

THE RELIGIOUS INTELLIGENCER.

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TERMS AND NOTICES.

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Religious Intelligencer.

ST. JOHN, N. B., SEPTEMBER 30, 1870.

TO OUR SUBSCRIBERS.

READ THIS AGAIN.

There are on our books a number whose subscriptions are now due. There are also some—not a few either—who are allowing themselves to get in arrears. They have probably forgotten the time when their renewals should have been made. We are in much need of all the money due us. Publishing expenses must be met promptly. We are looking to our subscribers for the necessary funds. There are hundreds of small bills now due, which amount to a large sum.

The ministers and others coming to Conference will willingly bring all the cash subscribers wish to forward. We hope none will be neglectful, for every dollar is needed, and that just now. We are expecting payment from a good many. Do not disappoint us, for we cannot make the paper live without the cash.

DO NOT FORGET TO PRAY.

When this reaches our readers the General Conference will be in Session. We hope the churches will remember to pray for God's blessing to rest upon the meeting of their ministers and representatives. The business to be transacted is always solemn and important, because connected with Christ's work of saving souls. Much of the wisdom that comes from above seems to characterize all who participate in such business. God has promised it liberally in answer to prayer, and we do most earnestly trust that all lovers of the cause of God, and especially those who are interested in the work which He has given our denomination to do, will make special supplication that His presence may be with the Conference, and His Spirit govern all its deliberations.

OUR INDIA LETTER.

Madras, India, July 14, 1870.

MR. EDITOR.—I am getting ready for a tour among the Santals to the West and North of us. If God will, I hope to visit some of our schools, and preach to the pupils and in the neighboring villages. Your readers may be aware that we have upwards of five hundred boys in the jungle schools. Nearly all of them are Santals. This wild people have only a spoken language, but now, we are printing a good many books for them, using the Bengali character to represent their sounds. The Santal is a very beautiful and musical language, and I am learning it with no ordinary delight. Word-hunting is always a pleasure, but I never enjoyed it more than now. The Santal is said to be a very difficult language, for it has so many grammatical forms. But by God's help I hope I may some day be able to use it freely in publishing the glad tidings of salvation to these ignorant people. Will my Christian friends in N. B. pray for me? There is no way so good for learning a living language as going among the people, and getting it direct from their mouths as they speak it among themselves. And in this way I hope to learn the Santal, if I can find the time to devote to traveling.

Just now, I may as well tell you, we are passing through a cloud. The prospect sometimes looks dark, still we know that our Heavenly Father will dispose all things for His own glory and the good of His sacred cause on earth. The serious illness of Mrs. Bachele must soon result, to all human appearances, in the retirement of my esteemed colleague, Dr. Bachele, from the mission field. His own health, too, has been far from sound for some time back, so that we can hardly hope to have him much longer here, or to see them here again after they once depart. Your readers may be aware that this is Dr. Bachele's second term of service in India. The first time he was here twelve years, and this time nearly eight. And twenty years in this climate is equivalent, in point of wear and tear and drain on one's physical constitution, to at least thirty, if not forty years, in a colder country. But I hasten to the main question involved in this matter. Who is to take Dr. B's place? The care of the mission press is the principal duty devolving upon him now, and we have no one to take up that department of work who has had any experience in printing. What we greatly need is a thorough-going, practical printer, to conduct our book-making business in the four languages we now use. Dr. B. has been very fortunate in introducing a number of native Christian young men into the printing office, and some of them are making excellent progress, but they all need a thorough training in the work, such as no one save a practical printer can give them. I wish there was a brother of this kind to come to our help at once. The work of the mission press increases in importance every day. In view of the work among the Santals this assumes a special importance, from the fact that no one else in this region is printing for these new readers, who only a few years ago had no written language.

Let nobody think that I am beating up for some one to do work that I can do myself as well as not. To be sure I might devote myself to the printing business, and become familiar enough with it to carry on our work "after a sort," as men say. But the thing is this: there is enough other work for me to do in Madras. In order to conduct the press, I must necessarily leave undone work that has in my opinion, higher claims to present. I hope I am ready for anything that may come along in the line of work; still you know that every one has his own work, in an appropriate and peculiar sense,—work that he can do to better advantage than any other work, and better, it may be, than others can do it.

