meeting in the Free Trade Hall, every inch of which was occupied by enthusiastic hearers. Resolutions and papers are to be printed, and a Ministerial Declaration drawn up by Rev. W. Arnot, is to be signed and circulated all over the United Kingdom. The number of signatures will show the tide of clerical feeling against the liquor trade.

The members of the Evangelical N. Union are looking forward with hope and interest to the Berlin meeting in September. Deputations to Berlin have returned and reported to meetings held in the Freemasons Hall and Lambeth Palace. On the latter occasion the Archbishop, seventy-six years of age, filled the chair with sagacity and vigor.

The Exeter Hall Episcopal Services on Sunday evening are crowded, but opinions is divided as to the classes attending. The best efforts are made to induce working people to go there.

A useful body of Christians, the Primitive Methodists, have been holding their yearly Conference, and report five hundred and ninety-eight preachers, 110,683 members (2124 increase in the year), 25,403 Sunday School Teachers, and 139,486 scholars. The Wesleyans expect a large addition declared at their evening Conference. But what need for greater progress everywhere! "O Lord! send now prosperity" may well be the prayer of every Christian body and every Christian believer.

B.

The Intelligencer.

SAINT JOHN, N. B., JULY 10, 1857.

TO ADVERTISERS.

Parties indebted to the *Religious Intelligencer* for advertising are notified that our Printer, Mr. G. W. Day is authorised to collect the same.

R. J. Underhill, *Agent.*

☞ We have been so constantly engaged in the Sessions of our General Conference up to an early hour on Thursday morning, that we have not been able to prepare a number of notices which should have appeared this week.

☞ Parties wishing to continue to receive the "Intelligencer," but who are in arrears for it, must forward payment for the past, and also *prepayment* for the next term, or it will be discontinued as soon as new mailing books can be prepared.

The General Conference.

The Twenty Fifth Annual Conference of the Free Baptists of New Brunswick, assembled with the Church of this City on Saturday last. The attendance of Ministers and Delegates was large. As early as 10, A. M., the place of worship was nearly filled, when the services of the day was opened by singing, and prayer by Elder E. McLeod. The time till nearly 1 o'clock was occupied as a social Conference; and never did we witness more of the Divine blessing and presence manifested in any social gathering than on this occasion. The time was readily and profitably occupied, and many hearts felt it was good to be there. Among those present were the Rev. C. Knowles of Nova Scotia, his colleague the Rev. S. R. Bentson was detained from the meeting by illness: Rev. J. M. Bailey, Delegate from the General Conference of Freewill Baptists of North America; also Rev. O. R. Batchelor, agent of the Freewill Baptist foreign Missionary Society; and Rev. Y. White of Maine as visitor. The season was one long to be remembered, and indicated a prosperous future for our meetings.

At half-past 2, P. M., met for business. After singing and prayer, the General Conference was formally organized, and Elder J. Noble appointed Moderator. The names of the Ministers and Delegates being received, the Corresponding Secretary of the Conference was called upon for the Annual Report. This document giving an account of the state of our denomination, may be seen on our first page. After the reading of it, its adoption was moved by Elder S. Hartt, who accompanied the motion with some brief remarks as follows:—

REMARKS.

Elder Hartt said the Report could not be uninteresting to all as to him; he had spent the year travelling and labouring on the ground represented in it, and it was exceedingly comforting to him to hear it read. During his visit to the first district he had endured great fatigue, but he found the people liberal and free hearted. The brother who occupied that field had a laborious field of labour, but he rejoiced to know that his faithfulness and self-denial were rewarded in the accomplishment of much good. It was known that he was appointed as Delegate to Nova Scotia. After having fulfilled that delegation, he visited the eastern Churches, and in meeting them felt that it was necessary to confess our fault in there long neglect. He could not have wondered if they had cast us off entirely, but such was their union with us through the labours of those through whose instrumentality they were gathered, that they could not bear that thought. He spoke of the feelings he had when he bid adieu to Brother Hartley, and left him to labour in that field among strangers. He was persuaded that nothing but his deep interest in the cause of God could have induced him to endure the fatigue and labour necessary to the sustaining of the cause there. He did not know that he should himself ever see them again, if others could be found to labour with them, but he was pledged to return there again if nobody else did. He would refer to the expression in the report—"What hath God wrought?" He had attended all our Conferences from the beginning but one, and he knew well that God had not only wrought much in relation to numbers, but also in relation to the establishment of the faith which we profess. He knew the struggles through which we, as a denomination, had passed. He spoke of his first visit to this City, when in the struggles of his soul he thought if God would convert one sinner here he would be satisfied. But much greater than this had resulted, and looking round now upon the Congregation before him, [illegible] what God had wrought. He referred to the union of our Ministers in sentiment, and thought that no body of men were more united in this particular. He hoped our young brethren would keep humble, live usefull, and follow Christ closely.

