

## Religious Intelligencer.

SAINT JOHN, N. B., JULY 4, 1862.

## MINISTERS HELPING OR HINDERING EACH OTHER.

No class of men in the world requires the mutual confidence and co-operation of each other, in order to their usefulness and success in the work in which they are engaged, so much as the ministers of Christ. No labor can be so easily hindered as theirs; the most devoted and faithful efforts can be rendered abortive by very slightly opposing influences on the part of others occupying the same office. A suspicious word will sometimes weaken confidence and awaken distrust, that the most faithful discharge of duty cannot wholly remove. If ministers fail to be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, it may be expected that these defects will occasion remark; but even then, they should be referred to with regret rather than otherwise, and the mantle of charity be thrown over their shortcomings, rather than every opportunity seized to exhibit their weaknesses, or expose their sins. Few ministers who faithfully aim to do right, and build up the cause of the Redeemer, will meet with some persons to find fault and oppose them. Charges of defective preaching, or improper measures, or unscriptural practice, will be preferred by those whose judgment may not have been consulted, nor their whims gratified. And under circumstances like these, how encouraging to the Christian pastor to have the kind words and brotherly co-operation of those who occupy the same position, and are laboring in the same work. Nothing can cement the hearts of ministers together more than this; while an opposite course will mar the strongest union, and ultimately divide the dearest friends.

Every reason conceivable exists for the mutual co-operation of ministers, and their strengthening each other. There is an *unselfish* work. To build up the kingdom of Christ, and save souls, is their vocation. If this is done, they should rejoice. To help each other in this work should be their constant aim, and the success of the most humble and inefficient should call forth heart-felt rejoicings from those better qualified by experience, knowledge, and talent. God has so constituted his church, and united his people, that the success of one, is the success of all; while also, the defect and failure of a single individual may be felt by the whole body. To aid, help, and encourage each other, is then, the part of brotherly love and Christian charity—it is one of the highest manifestations of the spirit of Christ.

The following short article on this subject from the N. Y. *Chronicle*, which we find in an exchange, and which we transfer to our columns with much pleasure, suggested to our mind the preceding remarks. The *Chronicle* says:—

The injunction, "Speak evil of no man," applies to ministers as well as to other men. The minister is more than a man—he is a brother in Christ; a member of his spiritual body, where if one member suffers all suffer. He is a fellow-worker in the sacred host of God's elect, and he has a right to expect that our aid will be given to him, and *never* to those who oppose him because he speaks the truth.

And yet too often is the law of love transgressed by ministers in reference to their brethren. How often do we criticize each other's performance in little charity. In our weekly ministrations few are so constituted as to bear scrutiny, and none are so constituted as to escape censure. Our training is such that we notice these defects more than others, and by injudicious remarks we may remove serious impressions from the minds of hearers. How often are the persons, character and conduct of our brethren made the subject of censorious criticism. If they show themselves indiscreet and imprudent, or in other words, if they show themselves men of like passions with others, instead of spreading over the faults that mantle of charity which their excellences overlooked, we are too ready to expose them. O, for that grace which will enable us to bridle the tongue, especially when the wicked are before us!

Ministers visiting each other's congregations can do much to allay unkind feelings, or they can do much to stir them up. At such times we do well to ask, What would I desire of a brother under similar circumstances? and then do it. Were this faithfully done by ministers, the ties which bind us together would be stronger, and pastoral changes would be less frequent.

In no case should we do anything to bring the pastor into disrepute. If we do, while he conducts himself discreetly, we are guilty of grievous wrong; we sin against our brother, dishonor Christ, and injure ourselves. Who, that has the least desire for the peace of Zion, the honor of Christ and the worth of souls, will allow himself to commit such an outrage?

Of all the perils of which Paul speaks, those which stung him most were "perils among false brethren." Doubtless many of these were professed members of Christ. Let us never by intimation or innuendo seek to bring into disrepute the measures of a brother because they may not be in every respect like ours. If we do, we show that we have not the spirit of the Master, but a spirit envious, "sensual, devilish," O, that God would free us from any such spirit, and give us a heart to labor as will most promote his glory.