Not only the case of my colleague, but that of my father, too, occasions us not a little serious anxiety. He cannot expect to spend many more years in India. Though now, by God's mercy, he seems well, and is hard at work; still, every now and then, he has a sharp attack of his old complaint, that fearful brain fever, which has so many times brought him so low. And do you wonder then, my dear brethren, that when we see the veterans in the service growing old, and about to retire, we are sometimes anxious, and ask, with per-

haps too heavy hearts,—Who will come to fill the vacant places?

During these five years that I have been a missionary, I have many times (your readers will bear me witness) called their attention to the importance of their sending out a man of their own to represent them in this field. And now again, as never before, under the pressure of existing circumstances, it becomes my duty to urge this matter upon the earnest and prayerful consideration of the Free Baptists of New Brunswick and Nova Scotia. Is there not some one in your churches, whose heart and lips say, "Lo, here am I, and me?" Brethren beloved in Christ, take this matter home to your hearts, carry it on your knees before God in your closets, and seriously inquire what your duty is. And may the Lord help you to see and to do what duty is.

DENOMINATIONAL.

UPPER BRITTON.—Since the last report from this place, Bro. Connor has administered baptism to ten more converts.

BACAUTIC.—Bro. Vanwart baptized three on the 18th inst.

MOUTH PRESBYTER.—The interest continues good, though there have been no recent baptisms.

NORTH LAKE.—Bro. Shaw baptized two a few weeks ago. Bro. S. supplies the Church one-fourth of the time.

DEDICATION.

The new Free Baptist Chapel in Dumfries, York County, was set apart for divine worship with appropriate services on Sabbath, the 25th inst. The ministers present were Rev. Messrs. Pennington, Connor, Currie, Vanwart, Shaw, DeWitt, Kinney, McLeod, and Saunders (Baptist). The services commenced at 10½ A. M. The dedicatory sermon was preached from 1 Chron. xxix. 1 (last clause), by Rev. Joseph McLeod; and the dedicatory prayer was offered by Rev. W. E. Pennington. In the afternoon Bro. Pennington preached; and in the evening Bro. Kinney. The day was all that could be desired, and the congregations were large, intelligent and attentive. We trust the word spoken may be productive of much good. Ample provision was made for the reception of strangers, and all were most hospitably entertained.

The community may well be congratulated on having succeeded in erecting so neat and substantial a house of worship. The site was given by Mr. Lonsbury, Sen.; and a committee of six, some of them not church members, assumed the whole responsibility of building. The spirit evidenced in the prosecution of the work is creditable to all concerned. The church numbers only fifteen or sixteen members, sisters included. We hope the number may soon be increased; and that of the new house it may be said, "many were born to God there." A faithful servant of the Lord to labour regularly is what is now wanted, and we hope they will make an effort to secure one immediately.

THE HORRORS OF WAR.

Referring to the good effects of the Franco-Prussian war in the overthrow of Napoleonism, the promotion of German unity, and the extinction of the civil sovereignty of the Papacy, the Methodist goes on to say:—"It seems likely to leave a profound moral impression on Christendom against war itself, and this may at last prove to be one of its most important results. All France is filled with terror, all Germany with mourning, all the civilized world with awe, at the devastation of life and property which it has caused within less than two months. Thousands of millions of the latter have been sacrificed—enough to cover all the belligerent lands—their every city, town and hamlet—with the most advanced blessings of civilization. Every industry nearly (except those of destructive provisions) has been suspended; commerce, over half the Continent, has been stunted; all the higher culture of the two countries arrested, for the time being at least; and morals (if we may judge from all antecedent wars) have generally relaxed. Years, if not generations, will be required to repair these merely material wastes.

