interesting topic, when an old friend from New Brunswick, a relative, former school fellow, then predecessor in school-teaching, then fellow-student and chum at college, and then co-worker in the ministry in the same denomination-entered unexpectedly, and hastened the writer's departure. Not a few who read will be glad to know that although compelled to intermit the labours of the pastorate for a season, and betake himself to secular employment that he may provide for those of his household, our brother is rapidly recovering, and has been supplying a vacant pulpit in an adjoining village every other Sabbath, without dimunition of strength, and may hope to be able to resume the work he loves in a few months at farthest. We spent some hours together beneath his roof, recalling the past. The many likenesses of rest, reminded the writer of a valuable and affectionate friend, now advanced in years, whose kindness knew no abatement, and was shown in all possible keep God's testimonies. "Wherewithal shall a young man"-ave, or any man-"cleanse his way? By The judgments of the Lord are true and righteous

rate of travel of many a good man on the road to Railway station; the latter to speed on his way into Your correspondent and his friend parted at the the country to his appointments; the former to seek If the 15th regiment were on the battle field, and the hospitable home to which he had been directed, where Christianity and a competence combined to secure his comfort.

While in the city, a very intelligent man of color, once a slave, related to the writer the story of his mised him his freedom on attaining the age of twentyone, but died before the time appointed. He was sold to another, who also promised him the same accomplishment of what seemed a sincere intention. A relative and heir prevented the slave from seeing his master on his death-bed. The dying man called for his slave in vain. A third time he changed hands, and to the credit of his last owner let it be told that he refused a very large sum for him; and when the slave showed signs of dissatisfaction with his condition, which he pretended were the results of homesickness, his owner gave him liberty to go and seek a master in the place from which he came, and when a person was found willing to buy him, sold him according to promise, and for a comparatively small sum. His new owner was the relative aforesaid whose interference as the slave believed had kept him back from freedom. He resolved therefore to stay long enough to pay the purchase money, and then fice from slavery. At the end of five years accordingly, he executed the following scheme:-In the Christmas holidays it is customary to allow the slaves to make merry with their friends. Their absence is not the occasion of remark, it being supposed that they are carousing somewhere. The slave liberal education for them even at the expense of a whose story we are repeating, availed himself of this state of things. His master owned a store, in which liquors were kept for sale. He requested and obtained a gallon of spirits, with which he treated his friends that night; then put himself under the care of the Under-Ground Railroad conductors, and arrived safely in Toronto in due time. For several days, as he believed, his master's family supposed he had gone off "on a spree," as he had obtained a gallon of spirits, and made very little inquiry; and when they became alive to the truth, the discovery was made too late.

The services of the Sabbath were very pleasant. will use all my endeavors to rid myself of so fearful A visit to the Sabbath school gave the opportunity of saying a few words to the young people. Among other things they were reminded that personal attention to religion was necessary to salvation, just as certainly as personal and individual eating was necessary to life. I must eat food and not somebody else for me, if I would be kept from starving to death. It is not looking at pictures of food, nor yet admiring real food, and saying "Oh, how nice it is!" but eating it, which does me good. It is not easy to get and keep the attention of children, but when we can, it is pleasant; and it is so pleasant that the effort to secure it is worth attempting. As the writer was passing along from class to class an outstretched hand and a cordial salutation, including his name properly pronounced, arrested his attention. It proved to be from one whom he had known many short an old hearer. It was pleasant to learn that

motion was pleasant, and companionship even more A travelling companion, with whom conversation so. Toronto has improved greatly within ten years.

The Lord Bishop of Nova Scotia has purchased the

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