## MR. SPURGEON'S CHURCH AND LABOURS.

It is not to be wondered at, that this successful and distinguished minister of Christ should be traduced by a few, and his reputation as a preacher assailed by some who are envious of his popularity, without the piety or ability to imitate his example. A greater than Mr. Spurgeon or any of his traducers has said—"The tree is known by its fruits." This is an infallible rule by which we may judge of every man. Applying it to Mr. Spurgeon, the witness of those writers who attack his popularity and usefulness looks very much like *false testimony*.

The London *Dial*, of May 31st, contains an article of the Metropolitan Tabernacle, Mr. Spurgeon's place of worship, from which we make the subjoined extracts relative to his Church and labours. These are good evidence that Mr. Spurgeon is no common man. We do not agree with, or endorse, all Mr. Spurgeon's doctrine, but we rejoice in his success, and pray God to continue to bless his labours. The *Dial* says:—

As all the world knows, the Tabernacle is a dissenting meeting house. The church assembling within it are part of that body of Christians known as "Particular Baptists." As Baptists, they are Anti-Paedobaptists—so called from their rejection of the rite of infant baptism, and from requiring that those who make a profession of faith within their communion shall submit to the ordinance of baptism

by immersion. As *Particular Baptists*, their views of Christian doctrine are Calvinistic, in contradistinction from those held by *General*, or *Arminian* Baptists. They are, moreover, "open communion" baptists, admitting to their fellowship at the "Lord's table" the accredited members of other evangelical churches. In this respect they differ from a section of their own denomination, which excludes those who have not been baptised according to their own mode of administering the rite. The church assembling in the Tabernacle numbers 2,070; of these, 121 were publicly baptised and admitted into full church communion on the evening of Sunday, June 2, 1861. The constitution of the church, as embodied in the trust deed, is purely democratic and independent. Every member, female as well as male, has the right of voting at all church meetings. The church exercises exclusive jurisdiction over its own members, and is not, and cannot be, controlled in its action by the authority of any external body. It has the right of electing and of dismissing its minister and every other officer connected with its organization, and from its decision there is no appeal. The income of the church arises almost entirely from pew rents and offerings. At this service, the congregation averages about 4,000. On Monday and Friday, the pastor meets the young men connected with his college. At stated times he converses with all persons seeking admission into the church, who bring with them a note of introduction from one of the elders. Each candidate is seen separately. He also presides at all church meetings, and meetings of the elders and deacons. On Friday evening, Mr. Spurgeon either lectures or presides at the weekly meeting of the Educational Institute. Once in every quarter he delivers an address to the teachers and children of the Sabbath school. In addition to these duties connected with the Tabernacle, Mr. Spurgeon preaches on an average three times a week in other chapels, in aid of religious and benevolent objects. To these varied labours have to be added correspondence, public meetings, denominational engagements, and other matters incidental to his responsible and conspicuous position.

The Sunday services at the Tabernacle commence at half-past nine, at which hour a prayer meeting is held, which is attended by about 200 persons. At the same time, the scholars in the Sunday schools assemble in their school rooms, of whom about 800 are on the books. At a quarter to eleven, divine worship is celebrated in the chapel. At half-past two, the labours of the Sabbath schools are renewed, and there are also classes of catechumens, consisting of adults and young persons desirous of acquiring Biblical knowledge and instruction in the doctrines of the New Testament. The attendance in the male class is about 150, and in the female class about 100. At 6.30, there is service again in the chapel. Mr. Spurgeon is assisted in his pastoral duties by the elders and deacons of his church. The duties of the former have relation to the spiritual concerns of the society, while to the latter are committed the management of whatever relates to the financial affairs of the church—the succour of indigent members—the providing of whatever is necessary for the comfort and convenience of the church and congregation.