Elder G. A. Hartley in seconding the motion said he had been labouring as a Missionary for some time. He spent some time on the Reach where Brother Knollin now had pastoral care.—When he went to Westmorland with Brother Hartt, he found the churches very low, and some of them scattered, but are now greatly revived. From many places in that region the cry now was, "come over and help us." It is an inviting field of labour, and when he left, he was urged to return again or see that some other brother was provided to take the oversight there. He spoke of the stedfastness of the second church in Dorchester. This church was planted eight years ago by Elder McLeod, and not one member he believed had fallen since, but nearly all had grown in grace.

Elder E. Sipfell said he had noticed particularly the reference made in the report to the east, and also to the west, and he was led to inquire with David—"Is there not a cause?" He referred to his labour at Aroostook where from one to two hundred had once professed religion, but when he went there he found only a few meeting together. Intemperance had done much evil in that place, and he looked over the condition of the people with much trembling, but at their solicitations he entered into labour among them, and he could well exclaim in view of the result—"What hath God wrought?" Brother Hartt's visit there had accomplished great good, and the cry of the people was for labour.

Brother G. Cochran of Dorchester, said he belonged to one of those churches that had been so long neglected; but he thought no church in the denomination was more attached to us than it. They had however been so long without a visit from any of our ministers, that sometimes in the struggle they thought they must give up. "But Oh," said he, "we could not." The visits of brother Hartt and Hartley were much blessed, and both of them live in the affections of the people. Their long destitution of preaching had begun to effect our character as a people, but now that danger was past, and he believed the labour of the Free Baptist ministers in that part of the Province would be attended with the gathering in of many souls.

The Report being accepted, the Moderator called for the

NOVA SCOTIA DELEGATION.

Elder C. Knowles said, that he could not promise as much interest in his report as in the one just accepted, but he wished to say something relative to the cause in his native Province. The churches there were disadvantageously situated, being scattered over a large territory.—They had also passed through some changes which had greatly hindred their prosperity. But still the cause has advanced, and the annual delegations from this Province had greatly aided them, and he thought the cause was now as favourable as at any former time. In almost every neighbourhood in the County of Yarmouth there was a Free Baptist Church and meeting house, and souls had been added to many of them. He thought the doctrines preached by them had influenced other denominations, and their revivals had also greatly aided in building up other churches; so that the good accomplished was not confined merely to their own people, it was felt and enjoyed by others. In Cornwallis Elder Western had laboured last winter with great success. Some young brethren during the last two years had been ordained and promised well. Revivals had been enjoyed by them during the last winter and spring and many had been added, some also had been called away by death. The churches in Nova Scotia were upon the whole prospering. He had himself been disabled from travelling and preaching during the last few months, but recently his health had improved, and he had baptized a few who were recently converted. The Sabbath school interest, and the temperance cause also were prospering in that Province.

Elder S. Hartt said he had been a Delegate from this Conference to the Conference in Nova Scotia six times, he felt an interest in them, because he had laboured among them that they might survive and live. He thought that the great difficulty which had been felt by the brethren there was a lack of agreement in some particular matters. He had sympathized with them, and a better understanding was come to. The Lord has had mercy on his cause, and he believed they were now better prepared for usefulness than at any former time. He referred to Elder E. Sullivan in terms of praise, and remarked on the blessing that had attended his labours. At the last Annual Conference revival was enjoyed, and a number of young persons had bowed to the sceptre of Jesus. He had always been comforted in his visits to Nova Scotia, and he rejoiced in their prosperity.

UNITED STATES DELEGATION.

Elder E. McLeod introduced to the Conference the Rev. J. M. Baily, Pastor of the Freewill Baptist Church in Saco, Me., and one of the editors of the *Morning Star*; who was a delegate to this Conference from his denomination in the United States.

Elder J. M. Baily said he had the honor of appearing before them as the delegate from the Freewill Baptists of North America. He was happy to be present, to exchange christian salutation and to rejoice with us in our prosperity.—More prosperity had been enjoyed among his own people the last year than formerly. In New England especially large additions had been made; in some revivals from fifty to one hundred had professed religion. The Freewill Baptists of the United States number about 50,000 communicants, of these a large portion are in New England. They have no churches in the South, in consequence of their being strictly opposed to slavery. Large numbers in consequence of this had been kept from their communion. They were engaged in the Foreign Mission enterprise, also largely in Home Missions, by which feeble churches were aided in both New England and the West. Other organizations also exist among them for the promotion of morality and religion. They are not only opposed to slavery, but have always been in the foremost ranks in the cause of Temperance, and aided in the introduction of the Maine Law. The use of liquor was a preventive to the progress of truth, it must be abandoned by all who would receive the gospel. In nearly all their churches Sabbath schools existed, and have been greatly blessed. They were also engaged in Education. Much influence had formerly been exerted against this department of labour, but the expressive had principally disappeared. They had a College in Michigan; a literary institution, and also a Biblical school in New Hampshire, which had been greatly blessed; the Maine State Seminary was in course of erection and the institution would soon be opened. But he did not refer to education, meaning that it only qualified for the ministry—nay, God must make ministers; and those made must be students of God's word, getting the spirit of that word in their hearts. He did not believe in a man made ministry, whether made at home, or in the schools; but one that God calls and qualifies for the work. Such were efficient ministers. He congratulated us on our prosperity, and he hoped we would reciprocate the delegation, and trusted we should drink in the same spirit.