But what are these compared with the more immediately human sufferings occasioned by the conflict? The slain and wounded of the two armies are no longer estimated by the thousands or tens of thousands, but by hundreds of thousands. From Saarbrück to Paris, blood cries from the earth to heaven against the crime of Napoleon, and the accused fallacy of war as a policy of modern civilization. And the dead are less numerous and less unfortunate than the living sufferers. All over Germany—in almost every town and village, it is said, are wrecked families—once comfortable, joyous households, upon which the war has cast a shadow which will cover them like a pall for all this generation; mothers weeping for their sons, wives for their husbands, children for their fathers, whose faces they shall see no more, whose very graves must remain unknown to them. Hundreds of thousands of such sufferers will have to suffer on through their lives, not only the unpeakable sorrow of bereavement—such bereavement—but the super-added wretchedness of hopeless poverty, for they have lost by the sudden calamity the strong arms which sustained them, and no possible provisions of the Government can effectually relieve that loss.

The newspapers of Germany begin to utter, in significant though brief and reluctant passages, the mourning and sobbing which now fill all the air. They tell of once happy villages and towns, in which there is now hardly a home that is not stricken and desolate. The scenes at the railroad stations are described as heart-rending. The trains bearing prisoners and wounded Germans from the frontier to the interior are surrounded at their depots, from the Rhine to Berlin, with great crowds of the country people especially women and children, frenzied with anxiety; and amidst the bravos for the wounded, shrieking and fainting mothers and their little ones are carried out of the throngs, in the arms of their neighbors, crushed with the news that the husband, the father, is in his grave. God have mercy on the individual rulers, or the States, that occasion such wars, and against whom now go up to heaven the cries of these humble sufferers from ruined homes over half the Continent!

But alas! such has been the agonizing remembrance of thoughtful men, for generations, and yet nothing effective has been done to arrest the enormous deflation, the political madness of war. And, worse than all, even Christian statesmen and thinkers, comprehending fully the genius of the religion of the Prince of Peace, seem to despair of any remedy. Will not these recent horrors, these inadmissible affronts to Christianity and to all the best instincts of humanity, drive them to the reconsideration of the question? We believe they will. It would seem that they must. Christendom must not longer repel the question because of the sciolistic theories of incompetent thinkers. Some remedy must be found. Our religion, our whole civilization demands that it be made a paramount inquiry; that the best statesmanship, intelligence, and Christian humanity of our age shall lay hold upon it with a steady and determined grasp which cannot be shaken off by kings or captains. Happy for earth and heaven will it be if out of the lurid clouds of this war shall arise the morning star of a new era over the commonwealths of Christendom!

BISMARCK'S RELIGIOUS CHARACTER.

BY PHILIP SCHAEFF.

The astounding events now passing in Europe remind me of my promise to translate for the *Y. Y. Observer* extracts from some interesting and characteristic letters of Count Bismarck which I collected last year in Prussia, and which give unmistakable evidence that this extraordinary man—the victor of Napoleon and the first statesman of the age—is a true Christian, and a religious man. His master, King William, is an honest, God-fearing old soldier, and every observer of his public conduct in this French war must have been struck with the tone of unaffected modesty, truthfulness and pious recognition of the hand of God in the events of his life. I am confident that Bismarck fully shares these feelings. I know from a number of facts which I learned from his pastor (the Rev. Mr. Southorn, a most earnest evangelical preacher in Berlin), and several of his intimate friends, that whatever may have been his former life, he is now a man of decided Protestant religious convictions and irreproachable private character. But let him speak for himself.

[From a letter dated Berlin, Dec. 26, 1865.]

"MY DEAR A.—Although I am hard pressed for time, I cannot leave unanswered an interpellation which is addressed to me from an honest heart with an appeal to Christ's name. I sincerely regret if I do not know how to satisfy you, but I am confident that in no position such offence is unavoidable. In the camp of my necessary political opponents there are, no doubt, many Christians who are far ahead of me on the way to salvation, and yet, on account of what on both sides belongs to earth, I must live in conflict with them. I need only appeal to what you say yourself: 'Nothing of the public life on a high eminence remains hidden.' Where is the man, who, in such a position, does not give offence, justly or unjustly? I concede more than this, for your utterance is not only bold, but it is true. How I feel, because it is not easy in questions with which I have wrestled to gain that clearness on which alone trust in God can thrive. He who calls me an unscrupulous politician does me injustice; let him first try his conscience on this battle field. I am not a gambler, but I do it in that confidence in God which I have nursed and strengthened in long and severe conflict, but in honest and humble prayer to God."