A JEWISH PASSOVER.—From an English paper we copy the following notice of a visit paid by the Prince of Wales to a Jewish Passover, during his recent visit in the Holy Land:—

After visiting Jacob's well in the morning, the whole party ascended Mount Gerizim in the evening, and there witnessed this ancient ceremony, the only direct vestige of the Jewish Passover.

The whole Samaritan community were assembled on a terrace just short of the summit. About an hour before sunset the prayers began, and six sheep, tended by young men in white garments, appeared among the crowd. As the sun sank behind the western ridge the young men burst into a wild chant, drove the long knives, and brandished them in the air. At a moment the sheep were thrown on their backs and the knives drawn across their throats. In the stream of blood which poured from them the young men dipped their fingers, and marked their foreheads and noses of all the children.

Next came the skinning and roasting—the first in a trough, the second in a hole prepared for the purpose. The Prince and most of his suite returned to the tents, one or two remaining through the night on the mountain top to witness the "feast," which was eaten in haste in the early morning by the Samaritans, girded and shod and with staves in their hands.

## COST OF THE WAR.

From the commercial article in a late number of the N. Y. *Independent*, we copy the following startling estimate of the cost of the great American rebellion; and it is probable that even these figures, as well as the other consequences enumerated, are below the truth:—

The cost of the war to the Government, up to the 1st day of July, will be not less than \$600,000,000. This amount, however, is but a small part of the total expense of this monstrous rebellion. Who can estimate the damage it has been, and will be, to individuals? Hundreds of millions have already been lost by the depreciation, waste, and destruction of private property. How many ships have been sunk or burned? How many have been idle in our harbors? How many houses, with their contents, have been destroyed? What a vast amount of breadstuffs and other necessities of life have been wasted! Who can tell how many millions of days the past year have been idly spent? Time is money.

The loss on the real estate of the country, now going a begging in all quarters, can only be counted by thousands of millions of dollars. How has business suffered in every city, town, and village! The losses here in profits and by depreciation of stock have been fabulous. The wheels of manufactures have been stopped, machine-shops have been closed, and every channel of trade has been clogged. Mechanics, laborers, and professional men have been forced to join the army to save their families from starvation.

The merchants of New York alone, it is estimated, have lost, in bad debts South, more than \$100,000,000. Hundreds have been utterly ruined in consequence. We know a large number of mercantile firms who, two years ago, were regarded as independent, but are now hopelessly bankrupt.

Nearly the whole capital of the country has been diverted from its ordinary peaceful channels. It is used for war instead of aiding to promote our national growth and prosperity. The accumulated property of generations—the surplus gains of an industrious

people, on which have rested our commercial strength and thrift—has thus in a moment been swept away. We are supporting an army of 600,000 men, who have been producers, but are now consumers. Figures will fail to show the immense loss in this direction. But the expenditures and losses must go on for years to come. Sufferings and privations, caused by this unholy war, may begin now, but they will not end, it may be, for a century. How many have pledged their property—their all—to find means for support through these pinching times! Embarrassments thus begun will, in numerous cases, end in bankruptcy and utter ruin. Home-steads will be sold, and hundreds of thousands of dollars will thus be sacrificed, in many a little family group.

What is to become of the great army of maimed and crippled soldiers? What a mighty host of pensioners, for years, will draw their living from our national Treasury! These patriots, who counted not their lives dear unto them, will now add little to the capital of the country. They must be nursed and tenderly cared for till every togetherness among them shall cease to tell the story of our wrongs and the price they have paid for liberty. The millions for their support we will give ungrudgingly.

The total losses of the nation and of individuals, traceable directly and indirectly to the war, cannot be less than ten thousands million of dollars.

Could we value the tears, the sighs, the groans, which this war has cost, and will cost, the amount would far exceed all other expenditures. How the homes have been laid waste for years to come at losses which neither money nor gratitude can ever repair! The father, the joy and support of a happy home—the darling son, the hope and consolation of loving parents—the affectionate husband—the devoted brother—these by thousands have been snatched away, leaving a void which can never be filled. Here will be loss and suffering which can only be repaired hereafter, in that land where liberty and justice are never imperiled, and where for every earthly trial there shall be full satisfaction.

