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GENERAL AGENT.—Rev. G. A. Hartley is authorised to receive payment for the "Religious Intelligencer," in Carleton, St. John, and all other places where he may visit. ubscribers will confer a favor by remitting money through

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# Religious Intelligencer.

SAINT JOHN, N. B., MAY 2, 1862.

#### MINISTERIAL EDUCATION.

will Baptist Quarterly is on Ministerial Education, and is principally confined to the examination of objections to the College, as a means to be employed in preparation for the responsible work of the sacred During the first thirty years after the founding of office. The writer is the Rev. R. V. Jenness, a Freewill Baptist minister; he writes for Freewill Baptists, read and pondered with profit by Free Christian twenty-eight officers of colleges and theological too long to transfer to our columns.

The subject of Ministerial Education is a very delicate one for us to touch. Entering, as we did, the ministry at an advanced period in our life, without the literary qualifications and training which the sacred office, in nearly all cases, requires, we acknowledge we have felt-deeply felt-the drawback in consequence, in both our usefulness and our enjoyment. We frankly acknowledge now, after an experience of fifteen years in trying to preach Christ, that were we back that fifteen years, with the observation of men and ociety, and the knowledge of our own wants which we have acquired during that time, that we would make every effort to acquire a thorough education-no slight obstacles should prevent us-we would expend our last dollar, if necessary, to acquire it. It is with great reluctance that we write thus; but for the sake of young men who may be contemplating the ministry, we record the result of our own experience. Some twenty five or thirty years ago, when facilities for education were rare and expensive, some excuse existed for its want; but the means of education now afforded, and the cheapness with which it may be acquired, render it utterly inexcusable for any young man to remain in ignorance, who expects to fill any public station in life, or be useful in any way as a public man. With all due respect to the opinions of others, we remark that the times have changed, and what would do half a century ago will not do now. Religion is the same, we know : like its divine Author-it never changes ; but men change, and during the last few years, there has been great intellectual and social progress in society: what might be once applauded, would now, in some places, be scarcely tolerated. Not that more truths are required; the same old truths, with the same old unction, and the same self-denying zeal are needed, but in language and manner, better adapted to draw the attention and hearts of the people.

Having thus briefly and honestly recorded the result of our own observation and experience-which we shall probably follow up with further remarks at a future time-we return to the article in the Quarterly. Among the numerous objections urged against education for the work of the ministry, which the writer notices, is the following :--

"It leads to self-dependence in preaching." "Before answering this," he says, "let us consider what, and how much aid from heaven a minister has a right to look for. Not, certainly, a direct bestowal of ideas. Miracles, and this among the rest, have long since ceased. Else, why are congregations doomed, as they sometimes are, to listen, Sabbath after Sabbath, to the same dull round of threadbare thoughts, and that, too, when the preacher trusts so fully in providence as to choose his text after he crosses the threshold? The wells of truth are deep anough to yield for a lifetime a weekly draught of cool and sparkling waters. If they seem to fail, it is no fault of the Holy Spirit, but of those to whom it has committed the means of drawing. But he should expect, if he seeks it rightly, such a quickening of the judgment in his studies, as will best enable him to investigate, arrange, and apply the truth-not new materials, but wisdom in the use of those at his command. Even here, a caution is needed. He has a right to hope for this only when he has done, and is still doing, the best he can himself.

"Still more, and above all else, he should expect, upon the same conditions, the influences of the Holy Spirit, to make his manner of speaking tender, earnest, and impressive, and to prepare the minds of his

hearers to be profited. "In neither of these two things does a collegiate course tend to a low estimate of divine assistance. On the contrary, it heightens it, for it gives the student a juster, and hence more humbling view of his own frailty, and God's power. That it does check the presumptuous hope of special inspiration where it is not needed, and has not been promised, we readily admit. But this is the farthest possible from any wrongful self-dependence. On the contrary, we charge that hope itself with a tendency to cheat the minister of the Spirit's aid. It allows the mind to be filled throughout the week with other thoughts than those which centre in the coming Sabbath, and makes him heedless of that preparation of heart, the neces-sity for which his efforts for mental preparation could

minute. Elijah prays-a drought of three years "It destroys spirituality." In answer to this, he trust to past attainments or mere reputation, and causes, the church will have a great chance to exert

"Granted-if 'ignorance is the mother of devoa child's soul comes back; for prayer reaches tion'-otherwise not. Why should it? Do the funeternity. The Church prays ardently-Peter is damental laws of our nature thus decree? Has God given us intellects which can be cultivated only at the expense of our moral faculties? Such a thought has District Meeting—Brother Dobson's labours—Brother Hart-no slight savor of blasphemy.

