

light of God's countenance. Yet bad as is the place now, I am assured that a few years since it was much worse. For several years past self-denying missionaries have been striving to carry the tidings of salvation to these heathen in our midst, braving alike the dagger of the assassin and the malaria of pestilence, and their labors have not been fruitless. Three missions are now established there, the original one, of which the well-known Mr. Pesse is superintendent, and which I believe is not denominational in its character, one which is supported by the Methodists, and one which has recently fallen into the hands of the Free Will Baptist church, and is to be hereafter sustained by them with the help of the American and Foreign Bible Society. These missions are doing a good work both for the souls and the bodies of those whose cause they have undertaken. The attempt was first made to elevate the condition of these degraded people by the preaching of the gospel and by personal persuasion to leave the paths of vice, but it was soon perceived that while nakedness, cold, and starvation were devouring the body the attention of the mind could not be drawn to its spiritual wants. Attention was then given to supplying the most pressing wants of the body, and clothing, food, fuel, lodgings, and medicine were given to those who most needed them, and at the same time was presented the truth that "man shall not live by bread alone." Much attention is also given to providing homes in the country for those who desire to leave, and at the present time more than one hundred children and adults are each month sent out from the mission of Mr. Pesse alone from the vile dens they now occupy to pure and peaceful homes in the country.

The mission now in charge of our Free Will Baptist church has been established for several years, but from want of responsible persons or societies to sustain it had nearly become extinct. An attempt is now being made to reinvigorate it with some prospect of success. One great hindrance is the lack of faithful and persevering laborers to assist the missionaries in their work. There are no funds to pay for extra labor on the Sabbath, and if there were it is evident that those who would engage in it merely for money would not be suitable persons to engage in it at all, and yet it is no ordinary sacrifice for any one to make every Sabbath and under all circumstances. Too much praise cannot be awarded to the missionaries and their small but efficient band of co-laborers who have for years sustained these missions, and it is to be hoped that more will be induced to enter this fruitful field of labor.

The readers of the Intelligencer may be thankful that they have no Five Points in which to labor, yet in every part of God's vineyard there is work to be done. May the example of these missionaries stimulate us all to renewed activity in our Master's cause, for "the night cometh, when no man can work." S. S.

Canada Correspondence.

Montreal, September 6th, 1856.

MA. EDITOR.—When exciting topics are scarce, our daily papers introduce speculation or philosophy; and occasionally lift off, or elaborate, as the case may be, something readable and even rational. This much cannot be said of the mass of political articles; distortion is the prevailing genius too often, and falsehood secures a prominent place. Your correspondent has examined the Provincial papers pretty extensively, without detecting anything in the political line worth recording. Partisanship is the order of the day; and the ministry secures its full share of praise and blame. The fall elections are still before the public, but the interest manifested seems for the most part confined to the districts whose lot it is to send representatives to the Upper House, instalment number one, to be repeated annually according to the present law.

Lotteries declared to be illegal after January next, are advertised extensively throughout the Province, perhaps more so than before, in view of the short season left for the working of the evil spirit within Canadian limits. I have already alluded to this law, and need not dwell upon it.

It is the boast of the Church of Rome that its teachers harmonize in all their public ministrations. The proofs to the contrary are so numerous and palpable that it seems puerile to attempt a serious refutation. But instances of contradiction are sometimes more glaring than others, and may be noticed occasionally with profit. The Archbishop of Quebec some years ago came out very strongly against theatricals, and in a very suitable manner argued the point with his spiritual children, proving that the Church, the Holy Scriptures, and the Fathers alike condemned them. The Bishop of Hamilton recently witnessed, and it is to be presumed, approved of the performance of two plays by the pupils of the Lorette Convent, when several young ladies acquitted themselves so satisfactorily as to draw forth the approval of the spectators and of the press. If it be said that this practice is not confined to Roman Catholic Schools, I admit the statement, and acknowledge the wrong; but where is the harmony between the Archbishop and the Bishop? Surely if theatricals are wrong,—to train the young to act their part upon a mimic stage, is also wrong; and to permit them, where the power is held to prevent their performance, is to teach their innocence. If the Archbishop is correct, the Bishop is sinful. The one teaches that theatricals are innocent, the other, that they form a worthy part of a young lady's education.