## MORE WAR PICTURES.

The army correspondent of *Zion's Herald* describes the scenes after a battle as follows:—

In going over the battle-field, one cannot fail to notice the clothing, muskets, and graves scattered about; the first thrown aside as cumbersome weight in the battle, or left by Casey's men when they retreated. The muskets are found in all shapes, and of all styles. They are usually loaded, and belonged to both armies; some bear the imprint, "S. C. Richmond, 1862;" others are those stolen from "S. C. Armories, and the Enfield, Belgium, Austrian, German, and French muskets. Some are broken at the "small of the stock," barrels of others are bent in a semi-circle, or irregularly, or broken completely off. Among the large number picked up and packed away, few are "good." On seeing a musket lying in the mud or long grass, rusty and injured, one is led to reflect that the hands that held it are cold in death, and the charge with which the musket is loaded was put in its place by the strong, athletic man, with a purpose that a bullet made him forget to accomplish. When the dead are found, their arms and hands are frequently in the different positions of loading or handling a musket, one hand at the mouth, the other extended by the side, or inclined forward, or the right behind, as though the man was just "handing cartridge," or taking it from the cartridge box, or, perhaps, the right arm extended above the head, as though the last act was to seize the "rammer" and "ram cartridge." So men die in the bloom of life when in the execution of their plans, and suddenly cut off. Those who suffer long on sick beds, may close their eyes, fold their hands, and so compose themselves for death's embrace; but those who die suddenly have no time to close their eyes or compose themselves. They die in the midst of their days of health and hope.

## TOUCHING INCIDENT.

Many are the touching incidents occurring at the various hospitals, in which the sick and wounded are treated. We give one of these, which has been recently published:—

At the late meeting of the New School General Assembly at Cincinnati, at one of the morning hours of devotional exercises, Dr. Thompson, one of the pastors in that city, gave an account of his spiritual labors among the sick and wounded in the military hospitals, mentioning several cases, which deeply moved the Assembly. While passing through one of the wards, a mere boy, pale and suffering, reached out his hand and beckoned him to his bedside. In answer to inquiries, he said he was not a Christian, nobody ever taught him to be a Christian, his father and mother cared nothing about it, he could not read the Bible, nobody ever taught him to read, he had never prayed, would not the good minister teach him how to pray? The Doctor then said the Lord's Prayer, causing him to repeat the sentences slowly after him. This was done twice, but the boy said it was so long that he could not remember it and say it when he was alone. The Doctor then said the psalmist's prayer, adding, "for Jesus Christ's sake." The boy repeated it several times, "God be merciful to me a sinner, for Jesus Christ's sake." He said he would remember that; it suited him, for he was a sinner and wanted mercy. He then said, "If I get well, won't some kind person teach me to read, so that I can read the Bible?" "Yes," said the Doctor, weeping with the boy while he spoke, "yes, my child, I promise you that if you get well, you shall be taught to read the Bible." A week passed before the Doctor was able to visit that hospital again. He went to the ward where the boy should have been found—the bed was empty. Three coffins lay in the hall, ready for burial. He prevailed upon the person in charge to open the smallest of them. There, as his quick heart had feared, he found the lifeless remains of the poor boy.

## THE NEWS.

## BRITISH AND FOREIGN.

New York, July 1.  
The steamship *Scotia*, from Liverpool 21st and Queenstown on 22d, arrived at 8 o'clock this morning, bringing three days late news from Europe. The steamship *Europa* from Boston arrived out on the 21st.

The *Times* publishes a letter from its New York correspondent, in which he says if England and France intend stopping in at the last moment now is the time to urge submission on the South, and magnanimity on both, for unless Beauregard and the other leaders succeed in retreating to Texas, there is not the slightest hope for their cause. Their dream of independence has vanished, and they can do nothing further to realize it except by a hopeless guerrilla warfare.