"Is it said, that however harmless devotion to study might be within just and moral limits, its actual tendency is always towards excess, and consequently lawful? This is more easily stated than proved. If the powers of the mind are overtasked, indeed, and neither time nor energy left for devotion, nothing can visiting His people, and making known His saving be surer than the consequent spiritual loss. And so may the farmer or the merchant suffer his religion to be choked by the cares of this world. But the wrong tendency is in himself, and not in his occupation, and any effort to shift the responsibility from the former to lished, I concluded to write no more until I came the latter, is a mere subterfuge. A desire for knowledge is not a whit more likely to spur men on to excessive toil than business enterprise; neither can properly be charged with leading them astray. No will, and through your columns many of your readers wlide. While we say this, however, we disclaim all sympathy with that class of students who are slack and careless in their studies, and use the plea of reigious zeal for an excuse. The plea is usually false, be it ever so honestly made. Some of the most diligent and successful students have also been eminent in piety. James Brainard Taylor, who stood in the very foremost rank as a scholar, could yet say-' My room has been made a Bethel; and I find it growing the diligence in study of the devoted Henry Martyn, after his conversion as well as before, that he won the highest collegiate honors.

The writer brings forward the numerous revivals which have resulted in Colleges, as evidence that these Institutions are not necessarily detrimental to piety. He says :-

"Suffer us to cite a few facts, chiefly taken from

Prof. Taylor's excellent little work, entitled, " Prayer for Colleges," which ought to be in the hands of every Freewill Baptist Minister and Student: "There | found my "Lord and Master" had something for me are few churches in which revivals are so frequent and se numerous as in the colleges of New England and the Northern States. For thirty years previous The first article in the April number of the Free- to 1848, revivals occurred in Yale College, on an average, about once in two years, and in one of these revivals there were a hundred hopeful conversions. In Dartmouth College, in the space of sixty-five years, nine extensive revivals of religion were enjoyed. Of these converts [in Amherst], more than a hundred and, in our opinion, says many things that might be have been ministers, fifteen have been missionaries, was nearly three hundred. Who shall compute the good thus wrought? When the good seed springs up in such a soil, it often yields a harvest of a hundred fold. It has been estimated that one revival of hearts to God. religion, which took place in Yale college, under the Presidency of Dr. Dwight, raised up ministers who and had his heart made glad in seeing his own chilwere instrumental in the conversion of fifty thousand souls in one generation. Some of the brightest ornaments of the American church were brought to Christ | good work. His children now have all professed by influences which they met in college. Of the dis- religion inguished clergymen whose memoirs fill the first four volumes of Sprague's Annals of the American Pulpit, at least eighty-six were converted during their collegiate course. Among them were Jonathan preaches every, or nearly every, Sabbath. Edwards, whose ministry at North Hampton was essed with 'one of the most powerful awakenings that has ever occurred in New England;' Samuel Newell, one of the little band whose desire to be missionaries resulted in the formation of the American Board, and who sailed for India in company with Judson; Samuel Worcester, the first Corresponding Secretary of that Board; William Nevins, a remarkably devoted and successful pastor; B. B. Edwards, Ebenezer Porter, Richard S. Storrs, and others, who have gained a merited reputation as earnest and efficient laborers. Dr. Dwight and Prof. Stuart were converted while employed as tutors. The sainted Henry Martyn is still another trophy of the power of religion in colleges. So, too, are many of the foremost baseless. Worse. It is cruelly unjust.

Now for ourselves we believe, of course, that no education, or literary attainments, can qualify a man to preach the gospel, if he lack piety; but a well informed and educated man, having piety only equal to an illiterate and unlearned, has a great advantage in many respects, and his labors will be more likely to endure than the other, although he may often, by some, be denounced as formal, or destitute of genuine spirituality. On this point the writer of the article in the Quarterly says:

"The preaching of the well-educated minister is less likely than that of others to consist of mere apence roused, his sermons are sometimes more doctrinal and less adapted to stir the imagination and the feelings than suits those who go to meeting just as lacking in spirituality. The man whose oply aim is to kindle a brushwood fire in the heart, is apparently more successful, for a time, and hence is reason to its proper place in preaching, in no way militates against the spirituality of the preacher or his power of winning souls. Revivals which follow efforts of the former kind, are, too many of them, like one that occurred a few years since in a town in Vermont. Some thirty or forty professed conversion, but an intelligent christian gentleman, well acquainted there, really assured us that he could not recall a is an extreme case, perhaps, but it certainly finds no of their ways. parallel among the revivals which have crowned the efforts of such men as Edwards and Nettleton, whose preaching was noted for its doctrinal cast. Indeed although the latter labored in revivals in over forty different towns and parishes in one brief interval of ten years, it has been said by one familiar with his career-' Not only were numbers added to the church, but it was comparatively a rare thing that an instance of apostasy subsequently occurred.' Surely, the kind of preaching that can bear such fruits is but a slender basis for a charge of deficient spirituality."

we have made the foregoing extracts may not be cordingly on April 2nd, we called a meeting for the misunderstood, we subjoin the following from his purpose of inquiring into the expediency of organizing concluding paragraphs:

well, and sympathize too deeply, with the struggles agreement with the New Testament usages, and known of original poetry with a request to publish them.

whether they have been through college or otherwise, should be respectfully advised to enter some other

## THE REVIVAL AT THE MILLSTREAM

CARLETON, April 28, 1862. DEAR BROTHER McLEOD, -I have just returned from a very pleasant visit of over three weeks to the Millstream, where the Lord, in great mercy, has been power in the conversion of many souls.

It was my intention to furnish you with a letter each week, but, as the first one I wrote was not pub-

I presume that both personally and editorially you student has a right to study so closely as to back- will, he glad to hear of the prosperity of God's cause

After the close of the Sixth District Meeting, which was held there sometime in March, Brother Dobson continued to labour with the people, and the Lord made his labours a blessing to them. A good revival interest was soon enjoyed. The faithful burden bearers in the Church were strengthened and enbetter and better, instead of diminishing.' Such was couraged—the weak and less active members were much revived-a number of backsliders reclaimed, and quite a number of souls converted. He had baptized eleven persons, when he thought his duties and care in other places called him away. By request I then went up to spend a short time with them. For two or three days after I met with them the interest kept sinking, and I began to fear that my visit would Book of Life." And this was no solitary instance. be of little or no profit; but I soon began to feel the labour and weight of the work on my heart, and to do. The Lord was with us of a truth. The first Sabbath I was there I baptized four, the second six, the third nine, and on the Wednesday following three -in all twenty-two; which, with the eleven baptized by Brother Dobson, makes thirty-three. A number of others who had been previously baptized joined the Church, making an accession of just forty Amherst, there were from two hundred and fifty to members, many of whom will, I trust, be useful and three hundred hopeful conversions in that College. influential members. I do not know when I enjoyed my mind better, or laboured in a revival that in all its manifestations and results pleased me so well. a brother led in a prayer, which I felt would be an- of one of those Union boys I have spoken of as the various New England colleges, in the year 1858, regret that I could not have remained longer. There

> Brother Wayman has laboured through the revival. dren and the families of his neighbours share in the

> labour and encouragement, would have given their

Brother Knollin was also with us a part of the time. His throat is getting better, so that he now

I really think the Millstream is in many respects one of the finest, if not the very best, part of our Province that I have yet visited. The moral condition of the people is good. They are industrious, intelligent, and very kind hearted. There is one thing in particular that I noticed, I don't know of ever seeing so many families in one neighbourhood where there was such good family government. The will and word of the parents seem to be the pleasure and

They have a good division of the Sons of Temperance, which, with their flourishing church, I hope among our living clergy. This objection, then, is may exercise a good influence upon surrounding

May God continue to be with them, and bless them in all the relations they sustain to His cause and the world at large, is my prayer. G. A. HARTLEY.

\* We were not aware until now that any letter was forwarded to us, or our Publishers, by Brother H .- ED. INT.

