

and Tientsin, and a hospital has been opened at Peking; their total is ten, and they have encouragement to ask for more laborers, to commence similar regular operations as at the old stations. I have not yet enumerated the eight German missionaries settled near or in Hongkong, and the single Englishman at the latter. They will increase the total of foreign missionaries to about a hundred, besides the females and native inhabitants; and I think I have understated the number, for my data are imperfect, and some have lately left the country. These statistics give an imperfect idea of the progress made and the work done; but thirty years ago, there was one English missionary, Morrison; one American, Bridgman; and one German, Gutzlaff, in China; and they had only one station, Canton, and no schools, churches, hospitals, and one convert, Leang Afah. Yet, thirty years is not long for a nation's life, and this is the 4499th year of Chinese history; it is more important to this people than any previous three hundred years ever were. The work has begun, and the Almighty God is its guardian.

Yours, truly, S. W. WILLIAMS.

TERMS AND NOTICES.

The terms of this Paper are—
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WHOM TO PAY MONEY TO.—Our place of business in St. John is in the Drug Store of Mr. M. McLeod, 26 Charlotte Street. Persons wishing to pay money for the *Intelligencer* will please call there; or, if more convenient, they may call at the Bookstore of Messrs. Barnes & Co., Prince William Street. Mr. McLeod and Messrs. Barnes & Co. are the only persons in St. John authorized by us to receive payment for this paper.

Money sent by letter may be addressed to us, either at St. John or Fredericton.

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

Correspondence and Communications intended for insertion in this paper, to be addressed to us at Fredericton.

EXCHANGE PAPERS.—Publishers who oblige us by exchanging, would confer a favour on us by addressing "Religious Intelligencer, Fredericton," instead of "St. John."

Religious Intelligencer.

SAINT JOHN, N. B., SEPTEMBER 12, 1862.

EDITORIAL NOTES—HOME AND ABROAD.

Since our removal to Fredericton—now more than two years—our labours, with the exception of an occasional Sabbath, have been devoted to the church and congregation in that city.

Fredericton, although not affording such evidences of progress as some newer and more central towns, is nevertheless in our estimation the most pleasantly situated one in the Province, and for beauty of locality, and some other characteristics rendering it an agreeable place to reside in, we think is not exceeded in New Brunswick. Perhaps in no place is there more church accommodation in proportion to the number of the people than in Fredericton, or a greater number of religious services held, all of which are generally pretty well attended. The Episcopal Cathedral and St. Ann's Church have each a large congregation; Dr. Brooke of the Church of Scotland has a large attendance; the Methodist Church and congregation, under the pastoral care of the Rev. Mr. England, who is now absent on a visit to Great Britain, is quite numerous; the Baptist Church, of which the Rev. J. C. Hurd is Pastor, is well attended, and quite prosperous; the Rev. Mr. Stirling of the Free Church (Presbyterian), is the minister of a not very numerous, but attentive congregation. With the exception of this latter, the Free Baptist is the youngest congregation in the city, and has always had some disadvantages to labour under, which the others have not. Our congregation has, however, been much increased during the last year; our new and comfortable place of worship being a particular help in this respect. No special religious interest exists in any of the churches in Fredericton at present: the state of the cause there now, differs perhaps but little from the condition of the cause generally throughout the country. Our connection with the Free Baptist Church in Fredericton was brought about in a singular way, without our wish or effort; but we cannot help now believing that the hand of God was in it, and we are quite satisfied with our field of labour. May the great Head of the Church speedily grant us another special revival season, similar to the one we enjoyed during the first year of our labour in that city. We should remark, that the most excellent feeling exists among the ministers of Fredericton, and we think they all would rejoice in each other's prosperity.

Procuring the consent of the Rev. Mr. Rand, who was on a visit to Fredericton to supply our pulpit on Sabbath the 31st ult., we left home on the Wednesday previous on a visit to St. John, to attend to business connected with our paper. Bearing, as we do, the entire burden of the *Intelligencer*, financially and editorially, we have no small amount of anxiety and labour, to which our brethren in the ministry not connected with the press, are utter strangers. If we sought ease and quiet—if we were as anxious about our own pecuniary interest as we, perhaps, should be—if we felt no general interest in the cause of Christ, or were not anxious that the religious body to which we personally belong should prosper and advance, we should in all probability have abandoned the publication of our paper long ago, and devoted ourselves exclusively to the work of preaching, to which we think we have been called as well as others. We originated the *Religious Intelligencer*, and at the end of six months made it the property of our General Conference free of debt, without price or reward. For five years subsequently, we had its entire editorial management, during which time we made all selections for its columns, and wrote with our own hand nearly every editorial and original paragraph (acknowledged correspondence excepted), which appeared in its columns. The numerous testimonials which, during that time, we received to the character and usefulness of the paper, were not only gratifying and encouraging, but assured us that we