The *Morning Herald* gives a different view. It represents the Confederates as very strong, but it is doubtful if they risk another engagement at Richmond. It is assumed that the Federal loss at Fair Oaks was the Confederates are rapidly giving away before the strategy and scientifically applied superior resources of the North. It thinks, however, that the Federal military successes is no guarantee for the restoration of the Union.

The Paris *Constitutionnel* regards mediation as mere question of time. Public opinion is in favor of it, and it gains ground in France and England. It is for the Government to seize a favorable opportunity

this denomination. They differ not very much from other Methodist bodies. Perhaps there is a greater disposition to multiply local preachers among them; fewer opportunities for study afforded the ministry, and more precarious support. There is no principle to be sacrificed, so far as I can discover, should the denomination think fit to become identified with the Wesleyans; a change not likely to occur, however, for some years to come.

## COUNTRY CORRESPONDENCE.

Mr. Editor.—Your have your "Canada Correspondence," your "City Correspondence," and why not your "Country Correspondence." Christians who live in large towns, have undoubtedly great and numerous privileges. You enjoy facility and frequency of social intercourse; variety and suitableness of means of doing good; access to libraries and other secondary sources of instruction; opportunity of profiting by the most various ministerial gifts; selection of companions; secret power of doing good to enemies; easy exclusion from lures to evil; capacity to balance and distribute times for worldly occupation, and times for religious employment. But these privileges are perhaps equalled, if not surpassed, by those of Christians residing in the country.

We enjoy, in the country, comparative separation from the world. The followers of Christ are "a peculiar people," "a kingdom of priests," a holy or a consecrated nation. The less we "dwell in Meshech," or "sojourn in the tents of Kedar," the more are we freed from disquietude and unexposed to evil. We are bound, indeed, to take part in the active business of life, and must not, like idlers and poltroons, take refuge in a desert, or convert our homes into monastic cells. But the rural Christians may combine the advantages of a hermitage and the enjoyments of active life. We are almost so situated that "while diligent in business, fervent in spirit, serving the Lord," we may live wholly apart from the worldly-minded and profane. We do not move in the bustle of shopping or mercantile enterprise; we are seldom brought, in our ordinary duty, out of a sphere of absolute or comparative solitude! If we contract worldly fellowship, we act from choice, and not from emergency, or rarely even from temptations.

We are happily removed, to some extent, from the lures of fashion and the baits of luxury, and it might be added, from the wildest seductions of vice. We are not shocked in our daily walks with scenes of riot and wantonness, and with words of cursing and obscenity; we are not lured to gossiping and party-makings, by the fascinations of good neighborhood; we are not lured to attendance on public shows by the advertisement of a panorama, or to frequent a ball-room by that of an *opéra*, or to visit the theatre by that of a public recitation. We enjoy substantially the advantages without partaking the cynicisms of a hermit, and are strangers to the pestiferous moral atmosphere of every modern Sodom, or Babylon, or Egypt.

We are largely protected from the disease of "itching ears." Temptations offered in cities to hearing different ministers can hardly be resisted, and operates in many cases, to the formation of self-conceit, rage for novelty, habits of small criticism, neglect of spiritual instruction, fondness for pulp-mannerism, and display, and even eventual attachment to flattery and error. We are protected from this, and we also, in many cases, pay so dear, in the form of long walks to our places of worship for religious instruction, as to be induced to count the lessons of our minister matter of sober, direct, and downright earnest.

We have free access to the bank of nature. Solomon in natural history, David in astronomy, Paul in agriculture, and all the inspired writers in the various branches of physical science, evince the value they set on this bank. What lessons did they learn from the cedar and the hyssop, the ant, the swallow, the hawk, the ostrich, a clear view of the natural heavens, the germination and growth of corn, the properties and productions of the soil, and almost every object and occurrence of rural observations! And what lessons may we, residing in the country, learn now from just the same sources, and from the poultry-yard, the incidents of daily gardening or agriculture, the common birds, and insects of our country, the robin, the bee, the caterpillar, and the commonest thing which falls under the notice of our eye!