### REVIVAL AT BEAVER HARBOUR. Brother Doucett's labors .- Brother Taylor's visit .- Revival

CAMPOBELLO, April 13th, 1862. BRO. McLEOD. - Sir, Perhaps it might be proper for me to inform the readers of your valuable paper, of peals to the sensibilities. Holding that, first of all, the goodness of God, recently extended to the peothe judgment should be enlightened and the consci- ple in Beaver Harbour in the parish of Penfield, and

I presume your readers are aware, that, about as others go to the theatre-for the mere pleasure of three years ago, Bro. Doucett's labored in that part of excitement. By this class he is of course set down God's vineyard; to which place he subsebuently removed his family, and resided there nearly two years and a half, or until last fall; and in the mean time thought the better christian. But a comparison of he baptized 8 or 10 happy converts, he also organized results will usually show that the exaltation of the a Sabbath School, and established meetings, which have been continued until the present time. About four weeks ago, your correspondent, in company with brother S. Parks, one of the deacons of the church in Campobello, visited the place, and commenced holding a series of evening meetings, which resulted in the revival of God's work among the peosingle one who held out in a christian course. This ple, and the conversion of some sinners from the error

We were blessed with the privilege of baptizing eight happy converts, and there are some others we hope will obey the Saviour by following Him in His ordinances soon. The evening before we left them eight or ten came forward for prayers, and the prospect then seemed to be, that there would be more converted to God. Knowing that it was proper to do something for the people in relation to their social condition, and being repeatedly requested to establish In order that the writer of the article from which a Free Christian Baptist Church in the place; aca church, when, after examination, we found fifteen "We do not ask that every candidate for the persons wishing to be formed into a church of Christ; ministry should go through college. We know too | we accordingly constituted a church of Christ in The next objection to which the writer refers, is : sort, whether they are lacking in ability, or lazily up and down the Bay, and hence from these two not publish the articles received.

a beneficial influence that will be felt both far and

increase in its membership, and could they have an | May our happy land, forever be spared the baptism of occasional visit from any of our ministering brethren, blood consequent on the existence of contending it would doubtless tend to the upbuilding of the cause armies. A writer in the Cincinnatti Times, who was of God in the place, and I can assure our ministers it would be highly appreciated by the people.

Yours, in the bonds of the Gospel,

### PARAGRAPHS.

Donation Visit. - One of these friendly visits was recently paid to the Rev. Charles Tupper, D. D., pastor | to contemplate. The first approaches occupying the of the Baptist Church in Aylesford, N. S., by some further range of the enemy's guns showed at the first members of his Church and congregation, during which \$90 was handed him in cash and valuables.

dest and dumb asylum in Halifax, forty-five pupils ; eight of whom are from New Brunswick.

A Canadian paper says: "Lord and Lady | dences of similar character marked every step of the Monk are cousins. One of their daughters is a deaf

DEATH OF MINISTERS .- Two eminent London ministers recently departed this life-Rev. Dr. Reed and Rev. James Sherman, a Congregationalist. Mr. S. is said to have been one of the most successful ministers | air. Others had fallen with their guns fast in their of London. While he was dying, he placed in the grasp, as if they were in the act of loading them hand of a brother minister (Rev. H. Allen), a sermon preached in Surrey Chapel on a Sabbath evening, to which eighty-four persons attributed their conversion. "I took it," says Mr. Allen, "and looked upon it logs had laid down to die. Here were the bodies of with reverence. It seemed like a leaf out of the

now in progress in Plymouth, Mass. The whole community is moved, and great results are antici-

PRAYER ANSWERED. - The following instance of immediate answer to prayer, was recently related by a gentleman in the daily prayer meeting, New York : Until some months ago myself and family had lived without religion. I came to Jesus in conseversion I was anxious for my wife and children. ome time ago-only a few weeks-I came here and When I got home I found my wife in great disshe was reconciled to God through Jesus Christ. and we left him. Then were there two of us to pray for our children, three of whom have been since hopefully converted.

RAGGED SCHOOLS .- The London Ragged School Union has been in existence seventeen years, during which time it has been blessed with remarkable success. At the present time, 27,000 of the most neglected children of London are under instruction. It employs 354 paid teachers in day and evening schools. Seven hundred destitute children are provided for. Many of these ragged schools have been scenes of remarkable religious awakenings.

JEWISH CONVERTS .- Ten Jewish converts to the Christian faith were recently baptized in London by the Rev. Dr. Enold, who is himself a Jew.

A STRANGE NOTION .- A work has recently been published in Boston on baptism. The author defines the opinions and practices of a great variety of Baptists, some of whom we never heard of before. One were skirmishes to what I have seen since yesterday kind is called the Hooker Mennonites; who make it morning." Such, it seems, is the testimony of all a case of conscience not to wear buttons to their coats, and who protest by their hooks against all the other Baptists as conforming to the world. These GREAT REJOICING OF THE COLORED INspiritual people have no less than five thousand Church members, and over a hundred ministers, all with hooks, and no buttons!