Railroad directors, steamboat proprietors, and other agents for companies too often do wrong almost without rebuke, where individual performances would be sifted and exposed. The Sabbath is often needlessly set aside; and the public have come to look upon it as innocent. The plea of necessity is convenient, but hardly allowable often times. Rivalry has some connexion with the wrong-doing, and self-interest pleads successfully for its continuance. It is pleasant to record instances which prove exceptions to the general rule. The firm of Henderson and Halcomb, forwarders, sends out no boats Saturday evening, and requires the masters of steamers on the way to stop over the Sabbath at the nearest port reached after midnight, instead of going on till Sabbath morning, as is commonly done

even by those who profess to have respect for the Lord's Day.

Last month a party procession marched to the village of Cote des Neiges, about three miles off, and occupied the afternoon of the holy day in the usual way on such occasions; among other things, singing a hymn to the virgin, and listening to an address from the late mayor, who advised the gaping villagers to obey their priests as the surest road to happiness. While recording this as an instance of Sabbath desecration and ignorance, I remember that many who knew better mispend the hours of hallowed rest, and others pin their faith to the sleeves of their religious teachers, while they pity the simplicity of Roman Catholics.

A controversy between Dr. Ryerson and other Wesleyan Clergymen has occupied the columns of leading Upper Canada papers for some time past. It originated in the publication of a report of certain conference discussions affecting the Doctor's standing, which were alleged to be one-sided. The following remark on open conferences from his pen is worth reading:—"All the synods and other assemblies of the Episcopal, Presbyterian, Congregational and Baptist Churches conduct their proceedings with open doors, and any of the members or others report their discussions and proceedings at pleasure. The Councils of the Roman Catholic Church, and the Conferences of the Wesleyan Church in England and Canada are alone conducted in private. I cannot but believe that the example of all Protestant Churches, rather than of the Roman Catholic Church is most worthy of imitation in this respect." Surely the doctor is right, and I trust it is not impertinent to say so.

A paragraph headed "FROM NEW BRUNSWICK," in one of the city papers informs the public that Sir D. Daley had recently received an address at Georgetown, P. E. I., congratulating his Excellency on the honour which the Queen had conferred upon him. The Canadians will not allow New Brunswick her identity. "Great men are not always wise," A. B.

The Intelligencer.

SAINT JOHN, N. B., SEPT. 12, 1856.

Christian Self-denial.

Christian self-denial is not merely abstaining from certain sinful pleasures or gratifications—a giving up of indulgences and habits which are violations of the laws of nature, and if allowed in, must, in the common course of things, bring their own retribution. Education, self-respect,—many causes may induce us to abandon habits which are dearly cherished, and have been of long continuance, and yet, no *Christian* self-denial whatever in it. Hence, let none suppose that the forsaking of their sins is all the self-denial that the gospel requires.

Self-denial is not the violation of social and natural laws when the glory of God cannot be promoted by it,—it is not monastic seclusion, priestly celibacy, or penances performed for crimes committed. These may all be practiced, and the heart be still unrenewed. The religion of heathens, and that of some Christians differ but little in respect to this,—there is no real difference between the mendicant Hindoo, and the holy Carmelite;—begging is not always self-denial, any more than self-denial is always Christianity.