had not mistook our mission in associating the use of the press with our ministerial labours. Never did more union or prosperity exist in our churches than during that five years, while the power and influence of our Denomination for good, were greatly increased. Of the financial embarrassment which followed, we shall not speak; we rejoice that it is now nearly removed. We are quite sure that the character of our paper never stood higher than during the years we refer to. We do not know that it is less fresh, vigorous, religious, or useful now, than then; although, it may be less esteemed by some of its former friends. We are endeavouring to make the *Intelligencer* do a work which preaching cannot do, and to supply a want in our own Denomination and out of it, which can only be done through the use of the press. We should be glad to have the countenance and co-operation of our brethren in our work, and especially of our brethren in the ministry. Some of them could do much to aid us, but whatever merit or defect may now be noticed in our paper is exclusively our own, as the entire labour is performed by ourselves.

We may remark here, that we contemplate an important change in the *Intelligencer*; one that we think will gratify our readers, and place our paper in every respect on an equality with the best in the city. If our friends who wish well to us and our enterprise, would aid us a little, we should be able to accomplish our purpose at an early day.

A few days stay in St. John, where we resided twenty-four years, would naturally awaken reminiscences and suggest reflections. In Carleton particularly the change in church accommodation has been very marked. At our first acquaintance there, the Episcopal Church (the Rev. Mr. Coster's), and the "Old Meeting House"—occupied alternate Sabbaths by Baptist and Methodist—were all the accommodation then afforded. Now there are commodious Baptist, Methodist, Presbyterian, Free Baptist, and a second Episcopal church, with regular preaching twice on Sabbaths in each, and large and attentive congregations.

In St. John the changes are more apparent still. Church edifices have multiplied greatly. Brussels Street and Leinster Street among the Baptist; the Centenary and Exmouth Street to the Methodist; Lower Cove and Waterloo Street to the Episcopal; three Free Church Presbyterian; one Reformed; and one Congregational; and one Free Baptist.

A little over twenty years ago, Sabbath Schools were rare in Saint John. At a much shorter period than that, they were conducted with the greatest decorum and solemnity, and every thing connected with them had reference to the conversion of the children taught in them. The facilities which the Railway now affords for excursions, and the desire which seems to exist to "make money," have converted these useful institutions into excuses for pleasure and profit; and we are unable to determine whether the good or the evil preponderates. We know we run some risk in expressing our opinion freely, but we do seriously doubt the propriety and usefulness of picnics open to all classes of the community, and which are made seasons for dissipation and riot in the presence of innocent and religiously instructed children; who are sometimes compelled to witness immoral practices and listen to profane language. Picnics held in the vicinity of hotels, or bar rooms especially, must be pernicious; a great amount of drunkenness prevails in connexion with them, and the moral influence is bad. We venture to make these brief remarks on these popular excursions at the risk of being laughed at for our pains.

Our first Sabbath from home we spent in St. John. Declining all invitations to preach, we resolved to avail ourselves of the privilege of hearing. Our curiosity would have led us to other churches than those we attended; but believing it to be our duty to set an example which we could not reprove in others, we resolved to attend the churches of our own denomination. Had there been no Free Baptist Church in St. John, gladly would we have joined in the worship of God with some other church. We like Christian charity, and endeavour to cultivate it in ourselves and teach it to others; but we do not think it profitable or right for ministers to idle away the Lord's day in curiosity hunting, or afford an example to their people to neglect their own place of worship. There are always seasons when we can join with other churches in worship, and listen to brethren in the ministry of other denominations, without neglecting our own, or putting a stumbling block in the way of weaker brethren. On Sabbath morning we listened to Brother Downey in Waterloo Street, Free Baptist Meeting house, where we formerly laboured ourselves; in the afternoon to Brother Hartley, in Carleton; and in the evening we joined with his church in their monthly Conference meeting. From information gathered, as well as from observation, we should judge that the religious interest in St. John is low. No revival influences exist in any of the churches.