German pastor has recently been on a visit to England and Scotland, and delivered lectures on the state of especially Russia. In the latter country, at the commillions of the Greek Church. The translation of the lished, about thirty-five years ago, a mission in Germissionaries in Central Europe.

MR. SPURGEON'S CONGREGATION .- An English correspondent of the Christian Chronicle writes that Mr. lows :-Spurgeon is as successful as ever. His church numbers at the present time 1942 members, the statistics for the past year being as follows: Increase: By baptism, 867; by letter, 42; total, 439. Decrease. By death, 13; by dismission, 14; by exclusion, 1' non-attendance, 30; total, 58. Clear increase during

THE CONTRAST. - An exchange says, that in 1524, a bookseller was executed at Leipsic, because he had sold a Bible; and another bookseller had his eyes pierced for the same offence. Now it is estimated that thirty-two millions of Bibles, in two hundred different languages, have been issued by the various societies whose object it is to diffuse the word of God. Our contemporary might have added, that in 1862, in Christian (?) Spain, are devoted men, laboring in the galleys for distributing the Scriptures, which are able to make wise unto salvation, among their country-

FREEWILL BAPTIST QUARTERLY .- The second number of the tenth volume of this excellent Quarterly is Sabaoth sooner than many that went up from more received. The contents are: 1. The College as a Sure I am, that none were more earnest and sincere. means of ministerial education. 2. God a hearer and Most touching too were the relations they gave of answerer of prayer. 3. The war and slavery. 4. their bereavements under the rule of sl Systematic Theology. 5. The Freewill Baptist for must be made of sterner stuff than belongs to common half a century. 6. Peculiarities of English Law. 7. God that I have lived to see this day. Six children Posture in Prayer. 8. Contemporary Literature.

ORIGINAL POETRY .- We frequently receive articles parted with them on the wharf at Alexandria, my some of them are making to secure a merely academic and theological course. We wish, indeed, they could see their way clear to higher attainments, but we bid them heartily "God speed" in their present work. \*

agreement with the New Testament usages, and known of original poetry with a request to publish them. Thave never seen them since; but I bless God for this day." Said another, "Two of my children have been sold South. But friend, and doubtless express the deep feelings of their authors, and hence in their judgment possess too will be set free. My Jesus will do this. Come hem heartily "God speed" in their present work. \*

\* \* We believe our Quarterly meetings and ordaining councils are sadly at fault in encouraging on this occasion, and all would say from their inmost.

\* \* We should be glad to gratify the parties of the parties of the present with us along. Massa Jesus."

\* \* We should be glad to gratify the parties of the parties ordaining councils are sadly at fault in encouraging on this occasion, and all would say from their inmost forwarding them, if it would be judicious to do so. abolishing slavery in de District, but I did not expect cations to enter the ministry at once. It is very true souls it was good for us to be there. The population But rarely do we receive an article of original poetry to see it. They have been chopping away at de tree that the cause needs labourers; but those who can- of Beaver Harbour is in itself quite limited; but as it of sufficient merit to publish; and in most cases some of slavery here for a long time with hatchets; but in not write a decent letter, or give a rational definition has a large country in its immediate vicinity, and as of the verses contain very objectionable ideas, the design of the verses contain very objectionable ideas,

Those who have never seen a battle field, can form but a slight idea of the horrors which are witnessed I have no reason to doubt but that the church will amidst the carnage and death of a day's slaughter. present at the battle of Pittsburg, recently fought between the Northern and Southern armies, describes what he saw after the battle was over as fol-

A visit to the field immediately after the retreat of the rebels and the pursuit of our forces, exhibited a spectacle seldom to be witnessed, and most horrible glance the work of devastation made by those balls and shells which had overshot the mark. Large trees were entirely out off within ten feet from the THE DEAF AND DUME. - There are at present in the ground, heavy limbs lay stream in every direction, and pieces of exploded missiles were scattered adaround. The careasses of dead borses and the wrecks of waggons, strewed all the woods, and other evi-