Self-denial is not sackcloth on the loins—it is not always the meanest garments, it is not a block for a pillow, neither is it always the coarsest food for the daily meal; these all may be, and much, very much more, and in it all a self-pleasing which is as poisonous to true godliness as the very greatest indulgence could be. What Christian self-denial we ask can there be in dressing meanly, or living poorly, while the money saved thereby is hoarded safely, neither feeding the hungry nor clothing the naked, but increasing "the treasures of wickedness"? Where there are no channels of benevolence—no bowels of compassion—no *inlets* of fervent charity, there is no self-denial. Hence let none point to coarse garments—to rude fare—to acts of flesh mortifying, and say here are our evidences of self-denial, when their broad fields yield increase, and their speculations are profitable, while in their midst pinching poverty is unsupplied, and their contributions for religious purposes are inadequate to their wants. Self-denial is "through the spirit to mortify the deeds of the body—to eat and drink to the glory of God. To set the honor of Jehovah, and the advancement of his cause fully before us, and labour for their accomplishment. But to be more particular:—to rise while yet it is a good while before day that we may "search the Scriptures" and "learn of Christ," in order that we may be able to teach others; to devote the moments and hours which can be consistently spared from the necessary duties of life, to employment in God's cause; in visiting the sick, in praying with and admonishing the erring, in restoring the wandering, and encouraging those who are seeking religion—this is self-denial. To be a constant and faithful attendant at the Sabbath school; not enquiring "how much good shall I do?" but resolving—"I will do what I can," is also self-denial. It is self-denial to labour when we seemingly labour alone—when we are without sympathy from those around us; when false motives are attributed to us, and charges of which we are innocent are brought against us, to still persevere—this is self-denial. It is self-denial to confess Christ when all around are denying him. To reprove popular sins, especially those in the church, and much more so if leading members indulge therein. It is self-denial to be an example "in word, in conversation, in charity, in spirit, in faith, in purity." To save from personal indulgence, from the lusts of the flesh and the pride of life, that wherewith we can succour the indigent; and contribute to the cause of Christ—that is self-denial. To be decided for God and the interests of His kingdom, and to stand at our post when our knees are feeble and our heart is faint, is also self-denial. To spare from our toil and secular care two or three hours to attend the weekly social and prayer meetings, is self-denial. To work for God, to speak for Christ, to wrestle in agonizing prayer, when joy is fled, when feeling is dormant, and faith stands alone on the naked word of truth,—this—ah! this is self-denial.

It is self-denial to bear all things, hope all things, and endure all things; to lay time, talents, possessions, and life itself on the altar of God. This was the self-denial of Christ, of apostles and prophets, of holy martyrs and confessors, and this, dear reader, must be ours also, if we would follow the Captain of our salvation.

Let none dream of heaven without self-denial—let none imagine that God can be bribed with a mere profession. "Whoever a man sows, that will he also reap." And let the self-denying believer also remember, that because Christ lives, he shall live too. In the midst of his self-denying struggles, it may often be a matter of deep questioning with him—"Do I love the Lord or no?" O! forget not thou saint of the most High, that a life of self-denial and perseverance in the steps of Christ, is a thousand times better evidence of your acceptance with God, than all the raptures of the mind. The former has a holy influence, which leaves its impress; the latter is gone—and has only left the semblance of a pleasing dream.

The Poor Man's Wisdom is Disputed.

(By our N. Y. Correspondent.)

Solomon had considered "wisdom" so as to pronounce it better than weapons of war, and he also pronounced it better than the noise made by the ruler of fools. Notwithstanding he observed that wisdom, with quiet, and free from parade is, as a general thing, overlooked and if seen, despised by the great multitude who are so quickly taken with imprudent boasting, and noisy demonstration.

"There was a little city, and few men within it; and there came a great king against it, and he seized it and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man delivered that same poor man."

True courage is associated with modesty, and so is true wisdom free from pretension. Christ himself was as a "root of dry ground" for the very men that were willing to follow after any pretender, even to destruction. How easy it had been for the Jews to escape the destruction of their city and nation by the words of the man of sorrows had they taken heed to them! His words obeyed, would have proved better than the weapons of war—better than the cry of the ruler of fools.