In a letter to his wife, written from Frankfurt, 1851, Bismarck confesses to a serious change of his view of the world:

"Day before yesterday I dined with ——— at Wiesbaden, and looked, with a mixture of sadness and wisdom, upon the theatre of former folly. May it please you to read it, I feel, because it is not easy in questions with which I have wrestled to gain that clearness on which alone trust in God can thrive. He who calls me an unscrupulous politician does me injustice; let him first try his conscience on this battle field. I am not a gambler, but I do it in that confidence in God which I have nursed and strengthened in long and severe conflict, but in honest and humble prayer to God."

"I cannot conceive how a man who reflects, and yet ignores God, can endure life for contempt and scorn. When I am thinking of this, I look upon the world to live now as I did then, without God, without thee, without children, I could see no reason why I should not lay off this life like an unclean shirt. And yet most of my acquaintance are in this condition, and yet they live. I feel, because it is not easy in questions with which I have wrestled to gain that clearness on which alone trust in God can thrive. He who calls me an unscrupulous politician does me injustice; let him first try his conscience on this battle field. I am not a gambler, but I do it in that confidence in God which I have nursed and strengthened in long and severe conflict, but in honest and humble prayer to God."

AN EARNEST PROTEST.

A discourse was delivered by F. DeW. Ward, D. D., pastor of the Central Presbyterian Church, Genesee, N. Y., at the funeral of a young man who had been killed by intoxicating liquors. The following is a brief extract:

"I have known the deceased from childhood. When I was a boy, he was thirteen years of age, full of buoyancy and promise for the future. Well do I remember the words of laudable pride uttered by his fond mother when she spoke of his business judgment and tact. Time passed rapidly on, and his father's protracted illness required him to assume the duties of a household. But in an evil hour he listened to the tempter's voice, and became wedded to that which effected his ruin. At that solicitation the first glass was taken. One knows and I know, that a single glass of wine or brandy, if taken in moderation, is not a sin. But he was not allowed to pursue his way unchecked. Scores in this community have done their best to save him. Pastor, church-officers, and the noble-hearted God Templars, all besought him to desist; but other agents were working against him, and he was not to be deterred. What promises he made, what tears he shed, what vows he recorded, are known within the precincts of home and abroad. But he was in chains, and there were those who riveted the fetters all the closer by their accused love of money. And there was, alas, a father who loved him, and loved him; for to him I gave the sacrament long ere he fell from his allegiance to Christ his Redeemer."

"At this coffin I stand to-day, and in thunder tones denounce, as guilty of his death, those persons who furnished him with his destruction. You ask me of what use is the voice of denunciation? A man burns your dwelling and murders your children; can you be calm and silent? A band of burglars roam the town on their headless hands; can you be calm and silent? A fire breaks out in the city; can you be calm and silent? I know for I know that what occurs in places of business. But I am a parent, and I think of my boys, and what may occur to them. I think of your sons and daughters, and what may occur to them. We are none of us safe."

"City, I challenge you to combine your influence, unite your efforts, and unite your voice of protest against the sale of alcoholic beverages. Drive from your midst a monster who is destroying the loved ones of your heart and home."

THE INTELLIGENCER ought to be in every Free Baptist family. Who will help put it there? Much may be done by making known our liberal offer to new subscribers.

A good brother writes: "It has been, and is, my prayer that God will give the brethren a strong desire to see the INTELLIGENCER spread far and wide, until at least all Free Baptists shall receive it." A few brethren praying and working with the end indicated in view, would accomplish wonders.

PHILANTHROPIC.—We learn from the *Standard* that the late John W. Connell, of Woodstock, in his will, besides many thoughtful and appropriate bequests, made some of a public nature, as follows:—"Six hundred dollars to assist in paying off the debt on the Methodist Chapel, here, given on the one consideration that the sittings in the theatre be made free; a house and lot of land, the rent of which to be divided annually between the resident Methodist minister and the Wesleyan Sabbath School; and the balance of his estates, after payment of other bequests, to L. P. Fisher and the Town of Woodstock toward the establishment of a Free School in the town, for the education of children born or living within said Town. The only conditions attached are that nothing shall be taught in the school contrary to the doctrines of Christianity, and that L. P. Fisher shall have the appointment of one-third of the Trustees, and shall, in case of his death, direct as to their appointment."

