

them off. If you give a child a taste for dancing, and the power to dance, she will inevitably want to go to places of amusement, where there is opportunity for display, and where the company is not 'very select,' or 'moral,' and where they do 'keep late hours.'

(f) Your children will have new and strong ties fastening them to the world, and drawing them away from Christ. Anything that unites her for the trying duties of life, and for the selfishness of a Christian, is wrong done to the child. And pray, deacon, what possible cross does the community see you and your Christian family take up? You have no theatre and no horse-race here, and you do not patronize them. But if I understand Christ we are to take up some cross daily, something that will be felt and seen as a cross. Now, where is the cross which they see you take up for Christ?

(g) If your children are Christians, the wrong is hardly less to them. If they are Christians, he dwells with them. Suppose he should call in here in person to-night, and propose to talk with your children, would you like to take him to the dancing school to introduce him? Or, would you ask him 'just to stay outside, while you went in and called them out?' O, deacon! deacon! I fear you are hurting your own children, by your own unchristianity, and by your own unchristianity, by your own unchristianity, and by your own unchristianity.

Alas! Mr. Simplician was sad! And I am sad! Reader, are we all foolish in being sad?—*Congregationalist.*

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., MARCH 9, 1865.

The Missionary Spirit in Russia.

Russia, as our readers know, is one of the most extensive and powerful empires in the world. It comprises the whole northern portion of the eastern hemisphere, from the frontiers of Posen and the Gulf of Bothnia, on the west, to the Pacific Ocean and Bering Straits, on the east, or from the 18th to the 190th degree E. long, being a distance on the 60th degree N. lat. of nearly 6,000 miles. Its extent from north to south is also very great, stretching from the 38th to the 78th N. lat., and exhibiting an average breadth of 1,500 miles. In addition to this vast territory, Russia claims a very large tract in the north-west part of America, and is mistress of Nova Zembla, and other large islands in the Arctic Ocean, of the Aleutian Islands off Kamtschatka and of the Aland Islands in the Baltic.

The population of this vast empire is upwards of SIXTY MILLIONS of souls. The Christian portion of this immense population belongs principally to the Greek Church, which separated from the Latin or Roman Church in the ninth century. The former denies the supremacy of the Pope and Romish bishops; but like the latter, believes in a double foundation of faith, the Bible and tradition as recognized by the Greek fathers, and by the first seven Councils of the Church. It forbids, however, the Patriarch and the Synods to introduce any new dogma, and regards a full belief in those already established as indispensable to salvation.

Since the war of the Crimea, the moral changes have taken place in this mighty nation. Serfdom has been abolished and the reign of religious toleration fully inaugurated. The precious Bible is no longer treated as a sealed book to be opened only by the priest, but is being widely diffused among the laity, and a spirit of missionary enterprise is obviously taking a deep hold of the Russian mind. If once thoroughly aroused in the great work which a prodigious increase would Russia give to the missionary hosts of Zion! Already the Gospel day is breaking and the sons and daughters of Russia are emerging from a long night of midnight darkness to enjoy its glorious light.

Rev. J. Long, of the Church Missionary Society recently made an extensive tour in that country, and while there addressed letters home, sparkling with cheering intelligence and full of interest to the Christian mind. From these we furnish the following extracts for the information of our readers:

BIBLE CIRCULATION IN RUSSIA.

Bible circulation is increasing in Russia, and the holy synod of the Greek Russian Church has itself put in circulation a new and improved version of the gospels in Russ. The Russian clergy have never made, like the Council of Trent, a decree against Bible circulation among the people, and, though apathetic, but not in that way, I spent some time in the company of Kasim Beg, Professor of Persian at the University of St. Petersburg, who is a Christian, and greatly interested. He told me he had translated the New Testament into the Tartar language, at the express request and with the aid of the archbishop of Lazan, whom he describes as a man ready for every good work and word. He, in common with others, spoke to me of various elements of good at work in the Church.