So now Christianity by its influence in many communities does more than all other influences put together in securing the blessings of life through industry, temperance and fortitude, which Christianity fosters; by the same means it does more to render property and life secure, than all the courts, prisons and galleys in the world, and yet some noisy politician may blind the people and lead them astray after some impious doctrine, as if he were the Saviour of the community. "The poor man's wisdom is despised." The hoarse voice of the demagogue takes the ear of the multitude.

The Bible itself is heeded like the poor man's words, and on the same principle. It speaks its words quietly; it utters its wisdom without show and praise; its cry is not heard in the street; it gives forth its lessons of heavenly instruction without observation. Therefore it is that multitudes will take more pains to see the performance of a clown and pay more money to witness the antics of an ape than they ever bestow of either to learn the way to heaven, or to spread the heavenly light in benighted minds. What matters it to them that God has said we must all appear before the judgment seat of Christ to give an account for the deeds done in the body! Of what avail that the parable of the talents showed that it is not enough to do no harm, but that good will be required at our hand according to our ability to work out good! Of what avail that we are to give up an account for all the blessings which we are surrounded, as well as all the providences by which we are warned! Of what avail that every idle word and secret thought is to be revealed and settled for in that great assembly, made up of all our race from earth and sea, and of holy angels presided over by the Lord, who is fit judge because he is also the Son of man! "The poor man's wisdom is despised and his words are not heard."

In what is this principle so strikingly exhibited than the opposition made to the great beneficence so manifest in a prohibitory law. The mere rude appetite of a few prevented men, because that appetite is the source of much noise, and pretense, and clamor, has influence with multitudes who perfectly well understand that this law would save thousands of lives every year, and also millions of property,—who know it would bear peace, prosperity and happiness to many families now full of discord and wretchedness, and on the verge of temporal and eternal ruin. "The poor man's wisdom is despised and his words are not heard," because they must be heard in quiet if heard at all. Wisdom and temperance address not the passions of men. These come to the human soul when she is calm and clear-sighted.

Last evening, on my way home from meeting, I saw a man with great difficulty getting out of his carriage; he was helping himself with two crutches; I noticed that he had lost both feet and had to walk upon the stumps, sided, as I have said, by two crutches. My compassion was touched in behalf of the suffering man. Upon inquiring I learned that by reason of intoxication he laid out a severe night a winter or two ago, and narrowly escaped with his life, and has since suffered very much as above mentioned. Yet this man indulges his depraved appetite, but what is worse, some men, not drunkards themselves, vote and act for a law to make drunkards with such lessons before them.

How many who are now impenitent, are remaining so on the principle here involved! "The poor man's wisdom is despised." They are waiting for visions of the night to terrify them; they want to hear the thunders of Sinai to know that God disapproves of sin; they want God to appear to them in the clouds of heaven to make a great parade in pronouncing their pardon. They despise the easy direction,—"Go wash in Jordan seven times, and thy flesh shall come again to thee."—Repent and be baptized every one of you in the name of Jesus for the remission of sins, and receive the Holy Ghost."

Colportage and Tract Society.

Our churches have been already informed of the arrangements proposed at our last General Conference, to raise a fund sufficient to defray the expenses of our Colporteur during the ensuing year, and also to keep him supplied with Tracts &c. for gratuitous distribution. The amount required was solicited from the churches—our office not being able to bear this heavy burden any longer. We have not heard that anything in this matter has been done as yet. Our missionary agent, Brother Noble, and also the deacons of the respective Churches were requested to move in it; the former has not reported anything received, the latter have not reported any action whatever thereon. Our Colporteur, Brother O'Donnell is in the field, doing what he can; he has with him a large supply of books and tracts. In order to urge this matter forward, he has been authorized to call meetings and lay the subject before the churches, and to solicit and receive contributions toward this benevolent work. We trust those persons who have an opportunity of subscribing and handing to Bro. O'D. their respective contributions, will not fail to do so. All sums received by him will be acknowledged in the Intelligencer. We also trust that the deacons of the churches where he may visit, will heartily co-operate in, and liberally contribute to, this object. A small amount from each church would amply sustain this work, and accomplish a vast amount of good.