Failing to go to Nova Scotia as we contemplated, we concluded to avail ourselves of the opportunity of a visit to the country. It requires some one of more fertile imagination than ourselves, and also possessing more descriptive talent, to turn what may be seen or heard on our line of railroad into a readable narrative. We shall not attempt it. At Sussex Vale we observed a new Presbyterian Church in course of erection. The Rev. Mr. Gray and his congregation have been worshipping for some time in the Free Baptist Meeting house. They are now building on lands purchased of Mr. William Roach, near his residence. It is in a central place.

Last Sabbath we spent at Shediac. The religious denominations of Shediac consist of the Methodist, Presbyterian, Baptist, and Episcopal. A new and neat Episcopal Church is in course of erection near the station. The Presbyterian congregation worship in a hall. The Baptist and Methodist have each a place of their own; the latter especially needs a new one. The Wesleyan preacher from Dorchester, we learned, supplies the place here once a fortnight; the Baptists have no regular preaching; the Rev. Mr. Dunlop is the Presbyterian minister. Mrs. Dunlop, who had been suffering from illness for some time previous, died on Saturday last. She only arrived in this country from England about two months since. Her husband had been in the Province several months before her. She left, we learn, three daughters to mourn the loss of an affectionate and kind

mother. Never having been in Shediac before, we of course, were interested in visiting the different localities in the neighbourhood. We failed, however, to appreciate the wisdom that dictated the railway terminus at Point DuChene. Shediac is a pleasant, healthy place in summer; but extremely bleak and cold in winter. A ride to Point DuChene on one side, and up as far as Shediac bridge (five miles) on the other, gave us a good opportunity of seeing the whole place. We noticed some beautiful situations on the latter road with some good farms; and an occasional orchard is also seen. The steamer Westmorland arrived from the Island on Friday, and left on Saturday; the Arabian arrived from Quebec on Saturday, and left the same evening after the arrival of the train from St. John, with an excursion party to Charlotte Town. We thought it a strange time to start on a pleasure trip—but there are found in almost every community some persons who are ready to turn the Lord's day into a season of pleasure and revelry; and it is lamentable that proprietors of steamers and other public conveyances will, for the sake of a little paltry gain, pander to their wishes.

We were kindly invited to preach in the Baptist Church on the Sabbath, which we consented to do. The Rev. Mr. Davis, Baptist Minister from Charlotte Town, was also there. We occupied the desk in the morning, Bro. D. in the evening. The day was exceedingly unfavourable—being very rainy—but quite a large congregation was present both morning and evening. In the afternoon we had the privilege of addressing the Sabbath school. We trust the services of the day will result in some fruit to God's glory. We cannot speak much from personal knowledge of the religious interest in Shediac. We were informed that a considerable number of groggeries are in existence there, some of which do a large business. A Division of Sons of Temperance are exerting some influence against the traffic. O. D. Wetmore, Esq., recently visited Shediac and lectured with much acceptance against the evils of strong drink. We were pleased with the locality and beauty of Shediac, but like many other places, there is much need of religious and moral reform.

It would have afforded us great pleasure to have visited our churches at Dorchester, Coverdale, and Salisbury; but our want of time, and the difficulty and expense of reaching some of them rendered it impossible for us to do so. These were the churches that had our early labours in the ministry. We baptized many of their members, and we are assured that we have among them many warm friends. We have longed to visit them and once more break to them the bread of life; but to our extreme regret we must still defer it to the future. We learn they are generally without pastoral labour; and though willing to support any faithful brother who would devote his labours to their service, they cannot obtain the regular ministrations of the word. The harvest truly is great, but the labourers are few, and there exists a great need of prayer, that faithful labourers may be sent into the vineyard. The Lord hasten it in his time.

VALUABLE BOOKS.

The works of Thomas Adams, being the sum of his sermons, meditations, and other divine and moral discourses. With Memoir, by Joseph Angus, D.D. Vol. 1, 2, 3. Edinburgh: James Nichol. Montreal: B. Dawson & Sons.

The complete works of Richard Sibbes, D.D. Edited, with Memoir, by the Rev. Alexander B. Grosart. Vol. 1. Same publishers.