THE BOAT RACE.

[Intended for last week, but by an oversight omitted.]

It is now known everywhere that the St. John oarsmen were beaten in the contest with the English crew at Lachine last week. It is not for us to discuss the merits of the crews, or the circumstances which seemed to conspire to send defeat to St. John. We presume that regret at the result was almost universal in this Province, and quite general throughout the American continent. Aquatics, or other manly sports, when properly conducted, are not, we think, to be utterly ignored. The physical man must be cared for and developed; and but few exercises are better calculated to accomplish this end than that of rowing. It is, when indulged to a reasonable extent, invigorating and healthful; so at least both experience and observation teach us. That contests, such as the recent one at Lachine, are productive of good, is a question of different import. It may be argued that they induce honorable rivalry between different countries, or between citizens of different sections of the same nation, which may result beneficially in several ways. This may be right so far as it goes; there may be no harm in a simple test of muscle and endurance. If the matter could be stopped there, probably but little would be said in opposition. The principal actors may be honest enough in their intent; but the exercise of their prowess is made the occasion, by so many, of indulgence in such very great wickedness that the heart sickens at the thought. Professional gamblers ply their vocation with great diligence, and of course, fatten on their confiding victims. Hundreds also who are not "professionals," becoming enthusiastic, rashly stake large sums on the result. Report says—we fear with too much truth—that there were several instances of the most wicked recklessness in connection with the recent race; some parties venturing their all. It is quite probable that many young men made their first bet on the race of last week. Some have won, others have lost. The former are elated by their "good luck," and eager for a chance to try it again. The latter feel sore because of their losses; they are determined to retrieve them at the first opportunity. Both have entered the downward course, and are in great danger of becoming confirmed gamblers. We are very sorry that the betting mania has become so general; and we do most earnestly hope that those especially who have this time made their first venture, as well as many others, may let it be their last. Though it is not an absolute necessity that gambling should accompany the trial of aquatic skill, the facts, past and present, go to show that it does invariably go hand in hand with it. Such being the case, we must enter our earnest protest against the whole thing as evil in its effects. Though we may be pleased that certain of our citizens are skillful oarsmen, in the same way that we are proud of skillful mechanics, we cannot be satisfied that their power should be displayed at the sacrifice of morality. Stop the cause, and the effect does not exist—discontinue the racing, and no gambling will grow out of it.

During Exhibition week there is to be a number of horse races. Great crowds will be attracted to the race course, and large sums of money will be freely risked. There will also, probably, be the usual amount of drinking, blaspheming, fighting and general rowdiness. We are heartily sorry that this pernicious feature was not left out of the programme. The Provincial Board of Agriculture would have done themselves infinite credit had they disavowed it, as we think they might have done. We have a good deal of faith in the utility of Provincial Exhibitions of the country's products and industries; but if they cannot be held without giving sanction and encouragement to God-dishonoring and man-destroying practices, let them forever cease—the Province can enjoy more real prosperity without them.

Pen and Scissors.

A few weeks ago, Rev. Edward G. Porter, of Lexington, attended the funeral of a lady, a member of the church in Lincoln, aged ninety-six. There were present at the services a daughter of the deceased, aged seventy, a grand-daughter aged forty-seven, a great-grand-daughter aged twenty-six, and a great-great-grand-daughter, aged six—*Congregationalist*.

REV. JOHN FRANCIS, missionary among the Chinese in California, gives a very favorable report of his work in San Francisco and vicinity, for the quarter ending June 30. In the short period of thirteen weeks, six Chinese Sabbath schools have been organized, having 229 pupils in attendance. The Chinese language, and the meetings are well attended. Many tracts and books have been distributed, including copies of the New Testament and hymn books, all in the Chinese language. Five young men were instructed in the way of salvation, and one had applied for baptism.