At Nijni Novgorod there was an immense assemblage at the fair, probably about 200,000 people. Russian friends at St. Petersburg resolved to send this year a colporteur to Nijni, for the sale of Bibles; but before he got half way, there was such a demand that he sold all his stock, and had to write back to St. Petersburg to get a fresh supply for the fair. I saw copies of the Scriptures for sale in some of the shops at Nijni. The colporteur came to Nijni, and it was quite surprising to witness the intense enthusiasm that prevailed towards him among the people. I went to service to the cathedral at Nijni: he was present, and the shouts of the peasants as he ascended the steps were quite deafening. He has had the hatred of the nobles, but the good will of the people. I have had ample opportunity of seeing the working of the emancipation of the serfs; it is literally the waking up of a nation. Schools are multiplying among the peasantry; already there are more than 150,000 children in them, and, in consequence, the circulation of the Bible is rapidly increasing. A Russian nobleman, who lived in the interior of the country, told me that he had sold or given away about 400 copies of the Gospels. One of the most hopeful signs of the Greek Church is, she has never introduced the Scriptures. I have never heard among the Russians a suspicion of God's Word. The Holy Synod are now publishing an addition of 80,000 copies of the Testament, which will be sold at 10 coppers a copy, or about 6d.

MISSIONARIES IN THE RUSSIAN CHURCH.

I was introduced lately to the bishop of Nijbor, who is head of the Russian Academy at St. Petersburg for training priests. He informed me that the Russian Church has about 100 missionaries and missionary agents at work in Siberia and the adjacent districts. I spent an evening in company with a Prince Yusouff, one of the Chamberlains of the Imperial Court, who is deeply interested in a plan they have for a missionary seminary at Novgorod, and on my return to St. Petersburg, he wished to see me about it, and to procure any information I could give him as to the best mode of carrying out this plan in practice. Were a missionary spirit infused into members of the Russian Church, it might contribute powerfully to a return in the Russian Church itself, and might serve as a nucleus for God's people who are in it, who notwithstanding doctrinal errors, may be more numerous than is commonly thought.

RUSSIAN ECCLESIASTICS.

I have visited three out of four Russian Academies for the training of the clergy, and I have found great progress is being made in a high and liberal course of study, comprising four years in the academy and six years in the seminary. None of the clergy come from the universities, but they receive an equal liberal training. The academy, however, is only a preparatory body of the clergy, the majority of the parish priests are educated at seminaries, where the education is poor indeed. I spent four days at the Moscow Academy, and met there a missionary from the Caucasus, and spent some time with a very intelligent monk, who was entering on a course of study for three years, in order to go out as a missionary to the Caucasus. I left with him an English Bible, and found him was awakening to spiritual life. I had much conversation on missions with Professor S—, who has lately returned, after spending a year in England, and he thinks a great reform is gradually taking place with the Russian clergy. I was invited to dine at the convent at Troitsa, the

fast of St. Sergius, in company with the archbishop and the monks. We sat down three hundred to dinner: grace was chanted, and the life of St. Sergius was read while we dined; but little of it was heard amid the clatter of knives and forks. I was amused with a monk who sat next to me, who, on hearing I was an English clergyman, asked me as my most important question, how many fingers the English used in making the sign of the cross. Yet light is spreading.

At Moscow I had two interviews with Bishop Leontiev. He speaks English, and is the only bishop of the Russian Church who has not been brought up a monk: he served formerly as an officer in the Russian navy. He is a man of enlightened views, anxious for reform, as is Philaret, the archbishop of Moscow, who reminded me, by his manner and tone of mind, very much of Bishop Wilson; he has done much good to the Russian Church, but the old school have still great influence.

There is evidently a tide setting in in favor of reform. Everywhere I found, among the Russian laity, a wish to know more of the English Church, and to follow England in her religious as well as her political development. The admiration of English institutions is intense in Russia among the upper classes; many Russians are dwelling on the contrast between the English Church and the Russian Church, and service with pleasure; they have seen so much of Romish intrigue in Poland, that it disposes them in favor of a church which combines apostolic order with evangelical doctrine. Were there more intercourse between religious people in England and Russia, the effects on Russia might be very beneficial.