A Correspondent writing us from Fredericton, describes a most disgraceful proceeding which took place a few weeks since at a public meeting in Queensbury. Some young gentlemen (?) and others figured on the occasion much to their discredit; their names are given in full by our correspondent, but we are induced to withhold them from the public at present hoping that the bare remembrance of such disgraceful conduct will sufficiently mortify them, and work in them a thorough reformation of manners, in the future. Young men should consider that they have characters by which they are known, that these when once disgraced, are not easily redeemed, and that the roidism of a single night has blasted many a young man's reputation forever, and paved his way to disgrace here and misery hereafter. We have filed our correspondent's letter for future use if necessary.

Elder S. Hart is expected in St. John this evening, others of our ministering brethren on Saturday. We expect the solemn rite of ORDINATION will be given on Sabbath evening next, to one, or more, of the brethren who have been preaching under License among our churches for the last few months. All the seats in our Meeting-house (Waterloo St.) are free.

THE GENESSEE FARMER.—This is an Agricultural Journal, published monthly at Rochester, N. Y. We have received the September number. It has some excellent articles of interest to farmers. One on the cultivation of winter wheat, and another on underdraining, we regard of value. Every farmer should subscribe to some agricultural journal. A single suggestion received through them, properly applied, is often worth a thousand times the amount of subscription. Every person knows that the practice and experience of men in whatever profession or business they are engaged may be of value to others; and this is equally true in relation to farming, stock, &c. Years of experience, with means and inclination to improve, cannot otherwise but develop new resources, which applied by others may be of equal value to them, without the cost of discovery. Agricultural journals are intended to give all the improvements connected with husbandry which are yearly made, and afford knowledge in the indispensable and honorable pursuit of farming. THE GENESSEE FARMER, we observe, is sent five copies for two dollars. Address (post paid) Joseph Harris, Rochester, N. Y.

An interesting Tea Meeting was held in the new Methodist Meeting House, in Sheffield, on the 3rd inst., the object of which was to realize funds to complete the building. We learn that a considerable sum was realized.

The Royal Mail Steamer had not arrived at Halifax at a late hour yesterday afternoon (Thursday.)

Nova Scotia.

DEAR BROTHER,—I wish through your columns to call upon the Collectors of the Free Christian Baptist Home Missionary Society, to forward to the General Conference the amounts they have collected, with copies of their subscription lists, those persons being marked paid whose subscriptions have been received. Also,—Notify a Protracted Meeting of Free C. Baptists, in Falmouth, N. S., to commence the second Saturday in October next, at 1 o'clock, in the Mount Denison Meeting House. We wish some of our brethren in the Ministry from New Brunswick to attend this meeting. The steamer will come that day, stopping at Hansport, only one mile from the place. J. B. NOBLE.

A GREAT REVIVAL.—We find in one of our exchanges the following letter from Indians, dated July 24th:

"On the last day of May and the first day of June, our third quarterly meeting was held at Antioch. The meeting was protracted over two weeks. One hundred and five joined the church, and one hundred were converted. We then continued on, holding a series of meetings at Stanley's, Sybert's and Fortville, which resulted in eighty-two accessions, and about sixty-five conversions. Men left their cornfields, their harvest fields, their stores and their shops, to praise God, and also to prepare for a heavenly country. It was the greatest display of God's power we have been permitted to witness—especially at Antioch—it reminded us of the accounts we have read of the Kane Ridge revival in Kentucky. For two weeks we were compelled to hold our meeting in the grove. Some time before night you could see the people coming from every direction, wagon load after wagon load, eager to hear the sound of salvation. The work is still moving on. Up to this date, two hundred and forty-two have joined the Methodist Episcopal church."