A CHURCH OF FOUR OLD LADIES.—The Baptist church of Mamaroneck, N. S., celebrated its centenary on the 25th of August. One of the most interesting circumstances in its history is the fact that it was at one time reduced to four *aged females*, who alone held up the standard, and called themselves the Baptist church of Mamaroneck. The question arose in the Philadelphia Association, to which the church belonged, whether they could be recognized as a church. It was decided in the affirmative, and supplies voted.

In the direct religious teachings of the millions of India, twenty-five missionary societies expend a sum of \$1,500,000 a year, and employ more than 500 European and American missionaries, and 1,400 of the missionary agency working in all parts of the world.

A first act of resistance against infidelity has occurred. Dr. Michaelis, a Roman Catholic priest and professor in the clerical seminary at Braunsberg, Eastern Prussia, has, in the *Augsburg Allgemeine Zeitung*, declared the Pope a heretic and a blasphemer, and has, in the same paper, declared himself a wicked atheist. His example is sure to find followers.

BIBLE DISTRIBUTION IN UTAH.—A Bible colporteur in Utah Territory says that Brigham Young has given his consent for Bible distribution, and so great is the demand for the word of God that "the people come and take away books at the rate of one hundred dollars' worth per day."

BURNING IN SPAIN.—Mr. Hall, an agent of the American Bible Society in Spain, writes to the secretaries that "in the town of Figueras, two priests came up, in company with a bookseller, who purchased a Bible, some Testaments, and portions. He then took from his pocket a bottle of turpentine, which he poured over the books, piled them up in the square, and set them on fire. The fire was extinguished, and my fellow-helper recovered a partly burned Bible, which he placed in the glass book-case of the blind man's Bible-wagon, just under an engraving which represents a blind man at St. Paul's, London. It is said, and by the side of another picture representing the burning of Bridget and Latimer. The Bible burning in Figueras attracted the attention of the people, who came in crowds to see what sort of people we were, and to know what sort of books the priests wished to burn. We sold 100 copies (all we had) in a short time, and returned the following week, and again exhausted our supply."

THE GREAT KAREN PREACHER.—Dr. Anderson in his recent work, entitled "Foreign Missions—Their Relations and Claims," presents several remarkable cases, illustrating the value of the native ministry. He describes a Karen preacher, named Quail, of the Baptist mission in Burma. His success was wonderful among the Karens of Tongoo. The first baptism among them was in January, 1854. Before the close of that year, the num-

ber of converts connected with his labors was 741, and in nine churches. In less than three years, the number of churches was increased under his ministry to thirty, with an aggregate of 2,127 members, more than 2,000 of whom were baptized by Quail himself.

Think of it—more than 2,000 of the wild, wicked, degraded Karens—among the most degraded of all heathens—converted and baptized in less than three years, by the labors of one man, and he a recent convert from heathenism! What wonderful triumphs of the Gospel does the history of modern missions unfold!

MADAGASCAR.—Christianity continues to spread there in a most extraordinary manner. The returns of Church membership for the last year, shows something of what the Lord is doing among that people. They are as follows:—

	1870.	1869.	Year's gain.
Hearers.....	153,000	37,000	116,000
Communicants... 10,545	7,005	3,540	
Total.....	163,545	44,005	119,540

Rev. J. Pease, of the *London Missionary Society*, writes:—"The opening of the year was full of promise, warranting the highest expectations, and we entered upon our labors greatly encouraged by the success of the past, and stimulated by the hopes of the future; but we have seen greater things than any of us expected, and what has taken place is far beyond what any of us ventured to hope for. There was promise of the 'fifty,' but we have gathered the 'hundred fold' at a stroke, and a 'show' of blessing has been sent under the influence of which the condition and position of the Church in Madagascar have been wonderfully changed. Unlike the rains which at this season of the year refresh the thirsty soil of Madagascar, and which are so much to be desired in this island, the blessing has come down upon the whole field of our labor on this island." Let the Church give thanks for this wonderful success in converting the heathen to Christ.