MISSIONARIES FROM RUSSIA.

A Russian nobleman, a member of the Council of State whom I had met some months ago at a missionary meeting I held in St. Petersburg, wished me to call on him on my return from the interior. I did so a week ago. He told me he had thought much over what I had proposed, viz., that evangelical Russians should do something themselves in sending out missionaries from Russia to Central Asia and Northern China; but there was one obstacle to it, the Russian law requires all converts to be members of the Greek Church. He wished me to see this subject central Ignatiev, who is at the head of the Foreign Department for Asiatic matters, and who had expressed himself favorable to removing all obstacles to missionary exertions. He fixed a day for me to see him on the subject; but I was out of town on that day, and the general has left St. Petersburg for a month. This Russian gentleman urged me very much to visit Finland, where a missionary spirit has lately been awakened; the people have collected within the last few years three thousand roubles, or five thousand pounds for missions. They have begun a seminary for training missionaries, and are most anxious to enter on the work; they are Lutherans, and are imbued with an evangelical spirit. The Lutherans at St. Petersburg are also anxious to do something in the same cause.

I preached in the English Church in St. Petersburg lately, on the subject of Missions to India. These are about four thousand English in St. Petersburg.

I spent an evening recently in company with a Russian noble, who is one of the emperor's chamberlains, and takes an interest in missions. He gave me much information on what the Russian Church is doing for the missionary cause; they have missionaries located at the Altai mountains, at Kamtschatka, and the Caucasus, near Lake Baikal, and have also a number who labor among the Finns, who are in the Ural. He promised to procure me a translation of some of their proceedings from the Russian into the English language, and wished me to procure for him the publications of the Missionary Societies of the English Church, which I promised to do. The Russians intend shortly to found a missionary seminary, to be located either at Kazan or Irkutsk, as St. Petersburg is unsuited for it, and they wish to have it in a place where the Oriental languages can be taught to the very best advantage, and to address on the duty of Russians with respect to missions in Central Asia, giving them suggestions drawn from the history of our Indian Missions, which he would translate into Russian, and print in all the leading journals and magazines of Russia; and may the Lord send his blessing with it! I spoke with him also on the importance of enlisting the services of Russian ladies as missionary collectors; he is determined to do something in this respect, and feel very strongly that Russia, from her geographical and political position as respects Central Asia, must be the base of missionary operation in these countries; while Russian missionaries, as semi-Orientalists, would have in this respect a great advantage over Anglo-Saxons, whose natural temperament alienates them from the Asiatic.

RELIGIOUS TOLERATION.

I was introduced lately to Lord Napier, the English ambassador. We had a long conversation on the subject of India and serfdom in Russia; he felt very deeply interested in the question, and thinks that a bright future awaits Russia, which is now entering on a career of noble and permanent reforms. I told him I wished to see the Russian Minister of the Interior, in order to procure certain returns respecting the Russian vernacular press. Lord Napier said he would be very glad to introduce me. I went with him accordingly, and the minister promised to furnish me with the returns. Lord Napier said he would send them to me in the strongest manner possible. I spoke with the minister also on the subject of the law requiring heathen converts to be members of the Russian Church. He expressed himself as favorable to the repeal of such a law, and was glad that I brought it to his notice.

PEASANT EDUCATION.

I was invited to spend an evening with the Minister of Public Instruction, and we had an interesting conversation on popular education in Russia and India. He told me they felt in Russia the danger of confining education to the higher classes, and that the masses from knowledge. Since emancipation is making great strides among the peasantry; their social improvement is creating the desire for knowledge, justifying the views of those who regard the social elevation of the peasantry of every country as inseparably connected with their moral and religious welfare. All the accounts I hear of the results of serf emancipation are most encouraging in this respect: the band of God is in the matter, and he can create a nation in a day.

MISSIONARY MEETING AMONG THE ENGLISH.