We have the enjoyment of the consolations of Providence. You have equal privileges as to moral providence, but are almost altogether strangers to those of the physical. The balmy air, the fragrance of morning, the fascinations of a landscape view, the music of the bushes and the woods, the unobscured spring, the glittering glories of summer, the soft amenities of autumn, the heavy grandeur of winter, the alternations and triumphs of our country, the handman's hope, the soil's productivity, the bowery shade in heat, and the bracing atmosphere in cold—these and a thousand other consolations of physical providence are the privilege, peculiarly, or at least eminently, of rural Christians; and they are a privilege at once for bodily health, for mental enjoyment, and for quietude of soul.

Then we have facility of devotion. "When thou prayest, enter into thy closet; but what closet is like the solitude of a garden, or hill-side, or the retirement of a garden, or the delicious silence of a rural home?" "Isaac went forth at eventide to meditate;" the captive Jews thought and sung of Jerusalem by the streams of Babel; Paul and his friends went to pray by the sea side; the Lord Jesus retired to a mountain where he would spend a night in supplication, and led forth his disciples to the mount of Olives for his transfiguration, and to the mount of Olives for his ascension. These instances, to say nothing of Adam in the garden of Eden, show how high facilities for devotion are afforded by the seclusion, the silence, and the instructive influences of a home in the country.

On these and similar grounds we have come to the conclusion that an occasional paper from the pen of a Country correspondent may prove profitable to your readers. You may, therefore, expect to hear from me occasionally.

In the meantime, I remain yours, &c.

Sheffield.

## SECOND LETTER FROM NEW ORLEANS.

Trip up the Mississippi—The Country—Slaves—Vicksburg—Health of New Orleans—Trade—Gen. Butler—Public sentiment, &c. &c.

New Orleans, June 16th, 1862.

A trip up the Mississippi River at this season of the year, is one usually much enjoyed by strangers. Now, immediately after the surrender of important points, a visit to such places possesses peculiar interest. The fall of New Orleans gave the Union fleet possession of the whole lower part of the river, as far up as Vicksburg, Miss., a distance of five hundred miles. The trifling obstacles remaining, and preventing its navigation, were soon removed. Taking the unarmed steamer Tennessee, captured from the Confederates here, we soon found ourselves at the above place. Nearly all of Com. Farragut's fleet is before the city, and only await the arrival of the mortar flotilla, which is already on its way, to commence the bombardment. The land on both sides of the river, for a distance of one hundred and thirty miles above New Orleans, is several feet below the level of the water, which is prevented from flowing by dykes or levees. It requires much care and expense to keep these embankments in proper repair, but the rich alluvial plains on each side, amply repay such outlays.

The plantations, which are entirely worked by slaves, present an appearance of neatness, not surpassed by any in the country. Sugar is the staple product of this region in time of peace; but corn has taken its place the present season. As far as the eye can reach, a single elevation is not to be seen. In fact, there are none below Baton Rouge, the capital