Provincial News.

DOMESTIC.

CHARLES MCPHERSON ESQ., M. P. P. for York, has been appointed Chief Commissioner of the Board of Works. The Reporter says that Thomas Pickard Esq. is strongly urged to oppose Mr. McPherson's Election, and if induced to come forward, will be strongly supported. The Hon. R. D. Wilmut and the Hon. John Montgomery are appointed Members of the Board of Works.

GENERAL ERYE, a distinguished British Officer, who commanded a brigade at the fall of Sebastopol, and won for himself high honors, being appointed by the Queen to be Commander-in-Chief of Her Majesty's Forces in British North America, has been on a visit to our Province, and reviewed the troops at Fredericton and St. John. He left on Tuesday evening for Halifax. Addresses were presented him in both cities as well as in Woodstock and Grand Falls congratulating and applauding him, to all of which he replied in a happy manner, and spoke highly of New Brunswick in many respects.

HIS EXCELLENCY, the Governor arrived in town on Monday with his family, and have taken up their residence in Mr. Ketchum's Cottage in Carleton, where we learn they expect to remain a few days. A Council was held on Wednesday.

A man named Philip Dormer fell from a scow in York Point Slip on Saturday last and was drowned. He left a wife and three children.

MELANCHOLY AND FATAL ACCIDENT.—Mrs. Ziba Shaw, 2nd of Wakefield was killed on Sunday last under the following circumstances: She had been visiting her daughter, Mrs. J. Clark, who was ill, and was returning to her own home in a wagon driven by Mr. C. Clark, when the horse becoming restive, she seized one of the reins, turning the horse into the gutter; the wagon tilted, and they were both thrown out. Mrs. S. was, melancholy to relate, killed on the spot. By this sudden bereavement, a large circle of relations and acquaintances have been plunged into the most profound grief.—Carleton Sentinel.

BEAT THIS WHO CAN.—Mr. Thomas Akerson, of Lower Brighton, has sent us a Cucumbers raised by him measuring 13½ inches long, 2½ diameter, and weighing two pounds fourteen ounces. It appears sound and good, and if left on the vine would doubtless have attained a much greater size.—lb

We see by the Observer that the Comet was seen at 9 o'clock on Sunday night, 24th August, at Quebec, in the Eastern horizon. The Quebec Chronicle calls it the Comet of 1856.—Cov.

A Comet.—During the present year we may expect the return of the greatest and grandest comet described in history. It was visible in 1264, in the months of August, September and October. When its head was visible in the east on the edge of the horizon, its tail stretched past the midheaven more than ten deg. It disappeared on the night of the 2nd of October, when Pope Urban the fourth died, and the superstitious connected the two events. It was again observed in 1556 its elements having been computed by Dr. Helley, Duntrone, Pingre; Bonome and others, it is calculated that it will reappear during this and the next two months; but if it should be perturbed in its path by the united attractions of Jupiter, Saturn, and some other planets, at the same time its appearance may be delayed to 1856. The expectation is, however, that we shall see this astronomical and historical wonder during the present year.—Exchange Paper.

NOVA SCOTIA.

The Presbyterian Church of Nova Scotia will soon have two additional missionaries in the Foreign field. We hope the other churches will follow so good an example.—Pres. Witness.

A SEAMEN'S BETHEL has been opened about two months since in connexion with the Halifax City Mission. Service is held in it on every Sabbath afternoon at 3 o'clock by Mr. Morton the City Missionary. Sometimes upwards of twenty sailors are in attendance; and their deportment is always very becoming.—lb.

THE POTATO BLIGHT proves worse this year than for the last two. In some parts of the country one-third of the crop is considered as destroyed. All the other crops will be magnificent if properly secured. The weather this week could not have been more favorable to the farmers, who, no doubt, have used it to the utmost. A good deal of hay has been injured by the late heavy rains and the protracted wet weather.—Pres. Witness.