On last Wednesday evening I had a missionary conference at Peterhof, about six miles from St. Petersburg. A number of English families reside here in the summer. The meeting was held at the house of the English doctor of the station, who invited almost thirty persons, all English, to meet me to hear an account about India. I gave them an account of India, its peoples, religion, and the progress of Christianity. After speaking about half an hour, I invited any of the company to ask questions on the subject I had been speaking on. The result was that five questions were asked, and answers were given, and the meeting lasted from 9 till 11. After the meeting, various parties came up to express to me the gratification they had found in the meeting—the first, I believe, of a missionary kind held here. I have seen elsewhere, at Dresden, Paris, etc., that, for creating interest a missionary conference has the decided advantage over a public meeting.

A few weeks ago I attended a religious meeting at a Russian general's house, who took much interest in missionary subjects. He had been a long time in the Caucasus. I preached yesterday a sermon on Indian Missions in the English Church at Cronstadt. The chaplain is brother-in-law to the bishop of Columbia. It is, I believe, the first time that the missionary question was brought into the pulpit here.

I spent lately ten days with Prince Cheratsky on his estates, 120 miles from Moscow. He and his wife are two of the most enlightened persons I have ever met with. Both read English books, and are English institutions. The princess has translated Hannah Moore's life into Russian; she visits schools, the poor, etc. I had some interesting conversation with her on religion. I spent subsequently four weeks in Moscow, and met there various good people of whom I shall retain a most pleasing recollection; among the rest, the Princess Lieven and her daughter; they were very much interested in Indian missions, and in the mission of the Russian people. A relative of hers was President of the Bible Society, and her brother-in-law was ambassador at the court of London for many years.

I spent many days at the monastery of Troitsa, near Moscow, in company with a Greek monk, who is going out as a missionary to the Caucasus, where the Russian Church is prosecuting its missions vigorously in Siberia and Eastern Asia. The principal of the Russian Academy at Moscow gave me an interesting work on 'History of the Missions of the Russian Church.'

I feel very much gratified, on my departure from Russia, to have met so many things to encourage. There are the germs of a slow but sure reformation in

the Russian Church, an important consideration when one views the increasing influence Russia is destined to exercise on Asia. As the head of the Slavonic race, and a great semi-Oriental empire, she holds an important position as a bridge between Europe and Asia; while her struggles in the cause of moral and social reform deserve the sympathies of the friends of religion in England, and above all, of the friends of the Russian people, who see in Russia the advocate of the principle of peasant proprietary, which is beginning to operate now so much in the promotion of education and Bible circulation.

Confederation! Confederation!!

Readers of the Christian Visitor.

While the project for the federal union of the British North American Colonies is so deeply engrossing the public mind, and able politicians are discussing its probable result, and able countrymen, but little versed in political quibble, to call your attention to a confederation of still more vast proportions and startling consequences to each of you individually.

The scheme to which we allude is not of recent conception and agitation: during upwards of eighteen centuries have canvassed the most gifted and noble of earth's sons been in the field, explaining among all nations the conditions of this union, and urging men everywhere to become members. No selfish and unworthy motives can be imputed to its author, for it cost him his life, and its advocates in every age have been required to sacrifice personal interest in the present world. Unlike the scheme which is now engaging public attention, it has no conflicting interests to adjust, and is a mutual gain to all and a disadvantage to none; neither are its members numbered by jealousy and mistrust, for love is the bond of their union, and although the chief of this league is infinite in power, so far is he from wishing to take advantage of the weakness of one asking admission, that he bestows upon him unexpendable gifts, and leaves it to the promptings of his grateful heart to make a return.

The union to which we refer, unlike the confederation of the provinces, presents as bright a prospect (and in this it is peculiar) to the illiterate and meek, as to the wise and talented; to those who are poor and of inferior abilities, as to the rich and eloquent; and while it offers to the lowly such sure hopes, it displays to those who expect great things, prospects immeasurably exceeding their fondest expectations; neither need any look upon it as an untried measure which is required to be seen in operation before its results can be determined, thousands of men the most worthy of belief, testify to the numerous benefits and inexpressible happiness which it confers in this life, and he whose word no one dare question, vouches for the rest: all that one stakes upon this scheme will be returned to him an hundred fold, even in this life.