of the State of Louisiana, which is built upon gently rising ground. The planters' residences are mostly built of wood, surrounded by broad walks, and beautifully shaded by numerous trees. They present a striking contrast with the huts of the slaves, which are generally arranged in parallel rows, and not unfrequently painted white. They too, have an air of comfort and cleanliness, which excited surprise. But the fact, that the inmates are held in abject bondage, casts a shadow over our meditations, and fills their minds with darkness, which ought but the light of freedom can dispel. Large troops were seen laboring in the corn fields or repairing the dykes, which had suffered much on account of the unusually high water. As we passed, their sable faces were turned towards us with apparent delight, and some even ventured to express their feelings by loud cheering. While the unfortunate African was at work in the burning sun, scarcely a white was to be seen. They enjoy the cooler shade, and eventually reap the benefit of the harvest grown by the doomed slave. It is hoped that the time may soon arrive when such injustice shall be at an end, and all shall enjoy the blessings of freedom. Above New Orleans, the first city of importance is Baton Rouge, a very handsome place of about five thousand inhabitants. It is now occupied by a portion of Gen. Butler's army. Upon their taking possession, no demonstrations of a hostile character were indulged in by the citizens. Next comes Natchez, and other places of minor importance intervene. During the remainder of the voyage to Vicksburg, an occasional elevation was seen, though the country as a whole is very low. The plantations are so numerous and productive as below. More cotton is also grown in this region. Many fields were also submerged by the waters of the Mississippi river. Arrived at a point about four miles below Vicksburg, we could see the city, built upon the slope of a hill on the east side of the river, and extending to the water's edge. It contains about six thousand inhabitants, many of whom profess to be loyal to the Union cause. The women and children were removed a few weeks since, as an attack was anticipated. The Union commander once formally demanded its surrender. A delegation from the citizens declared their willingness to do so, but the Confederate troops in and about it, avowed a determination to burn the town rather than allow it to be given up. Not wishing to cause needless destruction of property, the fleet withdrew, since which time the rebels have been constructing batteries on the hill behind the city, with a view to hold it. Whether such will be the case or not, can be better determined, when the two fleets already moving up the river, shall have brought their guns to bear upon them as below. Released from this point, we were safely returned to New Orleans, the great centre of Southern trade. During the past month the weather has been most delightful. No epidemics have yet occurred. On the contrary the health of the city is excellent, and but a small number of the troops have suffered from the diseases so incident to a tropical climate. The places of business are being slowly re-opened, and the streets are again assuming an air of life and gaiety. Released from the thralldom in which they had been held for the past year, the citizens already begin to appreciate the benefits consequent upon the opening of the port and an influx of the common necessities of life. The amount of human suffering has been much relieved by the untiring efforts of Gen. Butler and staff. To prevent the production of malarious diseases, a force of two thousand, from among the working classes, has been detailed to clean the streets and alleys with which the city abounds. Recruiting offices, both naval and military, have been opened, and the citizens entering the service of the United States. The citizens who so warily desecrated their cotton and sugar, at the approach of the Federal fleet, now repent of their folly. Others more wise, and reposing greater confidence in the generosity of the Northern commanders, are reaping a rich harvest in return for their accumulated stores. Vessels from the North are frequently arriving, laden with provisions and such other articles as will find ready purchasers. The change which has occurred here within the last six weeks, is very striking; perfect quiet has superseded the wild confusion and dissipation which prevailed upon the arrival of the Federal fleet. Peaceful citizens who relinquished their homes and places of business, have again returned, and now enjoy the blessings of order and law. Instead of insult being heaped upon Federal officers and soldiers, they are now permitted to walk the streets without fear of molestation. United States currency has taken the place of Confederate scrip and worthless private bonds. Specie, which has been totally out of use for many months, is already being dispensed by sons and city banks. The Federal flag has been raised over the public buildings, where it suffered to remain undisturbed. Though the city abounds with traitors, a single execution has taken place since its capture. The victim was one Munford, who insolently hauled down the U. S. flag, which was first raised over the Mint, by order of Com. Farragut. Many thousands witnessed the execution, but no disturbance occurred. He has left a wife and two children.

A regular line of steamers now run between this city and New York. A post arrangement has been entered into, by which articles are to be transmitted every week. Various rumors are afloat with reference to an attempt at the re-capture of New Orleans. It is well understood that there are many violent secessionists here who would favor such a movement. It has also been ascertained that secret meetings are being held in various parts of the city for treasonable purposes; but the vigilance of naval and military authorities, will doubtless render any hostile attempt abortive, and bring speedy retribution to the conspirators. The number of troops in New Orleans is quite limited, but any effort to expel them, would lay the city liable to destruction from the sloop-of-war which are stationed before it.

Mobile is still in the possession of the Confederates. It was the design a few weeks since to bombard it without delay, but that has been relinquished until the Mississippi river shall have been cleared. Between Vicksburg and Memphis, a distance of three hundred and fifty miles, it is still held by the rebels, but with a large fleet at each extremity of this portion, it is expected to be speedily opened. The object is a very desirable one, as the products of the Northwest are much needed by the South.

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