THE BATTLEFIELD ILLUMINATED BY BURNING VILLAGES.—A letter from the seat of war describes a striking night scene:—"It was dark as pitch, for not a star appeared in the heavens. All at once there was a flash of a shell careering in the air, and then there was darkness. Again and again the deadly messenger was seen till eight o'clock, when the firing ceased—to be succeeded, however, by two great columns of fire, which lighted up the horizon. Two villages, Beaumont and Baule, were prey to the flames, the shells having set fire to the houses. By the light of the conflagration we got to the field of battle, between Mouzon, Monlieux, and Vaux. What a frightful, sickening spectacle presented itself! Thousands of corpses were lying in their blood upon the ground. The road which we took was actually paved with dead bodies. At each step almost we stumbled upon a wounded soldier moaning, and at times uttering piercing cries. The heaps of dead bodies showed where the missiles had performed their awful work. It was not long before we saw the light of the scene of carnage, upon which the flames of the burning villages were casting a sinister glare, and became a prey to an emotion which cannot be described."

WAR NEWS.

The following extracts are from late papers. The Prussian army is said to be preparing for a winter campaign. Paris is in a fearful condition, as is the whole of France. May peace soon be made should be the prayer of every heart!

HORROR WAR.

A correspondent of the *London Times*, writing from Florence on Sept. 1, says:—"I heard dreadful accounts of the horrors still to be seen in the villages and fields where the recent engagement occurred. A lady and gentleman wearing the Geneva Cross told us they had yesterday visited a village about 16 miles from this—I should say the remains of a village—for it had been reduced to a scene there they described as being beyond all description horrible. It appears that the peasantry inhabiting it had fired upon and wounded and killed several of the German soldiers while in the act of attending to wounded soldiers, and as a reprisal some measure of warning for the future, the village had been burned. The work had been done so suddenly, quickly and effectually, that the women and children had been unable to escape, and their bodies, charred and blackened, many of them still burning, lay about the village, mingled with the heaps of French and Prussian soldiers who had fallen in one of the most desperate encounters of the war. 'You had better not go to see it,' said the lady, 'you will never be able to forget it all the days of your life.'"

The accounts of "horrible suffering" in the districts of France which have been the seat of hostilities rest upon too obvious a basis to be disputed. Ten departments have already been more or less completely exhausted, and should the war be protracted till the cold season sets in, the ravages of disease and famine will probably be far larger than those of death than even the bloody fields of Moselle and Metz.

GERMAN SENTIMENT.

It is noticeable that the congratulatory addresses to King William from all parts of the German Confederation on the surrender of Sedan, give expression to the confident expectation that Alsace and Lorraine would be returned to Germany; that Germany must firmly resist any attempt made by foreign powers to prevent it from reaping the fruit of its great victories, and that the unity of all the German States must now be consummated as soon as possible. The demands now made by King William are the natural result of the firm and unanimous demands made by the whole German nation.

PRINCIPLES ALICE WITH THE WOUNDED.

A letter from a correspondent who visited the hospitals at Darmstadt says:—"The Darmstadt division of 10,000 men lost 1,200 in killed and wounded. But the attention to the wounded, wherever they are, is cosmopolitan. There are six or eight lazarettos, or hospitals, in Darmstadt alone—one or two specially superintended by members of the Grand Ducal family, others by private committees, and one by the Catholic Sisters of Mercy. There are, I believe, only 2,000 Catholics among the 35,000 inhabitants. To-day I had the privilege of visiting the principal one, which her royal highness the Princess of Hesse takes under her own special care. Certainly, nothing can be more beautiful and more judiciously managed. As yet, it is the brightest, airiest, and most cheerful. The principal building is a permanent one of stone and glass—an ex-convent. It stands in charming gardens, with flower beds and shrubberies and fountains, which, as the princess said, the Frenchmen gallantly tell her would be the water-works of Versailles. Through these are scattered a number of *succurales*—wooden pavilions, where the double rows of beds stand at intervals, with canvas doors at the ends, to be rolled up at will, and with openings in the roof, protected from wet, but open to the sky. The princess said the French strangely protest against the fresh air, while the Germans, on the contrary, very sensibly welcome it as the best of specifics. She ought to be mistress of the inward sentiments of the patients, for they all seemed to be suffering from their confidence. It was worth a journey from England to see the faces of the sufferers lighted up as they reflected her sisterly smiles. As she passed along and stooped to speak to each, the invalid laid himself back on his pillow with an expression of grateful *bien être*, and for the moment forgot all something more than an anodyne for pain. Her passing along the wards applied the most infallible of tests to the cases. If her presence did not smooth the pain wrinkles out of a man's face, or bring something like tranquility to his brow, or cause a flash of light to his eye, she were quite sure to hear he was in an extremely bad way. Nor was it to the wounded alone she seemed the animating spirit of the place. Nurses, and doctors, and convalescents walking about, all addressed her with the same cordial familiarity, only tempered by their evident reverence and love. The truth is—and one sees it everywhere else as in Darmstadt—this war has not merely made Germany a nation, but a family, and a thorough family feeling pervades north and south, high and low alike. Nothing seems regarded as a sacrifice, and the humblest work that can serve the great national cause is regarded as a pleasure and honor."