The union of which we write is constitutional, for it has the sanction of the highest authority in the universe, and is not questioned by its greatest enemy, it is equitable, for justice is satisfied; and it is grand in its effects, for it enlightens the dark regions of the earth and spreads gladness everywhere, causing the desert to rejoice and blossom as the rose.

The most timid need not fear that it will increase their burdens, or interfere with their freedom, as it gives the heavy laden rest, and restores the prisoner to liberty; but no false pretenders through interested motives, can reap any advantages from this wondrous union.

This alliance secures a direct communication between the parties united, so situated that all are satisfied and equally benefited, and so placed also that no foe can seize upon it; by this route the members of this union receive assistance from the great and magnificent sovereign who is able to succour them from every enemy and danger.

Only two alternatives remain to those who are not true members of this league; either to become such, and thus perpetuate the bond of union between themselves and their sovereign ruler, or be subjected by their enemy and be led about captives by him at his will, and at last be compelled to share the burdens which have been imposed upon him as a judgment for his sins.

Readers of the Christian Visitor—You are doubtless all deeply interested in the present question of the confederation of the provinces, but ought you not to be more profoundly concerned about the union to which we refer, where the results are eternal and of such vital importance as the salvation or everlasting ruin of the soul? While considerations which can but slightly affect us for a few swift years, so move us, what should our anxiety concerning that which is for our weal or woe throughout endless duration? While the danger of being swallowed up by another nation, an event which can possibly but affect us individually in a small degree during our life in this world, induces us to take measures to ensure our safety and protection, what should our conduct be, knowing that we are encompassed by enemies too strong for us, who seek to enslave us in a captivity which will end in sinking our lost souls in eternal despair? Awake from your spiritual slumber, ye who are strangers to the covenant of promise, be as eager in the pursuit of your eternal as time interests, seek to become a true member of this glorious union—the church of Christ—at whose head is Jesus, the equal with the Father, thus shall you ensure protection from the King of kings and Lord of Lords, so shall you have a direct communication with Heaven by prayer which no enemy can obstruct, and God will defend you from every danger, and not only save you from your worst foes—your own sins—but bestow freely all the joys of paradise and meet me here forevermore.

Christians—canvassers are needed to enter the field and explain the advantages of this federation, to equip individuals to join this union; heathen nations are perishing for lack of knowledge; men on every side are passing carelessly through time, neglecting the opportunities offered to secure eternal life with all its bliss, and gliding swiftly to the tomb and the blackness of darkness beyond; receive a lesson from the worldling's conduct, use every effort to show those whose souls are in jeopardy their awful danger, every argument, arouse them by the dreadful state of the lost, lure them by the glories of the Christian's home in heaven to become reconciled to God through Christ, that their souls may be saved forever; let it not be said that the politician with his selfish motives and questionable aims makes more energetic efforts and greater sacrifices of ease and comfort, than the Christian, influenced by gratitude and love, and striving for the noblest end—the salvation of immortal souls.

C. C.

Fredericton, Feb. 27th, 1865.

An esteemed correspondent regards the picture given of the state of the Hopewell Church, by a recent communication from E. F. Fosbury, to the Visitor, as overdrawn, and calculated to convey, untruthfully on the part of the writer, an erroneous impression. Our correspondent admits the church has no pastor, and religion is not prospering; but Rev. John Hughes preaches at Hopewell Corner once every Sabbath, and he states a weekly prayer-meeting in a central part of the community.

He heartily endorses the biographical sketch of the late Daniel Clark, by Mr. Fosbury, and adds that his funeral was numerously attended, and that an appropriate sermon was preached on the occasion by Rev. John Hughes, who was assisted in the service by Rev. A. J. Smith, of Hillsboro.

For the Christian Visitor.

Fredericton, Bellevue, 22d Feb., 1865.

DEAR BROTHER BULL—Enclosed I send you a copy of a letter written by my late father to his parents, on the occasion of his baptism, nearly fifty years ago, (his parents were Independents). The letter was forwarded to me a few days since by a young man of my connection, stating that he discovered it among some old papers belonging to the estate of my late grandfather. Should you think well you will be at liberty to insert it in the Visitor.