The crops in Yarmouth County are well spoken of by the Tribune, except that they have been the average. It is gratifying to observe that Potatoes are so far safe and abundant.—lb.

Prince Edwards Island.

SUICIDE.—On Sunday, the 10th inst., Mr. Ellis Mullineux, Andrew's Road, attended service at the Schoolhouse, near his own residence; after which he returned home apparently right in mind and body. Taking a pipe he lay down on the bed; after a while his wife requested him to do something while she prepared tea; he took the card reins from the wall, and telling her that he would first lengthen the tether of the horse—which was grazing in the field—he left the house. Mrs. Mullineux set about getting tea, which being ready and her husband still out, she saw the stable door, which had been open all day—closed, and going up to it, found it was fastened from the inside; this door she forced open from the stable, a door led to the barn, which was also barricaded from the inside; forcing this, and looking about, she discovered her husband's feet on the loft floor, and going up stairs beheld the lifeless body, suspended from a rafter by the reins which he had taken from the house. From the manner in which the body was discovered, death must have been caused by voluntary strangulation; as from the nose to the floor the space being not four feet, death might have been arrested at any period up to the fatal moment. On the following morning, Dr. Hodgson, Esq. Coroner, held an inquest, which resulted in a verdict of "Suicide, by strangulation."

No cause can be assigned for the melancholy event, he being in good health and easy circumstances. Mr. Mullineux was much esteemed and has left a large and helpless family.—P. E. I. Advr.

UNITED STATES.

Important from Kansas.

St. Louis, Sept. 4.

Advices from Kansas, received here this evening, say that on the morning of the 30th Capt. Read, with 300 pro-slavery men, fought 300 free soilers, under Mr. Brown, at Osawatimie. The battle lasted an hour, when the free soilers were routed, with the loss of twenty killed and several wounded. Mr. Brown and his son are reported among the killed. Five pro-slavery men were wounded. Osawatimie was burned, and all the ammunition and provisions carried away.

General Geary arrived in this city today. He proceeds immediately to Kansas.

St. Louis, Sept. 6.

Private advices from Kansas state that on Tuesday last every free state man was driven from Leavenworth at the point of the bayonet, and all their property destroyed or confiscated. Mr. Phillips, the correspondent of the New York Tribune, and his brother were killed. The house of the former and the store of the latter were burned. It is said Mr. Phillips fired from his house and killed two pro-slavery men. Forty strikers arrived here today. Fuller particulars to-morrow.

LATEST.—The Democrat publishes a statement of the free soilers who arrived in this city yesterday from Kansas. They confirm the burning of Osawatimie, and say that fifty free soilers were in town at the time, and the attacking party numbered 400. Several free soilers were killed, and 7 taken prisoners, of whom 2 were afterwards shot. Mr. Brown and his son were killed.

They also confirm the killing of Wm. Phillips at Leavenworth, by a party of Southern men under Capt. Emery, and the driving out of the territory of all persons unwilling to take arms against the free soilers.

WM. HAMLIN, the Fremont candidate for Governor of Maine, was elected in the State on Monday last, by about 15,000 majority.

Mr. Hamlin was also the Prohibition candidate.

HOW THE PRESIDENT IS ELECTED.—Instead of voting directly for the President and Vice President, as for other public officers, the citizens of each of the United States vote for electors, who meet and cast the vote for their respective States. The whole number of electoral votes is 296, distributed as follows:—Maine 3, New Hampshire 3, Vermont 3, Massachusetts 13, Rhode Island 4, Connecticut 6, New York 37, New Jersey 12, Pennsylvania 27, Delaware 3, Maryland 10, Virginia 15, North Carolina 10, South Carolina 8, Georgia 10, Florida 3, Alabama 7, Mississippi 7, Louisiana 8, Texas 12, Tennessee 12, Kentucky 12, Missouri 9, Arkansas 5, Ohio 23, Indiana 13, Illinois 11, Michigan 6, Wisconsin 5, Iowa 4, California 4. In case no candidate is elected by the electoral college, the election is made by the House of Representatives, each State casting a single vote.—[Am. paper.