THE HORRORS OF THE SITUATION IN PARIS.

A Paris letter of the 20th inst. says that notwithstanding the long anticipation of an investment and an actual isolation of the capital, now that it really comes it falls like an unexpected blow, and leaves the people stunned and stupefied. However, the hope that France will succeed in winning terms of peace from Bismarck animates many with a single ray of consolation amid the general gloom, but those well informed have little expectation of a settlement until Paris has experienced further horrors.

Unhappily, the German statement that the Provisional Government cannot speak authoritatively, receives confirmation from the action of the extreme Republicans even in this hour of trial, when unity is indispensable. On Saturday and Sunday it was disavowed. There were demonstrations in several portions of the city in consequence of the announcement of the demands of the Reds for the creation of Committees of Defence in different arrondissements, chosen by the people, and for general co-operation and division of food and ammunition. Noisy and dangerous crowds assembled in different quarters, uttering revolting cries. A large number of roughs were armed; in some cases violence was committed. In one instance, a storehouse was broken open and a quantity of provisions seized under pretence of authority from the committee of defence.

On Sunday night much terror prevailed among the better class of the population. On Monday, a force of the National Guard and some regulars and marines from the forts, marched into the city to preserve order. There but little disturbance occurred. The attempt will be made before long by the extreme party to seize and control the government.

The last hours for leaving the city were marked by a rush of hundreds whose courage gave way at the last moment. Hundreds of applications were made to minister to the wounded, and the Frenchmen who were never outside of France, and who pretend to be naturalized Americans, but were unable to produce their papers.

Heaven knows when an opportunity will offer to communicate again with the outside world. The city has been in almost total darkness for the last few days, and adopting measures to light the street lamps.

THE INTERNAL CONDITION OF FRANCE.
The Tribune correspondent from Lyons and Tours brings an important account of the internal condition of France.

The report of the insurrection in Lyons against the Paris Government is true. The municipal election was held on the 15th, and the result was a victory of Independent Committee to Council. These were mostly members of the International Working-men's Association, who fly the red flag. They distrust Trochu and Favre, but do not object to the Provisional Government, and are not quiet, except for the incessant cannon practice. The male population are armed generally with muzzle-loading smooth-bore guns. Most of the battalions carried no flag; a few have tri-colors, but associate amicably with the others.

Five thousand men were sent to the Rhone Valley, throwing up earthworks. Lyons has resolved to resist if attacked. There were about 40,000 regulars in the city, mostly old soldiers who have returned to the service. Troops from the Algerian depots are concentrated at Lyons. In Lyons, Bourges and Tours there were about 10,000 of these men. The army has no hope of success against the mobile guards going south to join the army, those from the towns wearing red, and those from the country the tri-color and cockades. In train after train the people were drawn by locomotives belonging to the Northern and Western lines, going south for safety.

On reaching Vannes, we discovered that the Mobile Guards of Moulins, St. Germain, Les Poses and the country between were under orders to resist if attacked. Paris is in a fearful condition, as is the whole of France. May peace soon be made should be the prayer of every heart!

In the middle of the night, we were halted every 100 yards by the sentinels of the National Guard. Every hour, the patrol, with officers and a lantern, in due form, went around the town, and men gathered in plain clothes, armed with