Yours truly, JONAS T. SMITH.

Kewick Ridge, 16th Sept., 1817.

Honored Father and Mother—I feel a freedom of mind to inform you that I came forward in water baptism last Lord's day and joined the Baptist Church, which you will probably hear of before these lines reach you. I would inform you, my dear parents, that I did not take this step without consideration. It is a matter that has dwelt with great weight on my mind through this summer, and brought me under great distress by day and by night—that I have passed through numbers of nights without sleep or rest, at the thought of keeping back from what I considered to be my duty. It has been my earnest desire and prayer to God that he would clearly convince me by his word and spirit of my duty. I think I have enjoyed the presence of God in the search and enquiry for weeks past in a very comfortable manner. I felt my mind thus enlightened, and was convinced that if I did not come forward I should disobey God and bring distress upon my own mind. I felt it was so crossing to nature—it was like separating my flesh from my bones. I would inform you that it was not by persuasion of man or mortal, but by the truth of God, and the light of his Word, before whom I shall shortly have to appear. I feel a willingness that he shall be the Judge, as I shall surely have to give an account to him of these matters. I felt a strong desire that I was led by a wrong spirit that God would show it unto me if but one minute before I came forward; but on the other hand, if it was of God that he would manifest it by a token of his Divine presence at the time of the administration. And on the Saturday before, in meeting with the church and relating the kind dealings of God with me, I felt in a very comfortable state of mind. On the Lord's day the greatest congregation assembled I have ever seen collected here. I felt my mind to be in a settled composed state, under an appropriate discourse by Elder Hammond, from the third chapter of Matthew, part of last verse, "This is my beloved Son in whom I am well pleased." During the time of baptism my mind was supported by the immediate presence of Him to whom I shall have to give an account, and I have reason to conclude that the Divine presence overshadowed a goodly number of the people. Ever since I have felt my mind composed, convinced that I have done what was my duty. At the same time not considering baptism a saving ordinance, but a duty enjoined upon us by our Lord, to be continued until his second coming. The scriptures inform us that "obedience is better than sacrifice." The following passages of Scripture have dwelt with much weight upon my mind—Matt. xii. 14; Matt. xxviii. 19, 20; John xiii. 28; Acts ii. 41, 42; Acts vii. 36-39; Acts ix. 18-20; Romans vi. 4; Col. ii. 12. Now under these considerations, dear parents, likewise my brothers and sisters, I trust that your minds may not be hurt, but that you will feel willing that I should enjoy liberty of conscience in these matters, as we have all personally to give an account to God for ourselves, and I must act conscientiously in spiritual matters, and am perfectly willing that you should enjoy the same privilege. Pardon the length and freedom of my letter, and believe me to be your affectionate son, JONATHAN SMITH.

Paris Correspondence.

NO. XXIII.

PARIS, August, 1864.

MR. EDITOR—I visited the *Jardine des Plantes* which is not, as implied by its name, merely a Botanical Garden, but a "comprehensive museum of natural history." It is situated near the Pont d'Austerlitz and the Boulevard de l'Hôpital. "The origin of the establishment dates from the reign of Louis XIII. Originally a royal herb-garden, it became after a time the seat of a school of botany. Having received gifts of mineral, anatomical, and other collections, the gardens gradually acquired the character of a museum. It is, however, to Buffon, who assumed the dictatorship in 1789, that it mainly owes its treasures and celebrity. Of late years, several new chairs have been founded, so as to form a complete university of natural history, and the number of plants, trees, animals, &c., have been greatly increased."

We entered by the gate in the Rue Geoffroy St. Hilaire. To the left hand is a building, a somewhat conspicuous looking structure—containing about 200,000 stuffed zoological specimens. To the left is the library, and the museums of geology, mineralogy, and botany. Before us were numerous beds filled with foreign and indigenous plants. Advancing a little several large hot-houses were noticed. Further on, inclining to the left is a labyrinth which leads to the top of a mound, or eminence, surmounted by a cast-iron pavilion, reaching which we have time to take breath, and enjoy an interesting view of the surrounding objects. A little to the east is a cedar brought from Lebanon in 1758, which is 10½ feet in girth. Near this is the anatomical gallery, passing which we approach the entrance of the Zoological department. In this we spent considerable time, though I did not think the collections equal to those I had seen in Regent's Park, London, the testimony of some distinguished visitors to the contrary notwithstanding.