Half a mile further on, and the more important feature of the struggle was brought to view. Dead bodies in the woods, the dead and dying in the fields, lying in every conceivable shape, met the gaze on either hand. Some lay on their backs, with their clenched hands raised at arm's length, upright in the when the fatal ball struck them dead. Others still had received the winged messenger of death, and with their remaining strength had crawled away from farther danger, and sheltering themselves behind old those who had fallen in the fight of yesterday, and mingled with them were those from whose wounds the blood was yet trickling away. The scene beg-REVIVAL -A great revival of religion is said to be gars all description, and I do not wish to depict its horrors. The fatality on the open space I have referred to as the open " Battalion Drill Ground," was

the greatest which came under my observation. The cannister which had swept over it during the morning, had been terrible in its results. Strongly contested as its possession had been by both sides, vet the dead were as five to one on the side of the rebels. One man here was in a bent position, resting on his hands and feet, with his face downward, yet cold and rigid as marble. One had crawled away to quence of coming to this meeting, where I received the border of the woods, and ensconcing himself be-my first religious impressions. After my own con-tween two logs, had spread his blanket above him, perhaps, from the rain of the previous night. He was a wounded rebel, and he pitifully asked, "If we asked you to pray for the conversion of my wife, and | could do anything for him?" At his feet lay the body Baptists in New Brunswick. The article is, however, seminaries. The number of conversions reported in large spoken of as a condition, his only reply was, "I do not know; I were several others whom, I think, with a little more tress of mind, under a sense of sin. Soon after she did not do it." We assured him that an ambulance obtained evidence that her sins were pardoned, and would soon be at hand to take him to better quarters,

The larger guns had done some strange work. One case I saw, where the entire lower portion of a man's foot had been carried away, leaving two toes and the upper portion. Another had been struck by a bullet on the forehead, and the missle had followed the curve of the head entirely around to the termination of the hair on the back portion of his cranium. The case of the celebrated Kansas scout, Carson (not Kit), was horrifying. His face, and the entire lower portion of his head, were entirely gone, his brain daboling into the little pool of blood which had gathered in the cavity below. I could fill rages with such cases, b. t it is useless to particularize. Suffice it to say, that the slaughter is immense. It has been a battle, the equal of which has never been known in

An old surgeon, who has been long in the service, and who has just returned from the field for the first ime since the battle began, said to me, as he sat down to-night on the river bank: "I have been present at both Bull Run and Fort Donelson, but they with whom I have conversed in relation to this great

# HABITANTS AT WASHINGTON.

The abolition of slavery in the District of Columbia, by the Government at Washington, has brought, as REV. J. G. ONCKEN. -This distinguished Baptist a matter of course, great joy to the colored population. On learning the proceedings of Congress in the matter, the colored ministers held a meeting and religion in Germany, Denmark, Sweden, Austria, and passed resolutions, commending the colored churches, of which there are several, to set apart Sunday the mand of the Government, the New Testament has 13th April, as a day of solemn and united prayer to been translated and published in the language of fifty | Almighty God; that should this great boon of freedom be conferred on them, they might, by their orderly Old Testament is going forward. Mr. Oncken estab, behaviour, devotion to their Christian duties, and obedience to the laws, prove themselves worthy to many, which now employs upwards of one hundred enjoy it. The Washington correspondent to the Morning Star attended some of their religious services held on that day, one of which he describes as fol-In the afternoon, I attended at another place a

thanksgiving prayer and conference meeting; but I despair of giving any adequate description of it. 1 never witnessed anything like it before. Such full and overflowing hearts, gushing forth in prayer, songs, exhortations, shouts and hallelujahs, tears, meanwhile, both of joy for the present and grief at the bitter recellections of the house of bondage, running down their cheeks in streams; and all accompanied by the extravagance of expression and action peculiar to the African race, constituted a scene that sets description at defiance. Many striking and moving expressions occurred both in their prayers and exhorations. Said one in his prayer, "Lord, thou hast removed the cause of rebellion in this district; remove it everywhere." Another old man, his whole frame heaving with emotion, prayed thus: "O God, bless my poor children far down in the heathen land; and if I never see them again in this world, I pray that I may be permitted to join them round thy throne, where no price can separate them from me." Most fervent prayers were poured forth for the President Congress, and the armies of the Union; and I verily believe their prayers will enter the ears of the God of have been taken from me, and sold South. As I soul almost died within me. I have never seen them went South in one pair of handcuffs." Said a middle

aged, light-o the age of from me, an girl, almost me when I old, but hav Now this dred and fi free blacks. upon the as separated. Towards ed preacher raised in M God. That and prayed had to pray and did; at District. ' up into the like shouting

shout they white man shouted-1 thought the was to be abolition of time. At 1 tle colored said she wa and that s freedom w

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