RESCUING HIS COUNTRYMEN.—Yesterday afternoon, an Irishman went down to the wharf, divested him of his clothing, which he threw overboard, and then jumped into the water. He was soon pulled out, and when asked to give a reason for his proceedings, he said that he was bound for Ireland to rescue his countrymen. He was locked up to dry.—[Boston paper.

LAST ISLAND.—This island, the scene of the recent terrible hurricane, by which hundreds of human beings were swept into eternity, is a fashionable watering place in the Gulf of Mexico, about twenty-two miles from the Atchafalga river, and is much resorted to during the summer season by people from the middle and south-western parishes of Louisiana. Even many go there from New Orleans. The persons destroyed are those who were there as visitors. Those who have been guilty of the fiendish act of robbing the dead, it is said, are not the permanent residents of the island, but are persons of a peculiar class, descendants of the old French and Spanish settlers, who resort thither at different periods of the year to fish, and to pick up the remains of wrecked vessels.

California.

The Committee of Vigilance is still in session with an army of 5000 infantry, cavalry and artillery, ready to act at a moment's warning. On the afternoon of July 24th, Dr. Alexander Randall, an old resident of the place, was shot in the bar room of the St. Nicholas Hotel, by Joseph Hetherington. A difficulty had long existed between the parties in relation to a business transaction in which Hetherington claimed that Randall had defrauded him. They were both large operators in real estate. Hetherington made the first assault, but they fired simultaneously, and exchanged five or six shots when Randall fell mortally wounded. Several of the regular police force attempted to arrest Hetherington, but they were overpowered by the committee police, who conveyed the prisoner to their headquarters. Randall died on the following day, and Hetherington was tried by the Committee Tribunal, and executed on the 2d of August.

Another prisoner in the hands of the Committee, named Philander Brace, who had been found guilty of murder, was hung on the same day, and on the same scaffold with Hetherington. The executions took place in a public thoroughfare, and were witnessed by some 15,000 persons. Several thousand Committee troops were under arms in the vicinity of the gallows, and the street approaches were guarded by cannon. Brace died a hardened man, using the grossest profanity while on the scaffold.

Judge Terry is still a prisoner, but as Hopkins has recovered, it is doubtful whether he will be done with him. This appears now to be the chief difficulty in the way of the disbandment of the Committee, although it is asserted that they have only begun their work.

Jack Williams, the murderer of Cassius Shepard, last year, was executed at Mokelumne, August 1st. He walked to the scaffold smoking a cigar!

Mr. Strickland, who for twelve years has been an actor, has abandoned the stage for the pulpit, and preached at Dr. Baldwin's church, in East Troy, New York, on Sunday the 10th ult.

Four Days.

The Royal Mail Steamer Liverpool date Quebec on Tuesday. The political The Hon. Sir John Lubbock, died in London, and The Daily appointment of the peace of the Press (D) lead the Conserv

An extensive effected from S FRANCE.—E eror and family The Monitor of English soldiers whom the French conferred for Crimes.

SPAIN.—The National Guard disarmed, and to satisfy the Govern

SWEDEN.—C great severity General Bodin He had only a

RUSSIA.—ed to wreck a pirates. It is operate. Russ some gun-bo

DENMARK.—Minister has had been in L ed that Engla

PORTUGAL.— ceased, but the dealers and ba

SARDINIA.—pose of presen at Alexandria

—The forfic

—The evacu

—American

—The pres

—The treat

—The treat

—The treat

—The treat

—The treat

—The treat

—The treat

—The treat

—The treat

—The treat

—The treat

—The treat

—The treat

—The treat

—The treat

—The treat

—The treat

—The treat