Nichol's standard divines is a series of volumes, in course of publication by these enterprising publishers. The present issues comprise the Puritan period, of which the above form a part. They are large and beautiful volumes, six of which are published a year, at the low price of six dollars and a half per annum. Single volumes can be purchased at about the same rate. Messrs. Dawson & Son, of Montreal, and Messrs. McMillan, of St. John, N. B., are agents for the works in Canada and here. We cannot speak too highly of the works of the eminent men whose writings comprise these volumes. They were men for the times. With great learning, deep piety, and a devotion to the cause of Christ, truly apostolical, they contended earnestly for the faith once delivered to the saints. The works of Adams consist of discourses and sermons, written in a most ingenious and instructive style, on some of the most interesting passages in the Old and New Testaments. They differ entirely from the published sermons of modern preachers; they are deeper, original, and generally more fervid and searching. No man can read carefully the works of the Puritans without being impressed with the fact that they believed themselves what they wrote, and spared no pains nor zeal to make others believe it. The volume of Mr. Sibbes, before us, contains lengthy expositions of some of the most precious passages and subjects in the Bible, such as the "bruised reed," the "soul's conflict," the "Saint's hiding place," "Christ's sufferings," &c. &c. We cannot recommend too highly these volumes. To every Christian reader who peruses them, they will be deeply interesting. Ministers, especially, should be men of reading and men of thought. These works supply abundant food for the latter, and, as aids in preaching, can scarcely be surpassed. These volumes are beautifully executed, and are low, and every Christian family should endeavor to possess some of them at least. The following suggestion, thrown out by a contemporary, we heartily endorse: "Congregations would find it to their account to see that their ministers are provided with a set of these cheap and well got up reprints."

The Congregational Union of Nova Scotia and New Brunswick meets at Sheffield on Saturday (to-morrow.) Several ministers from Nova Scotia, and other places, will be present. We have arranged for one of the number to preach for us in Fredericton on Sabbath. We shall preach in Zion Church (Rev. Mr. Daniel's) on Sabbath, at 11 and 3 o'clock.

We would direct the attention of friends in Hampstead and vicinity to the card of Dr. McMonagle in our columns. Dr. McMonagle has recently graduated at a respectable medical institution of New York with credit. He is a young gentleman of upright, moral habits, and devoted to his profession; and we trust he will give satisfaction to those who may require his professional services.

SABBATH VISITING.—A correspondent writes to the *Morning Star*, as follows, which we recommend to our readers. The immoral habit of visiting on the Lord's day is very prevalent, and we believe far more detrimental to the piety of Church members, than some other customs which are sometimes loudly exclaimed against. This writer says:—

I have received but one visit on the Sabbath in six years, and on that occasion I missed a quarter eagle from my pocket book after he left, although I had been absent from the house but a few minutes, the rest of my family being at meeting. I would not intimate, however, that all Sunday visitors are thieves.

I do not give out word that I cannot visit with friends on the Sabbath, but if they call, I engage them in our Sunday employments, such as reading and conversation on religious subjects, &c. This method I have always found sufficient to prevent worldly minded people visiting at my house on the Sabbath, while many of my neighbors who profess religion, receive more calls on that day than on any other.

"IT IS BETTER TO GIVE THAN TO RECEIVE."—The following instances of Christian liberality, under peculiar circumstances, illustrate the above passage, and prove that they who trust in God, and do good, shall not be put to shame:—

A young collegian, listening to a plea for the missionary cause, having but \$1.25 in his possession, and that being the sum of his substance, said within himself, "I cannot be required to give anything," but as the argument proceeded he determined to give twenty-five cents, and ere the plea was closed he decided to give the one dollar also. He returned to his lodgings, and found a man in waiting wishing to open up to him at once the means for his immediate future support. Another young man had by industry and economy secured an amount sufficient to purchase an overcoat. With this amount in his pocket, he was attending a missionary meeting, where he became so absorbed in the miseries of those who still "sit in the shadow of death," that he gave the whole of his earnings in the collection for the cause. "Many a coat," he has been heard to say, "have I been able to get and to give since that day!" A young woman who supported herself and her mother by her needle was, with others, making a subscription at a missionary meeting. Her subscription when falling under the eye of her pastor, surprised him. He took occasion at an early day to visit her, for the purpose of learning whether she had not made a mistake in her figures; but she replied that she had not, and assigned as the reason for subscribing what she did that she felt it a matter of duty, and that she expected to realize a sufficient amount from the avails of her labour, or somehow, to meet her obligation. She found in the end that her faith had a reward, not only in that instance, but in all her after life.

A singular corroboration of the account of the general famine in the time of Joseph in Egypt, given in the Bible, is found in some ancient Chinese records, which have recently come into the possession of the Chronological Institute of London. Chronologists make the famine to have been somewhere between 1703 and 1772 before Christ, as many as a dozen different dates being assigned to it.—The Chinese account places its commencement at the year corresponding to 1764 before Christ, and makes it last seven years, just as the Hebrew account does.