The birds and reptiles are to the left, the bears to the right, and straight in front appear in succession the large rotunda with the hippopotami, elephants, and camels, the monkey-houses, and the cages of the lions, tigers, &c. Having spent as much time here, and very pleasantly too, as the guides would allow us, we took our leave of the *Jardine des Plantes*, with its sluggish hippopotami, chattering monkeys, menagerie dogs, reptiles, and serpents, and proceeded to the *Gobelins*, the celebrated carpet and tapestry manufactory. Its name is derived from the family of dyers who founded the establishment. It is situated in the Rue Moutfard, between the Pantheon and the *Jardine des Plantes*. It has been supported by government since the time of Louis XIV., and none of its productions can be purchased, being either used for the decoration of the imperial palaces, or presented to sovereigns or museums of other countries.

In passing through the several rooms, we noticed a number of magnificent specimens of the "textile art." The work is all done by hand, and I should imagine the operators must have acquired the artistic skill, necessary to such productions, by long experience and practice. It is said, that "a single piece of tapestry is often the result of from two to six years' labor, and costs from £150 to £200. The larger pieces occupy as much as ten years, and cost £2000 or £3000. One of the largest carpets ever made was woven in the Savonnerie (now amalgamated with the Gobelins); it is now in the Gallery of the Louvre, and measured 1300 feet. The delicacy and finish with which the finest paintings are imitated in the carpets and tapestry here manufactured is quite unrivalled." Having satisfied our curiosity by a brief survey of the Gobelins Tapestries, we entered a restaurant for refreshments, which, it is hardly necessary to say, were procured, and disposed of with a relish. We always expected a little amusement in "sitting up" with these establishments. We determined not to speak a word of English, and the waiters seemed so fully determined not to understand a word of our bad French. Put the question as we would, as to the amount to be paid—*Quel est le prix? Combien ai-je à vous payer?* or simply *Combien?* it was all the same, our pronunciation was not sufficiently accurate for French ears, and after a series of unsuccessful efforts to make known our wishes, we were generally forced to do so at last, more by signs than words. Our next visit was to the *Pere-la-Chaise*, a large and beautiful cemetery situated in the

north-east part of the city, beyond the Boulevard de la Bastille. It takes its name from the superior of the College of Jesuits, who once owned the ground; for "this lovely spot where the dead now sleep, was the garden of a convent, and gloomy friars roamed where now reigns the silence of death." It was purchased and laid out as a burial place in 1804, and is now one of the most noted cemeteries in the world. It covers an area of more than 200 acres, and to make it what it now is, a sum equal to £5,000,000 has been expended upon it. The first funeral took place on the 1st of May 1804, since which time more than 200,000 persons have been interred in it. It contains about 16000 tombs, one-fifth of which have monuments many of them being of a magnificent description. A striking feature of the place is the great number of little chapels, erected over the graves. They are large enough to hold two or three persons, and in them are chairs, an altar, and a crucifix. Here friends and mourners repair to weep and pray for the souls of those whose ashes are beneath. The tombs are all covered with wreaths, flowers, and offerings of various descriptions. All along the street leading to the cemetery, women and children may be seen making wreaths, and artificial flowers, which friends purchase as they enter, and leave upon the graves. The design of this singular custom I did not learn; it is a matter of perfect indifference, however, as it can do the dead no good, and the living no harm. It would be endless to notice the principal statues, monuments, and tombs. Those which I remembered particularly were the statue of Casimir Perier, prime-minister in 1832; the stately mausoleum of the Countess Demidoff; the tomb of Marshal Ney, the unfortunate patriot, &c. I ought not to pass over the tomb of the two lovers, Abelard and Heloise, which seemed an object of special interest to the ladies; but as I am exceedingly dull on the subject of love stories, I have entirely forgotten their history as narrated by the guides, for which I must ask pardon of your fair readers, and commend them to the writings of travellers less destitute of becoming gallantry than myself.

Truly yours, J. C. HURD.

P. S.—The printer's devil must have been 'at home' when my letter of last week was "set up." The A is left out of Champ de Mars, and Champs Elysees in every case where those words occur. The street named after the empress should be—Avenue de l'Impératrice, not de l'Imperative. If I wrote these words as they appear in the Visitor, I was very stupid; if I did not, somebody else must have been very careless. J. C. H.

CAMBRIDGE, Feb. 27, 1865.

DEAR EDITOR—The Lord has in some measure poured out his Spirit upon us in this Cambridge Church. Within the last three weeks I have had the pleasure of baptizing six willing converts. These meetings continue to be interesting. Since I last wrote you, three young men have been added to the Isles Church by baptism.

Yours affectionately, J. R. STRANG.

THE N. B. Baptist Home Missionary Board met at Leinster street on the 7th inst. There were present Rev. Messrs. Robinson Cady, Garner, Seely, and Walker; and brethren Seely, Cosgrove, Sims, Barteaux, and Masters.

Rev. A. Estabrooks reported three months' labour at St. Francis. Since his last, one has been converted and baptized. The amount due, \$10, was voted to be paid. Rev. Jos. Herrett reported three months' labour in his field at North River. The amount due, \$5, was ordered to be paid. Applications were received from brethren Titus and Steadman for assistance. On motion it was voted to remit \$25 to each, being the balance of appropriations made to them from the Ministerial Education Fund in December last.

Rev. W. A. G. Blakely forwarded \$15, and asked the Board to add something to it, and forward the amount in books for the Sabbath School. Voted to appropriate \$15 from Sabbath School Fund, and that Rev. E. C. Cady be appointed to procure and forward the books.

Rev. E. C. Cady made some remarks upon the state of our finances, showing the small amount contributed this year, and urging the Board to make a vigorous effort to bring the question prominently before our brethren throughout the Province at an early date, so that our Churches may have ample time to enable them to make large contributions at our next annual meeting. The following committee were then appointed to carry out the above:—Brethren E. J. Barteaux, Z. G. Gabel, A. W. Masters, James S. May, and John Christopher, with instructions to commence at Jerusalem, viz., the City and Portland.

Rev. James Walker was present, and reported two months' labour in his field, Musquash, and surrounding fields. Voted to pay him \$20, being half of the appropriation made him in November last.

Adjourned to meet in Brussels Street Vestry on the first Monday in April.

J. E. MASTERS, Rec. Secretary.

From "A Brother" \$4, for Rev. E. McInnis, forwarded through Z. G. Gabel, Esq.

Secular Department.

COLONIAL.

THE ELECTIONS.—York, Westmorland, St. John, Kent, Gloucester and Victoria Counties, and St. John City, have returned anti-Confederate Candidates. Carleton, Albert, and Sunbury, Confederate. The polling in Restigouche and Kings takes place on the 14th. Charlotte 15th, Northumberland, 16th, and Queen's, the 22d instant.

KENT COUNTY.

Cole, 860
Desbrisay, 820
McPherson, 748

CAMBRIDGE COUNTY.

Lindsay, 1517
Connell, 1476
Harding, 681

YORK COUNTY.

Allen, 2115
Hatheway, 2020
Fraser, 1942
Needham, 1779
Fisher, 1226
Street, 1048
Dow, 868

ST. JOHN COUNTY.

Cudlip, 2147
Winnet, 2124
Coram, 2097
Anglin, 2004
Gray, 1768
Skinner, 1749
Scovill, 1735
Quinton, 1709

WESTMORLAND COUNTY.

Smith, 1093
Landry, 1736
Botsford, 1733
Gilbert, 1625
Steadman, 1537
Palmer, 1527

ST. JOHN CITY.

Wetmore, 1827
Temple, 1806
Tilly, 1839
Waters, 1