OLD-FASHIONED DRINKING.

The following historic notices are taken from Mr. S. Conling's "History of the Temperance Movement":—

An act passed in the reign of James II., recites that "the ancient, true, and principal use of alehouses was for the lodging of wayfaring people, and for the supply of the wants of such as were not able, by greater quantities, to make their provisions of victuals, and not for entertainment and harbouring of lewd and idle people, to spend their money and their time in a lewd and drunken manner."

In the reign of Edgar, drinking was so prevalent and carried to such excess, that a law was enacted that no man should drink beyond certain nicks or marks made in the cups for the purpose of limiting their potations.

In the reign of Elizabeth a magnificent feast was given to her at Kenilworth Castle, at which, in addition to other stores of intoxicating liquors, 305 hogsheds of beer alone were drunk. Intemperance at this time, indeed, appears to have been the common vice of the country, and sumptuary laws were made to restrain the excesses of the people.

In 1504 ale was sold in England generally at three pence per gallon; and about this time we read of the introduction of the *hop*; for, according to an old writer:—

"Hope, reformation, bays, and beer,
Came into England all in one year."

The brewing of porter—a drink which chiefly differs from ale and beer by being made with higher-dried malt—commenced about the year 1722. The discovery of it is attributed to a person of the name of Harwood, who, to avoid the trouble of mixing beer, ale, and two-penny—a species of drink then in demand—contrived to brew a liquor which would combine the properties and taste of the three; this he called "Stout," and being much used by porters and other labouring men, it soon began to be called "porter" itself.

Wine was so abundant, that in 1802, when Richard II. was received on some public occasion by the citizens of London, the conduits in the streets through which the calvecade passed were allowed to be completely deluged with this liquor.

Some idea may be formed of the low state of public morality, and the shameful manner in which this traffic was carried on in the reign of George II., from the fact related by Smollet, that upon some of the publicans' signs it was announced, that "you may here get drunk for one penny, dead drunk for two-pence, and have clean straw for nothing."

In 1798 it was stated that in one street in Dublin, which contained 190 houses, not fewer than 62 were licensed to sell spirits; "a poison," adds Walsh and Whitelaw, in their History of Dublin, "productive of vice, riot, and disease; hostile to all habits of decency, honesty, and industry; and, in short, destructive to the souls and bodies of our fellow-creatures." In the reign of Charles I., the Lord-keeper Coventry thus speaks of the houses open for this traffic in his day: "I account alehouses and tipping-houses the greatest pests in the kingdom. I give it you in charge to take a course that none be permitted unless they be licensed; and for the licensed alehouses, let them be but few, and in fit places; if they be in private corners and ill places, they become the den of thieves—they are the public stages of drunkenness and disorder."

In 1750 the following is given as an authentic account of the proportion of houses selling intoxicating liquors, compared with the number of other dwellings: in the city of London, one to every fifteen houses—in Westminster, one to every eight dwellings—in Holborn district, one to every five—and in St. Giles, above one to every four houses.

NEW MORNING PAPER.—Mr. John Livingston has issued a Prospectus of a new tri-weekly paper, to be called "The Morning Telegraph," and to be issued Tuesdays, Thursdays, and Saturdays, from the printing office of Mr. G. W. Day. Mr. Samuel J. Armstrong is engaged as reporter. Mr. Livingston has formerly been connected with the Presbyterian, and latterly, we believe, with the *News*, and is a good writer. We hope the enterprise will succeed.

THE NEWS.

BRITISH AND FOREIGN.

The news from Europe is somewhat important. The capture of Garibaldi by Italian troops, will doubtless have an important effect on Italian affairs. A man so beloved as Garibaldi, and one to whom Italy owes so much, will not be captured and confined—though his projects be unwise and hasty—without creating an excitement which may be attended with the most unexpected consequences. It will either have the effect of bringing the Italian insurrection to an end, or it will stir up a more widespread and determined one, involving, perhaps, all Europe in a war. The Romish party everywhere is delighted at the check put to Garibaldi's movements, and are beginning to praise Louis Napoleon again. Existing circumstances will probably prolong the Pope's stay at Rome; but he who has begun to work, will not leave his purpose unaccomplished, nor disappoint the expectations of his people. The doom of Rome has long been written—the time and way is in the hands of God.

CAPE RACE, Sept. 8.

The *China*, from Queenstown, on the 31st, was intercepted at 9 a.m. on Sunday.

Lord Palmerston, in a speech at Melbourne, referred to the *Trent* affair. He said it was settled in a manner consistent with the honor, principles, and dignity of both parties. America could not have refused the satisfaction demanded, without departing from those principles she has herself maintained, and considered essential to her own interests as a nation. There was consequently no triumph on either side. The only triumph was the triumph of truth and justice, which each side was equally interested in maintaining.

The *Times* reiterates its arguments that the North cannot conquer the South; that the time has arrived for a compromise of some kind, and that the worst settlement of the dispute cannot be so fatal as war. It draws an analogy between the position of England during the Revolutionary struggle and the present position of the North, and says it is time the North followed the example of England.

The *Army and Navy Gazette* describes McClellan's campaign as the most signal failure seen this century.

Lord Brougham had made a speech urging the necessity of absolute neutrality and non-intervention in every sense of the word, as the only security for the peace of England, and the best hope of securing the end of the quarrel.

Italian affairs anxiously canvassed. The *Daily News* urges that Napoleon cannot be permitted to assume exclusive control in this matter, and urges the British Government to speak out.

There are vague rumours that England has protected against any French occupation of Neapolitan territory, and even threatened a corresponding movement on her part in Sicily, if resorted to.

Napoleon presided at an important Cabinet Council at St. Cloud, on the 22nd, on Italian affairs. It is believed it was very important.

A French squadron had been sent to Naples. It was also said that an English squadron was ordered there.

Latest from Turin reports that Garibaldi and his volunteers continued their march from Reggio, pursued by a column of Bersaglieri. No collisions since the trifling ones reported by the *Norwegian*. Proclamations issued by Garibaldi from Catania inciting to insurrection, had produced strong Garibaldi demonstrations at Genoa and Florence, and some collisions between authorities and the people.

Austrian military movements continue.

Outbreak apprehended in Spain—precautionary measures taken.

Paris, 3th. noon.—Telegram just received here states that Garibaldi was defeated, wounded and captured.

Reuter's Telegraph, London, Sunday.—The *Monitor* says the insurrection which threatened to compromise the destinies of Italy has terminated. Garibaldi, after a very sharp contest, was compelled to surrender. An Italian frigate was immediately ordered to convey him to Sperezia. Blockade Sicilian coast raised.

Latest, Queenstown, 31st.—Capture of Garibaldi confirmed.

Markets.—Cotton still advancing. Breadstuffs dull. Flour declined 6d. Wheat 1d. to 3d. Provisions very dull.

UNITED STATES.

The news from Washington and the seat of war in discouraging to the Union cause. Great Federal reverses have been sustained by the army, and dissensions and jealousies in the Cabinet and among the Military leaders, are evidently doing more to help the Confederate cause than anything else, although it must be admitted that the Southern forces fight with a courage and desperation unsurpassed perhaps in any modern warfare. It is impossible for the people of the provinces—near as they are to the seat of war—to realize to any proper degree the present state of society in the States. The war, of course, absorbs every other subject; the whole country is one vast military drill ground, while thousands of homes are being bereaved of husbands, fathers and brothers; inflicting wounds of the most intense anguish in the hearts of those who never saw a battlefield, nor heard the booming of a cannon.

The success of the rebel cause has filled the country with alarm, and it is impossible to tell how far they may be able to push forward in a war of invasion or aggression on Northern territory. Some even predict that the cities of New York and Philadelphia are yet to be the camp-ground of the rebel armies, leaving Washington, Baltimore and other places, to fall into their hands as a matter of course. Some idea of the feeling and fear that prevails in the North may be gathered from the papers, although great caution is exercised and much care evinced to keep the people from being discouraged or disheartened. The *New York Methodist* of the 6th inst. has an editorial on the Dangers of the Hour, from which we copy the following:—

As we write, the alarms of war resound on every side. The battle has been pushed to our gates, and a period of severe trial awaits us. It is not for us to predict the future, but whatever may betide, faith, hope, and courage should not fail us. We are becoming somewhat injured to our misfortunes; this city, though sensibly affected is not panic-stricken, as it has been before upon the mere rumour of reverse. We are confident that not only New-York, but the whole country, will show itself equal to the crisis. We have heretofore relied too much upon our resources, while failing to bring them into immediate use. We have tried to attend to war and other business also; we must make war our sole occupation. Every able-bodied man should submit to military drill, and discipline only can we conquer. The goodness of our cause will not save us; we may contend for liberty, and yet contend weakly. We must organize our resources, discipline our young men, and prepare for the worst.