FOREIGN MISSIONS.

Rev. O. R. Batchelor Agent for the Freewill Baptist Foreign Mission Society, said he had the pleasure of a visit to this Province last year, and forming an acquaintance with some of our churches. The Foreign Mission Society felt deep gratitude for the interest manifested by us and the aid afforded. The last year had not been as prosperous in the Foreign Mission Field as former ones. Two young men, native preachers, had died during the year. There is now in the field, at Orissa, in India, three American Missionaries with their wives, one unmarried American female teacher, and six native preachers. A number have been added to the churches by baptism, and they were making progress in diffusing christianity in that benighted land.—Since he left the Mission field in India he had visited the Freewill Baptist Churches in the West. In some of them a deep interest existed in the cause, in others not so much. A female organization for Foreign Missionary purposes existed in their denomination which was doing much good. In the wilds of Michigan he found those who felt for the heathen world.—Where he found those who were interested for the salvation of souls at home, he found also the Foreign Missionary spirit. Among the students in the College at Michigan much anxiety existed in some to enter the foreign field. During a recent visit of the Rev. J. Philips, (a returned Freewill Baptist Missionary,) to the College he had requested that all the students who felt willing to labour for the heathen should meet him at one time, and to his surprise about 100 responded to the request. In the Institution at New Hampshire also, where a revival had recently occurred, an unusual interest existed in this cause among the students. He believed that always when under the influence of the Holy Spirit, we should feel for others beyond ourselves, and be ready to labor anywhere. He trusted the interest already manifested in our churches in the cause of Foreign Missions would continue.

Elder E. McLeod said he could not let the opportunity pass without occupying a few moments. He felt a deep interest in the cause of his Redeemer, and while he listened to the remarks that had been made, the fire burned within him. He looked round upon the assembly before him gathered from various parts of the Province and it caused him to feel deep emotion.—He was well acquainted in many parts of this Province, it was his native land, he knew the sentiments of the people, and he knew that the doctrines preached by the Free Baptists had taken a fast hold on the mind of the public. The people believed them to be the doctrines of the Bible, and he rejoiced to know that the Ministers of our denomination saw eye to eye in every particular. They had weighed each other, only yesterday, in the balance of the sanctuary, and they were one in the faith of the Gospel. No body of men were more united in sentiment than they. He referred to the influence of the gospel which they preached on the public mind. It was not confined to their Churches only, numbering as they did about seventy, reaching from Aroostook to Dorchester; it went abroad like the breath of morning, it entered into other churches also, and the last great day alone would reveal the complete results of the labour of the men, who confided and unwearied had gone forth to range this Province with the Word of Life for the destitute and deprived. God has owned our labours, and we rejoice therein, and we love to meet and greet each other, and cheer each other in our works of faith and labours of love. For his own part he well remembered when he first went forth, trumblingly enough to proclaim the word of life, he had passed through many a struggle since, but he could say that he gloried to preach the gospel in regions where he had not yet preached it. Once he was obliged in a place some distance from this, to stand in defence of the gospel, and he then was led to express his convictions, that he would yet preach Christ on every hill and in every valley of New Brunswick. These convictions had not left him, he could say he longed to do so—he loved to preach Christ, and point his fellow-men to the Saviour. He was not tired of living, he still wished to live that he might labour, and fulfil the mission, however humble and limited it was, that an all-wise Providence had assigned to him.

Elder W. E. Pennington said he heartily responded to the remarks which he had heard.—It had been well said, we are one—we place ourselves upon the Bible, and here we rest. God has prospered us, and we will stretch ourselves thrust in our efforts for his glory. We will others also in Christian love, and bid them God speed in doing good. There were delegates from the United States, he recognized them as Christian brethren, and rejoiced to see them. We had every encouragement to perseverance, the word of God indicated a day of future glory, for that he looked, and if we fulfill our Mission and honour God, he will honor us. He proceeded to speak for some time in most eloquent and encouraging language, thrilling many hearts, and rousing up a praise of deep feeling. We regret that it is impossible for us to do justice to his remarks.

Others also spoke relative to the cause of Christ and the blessings of the Gospel, and we think we never before sat in a General Conference meeting, and a greater evidence of the divine approbation and blessing. This meeting closed a little after five o'clock. Resumed again at half past 7 o'clock, preaching by Elder McMullin; some others also occupied a short time, and the labours of the first day of General Conference closed.

SABBATH MEETINGS.

At 6 o'clock, A.M., quite a large number of persons assembled for prayer. An hour and a half of devotional exercise was spent—to the comfort and edification of all present. At half-past nine, assembled again for prayer, and long before eleven, the house began to be thronged. The Rev. J. M. Bailey, Delegate from the United States, had been appointed to preach, and as soon after eleven as the congregation became quiet, every available spot in house being crowded, and many standing at the door, the services were opened. After the usual introductory services, brother Bailey preached an excellent sermon from Rom 9th chap. 18th verse, of which we give the following brief sketch.

SERMON.

Text.—"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

We observe in your houses a work [Spurgeon's Sermons] in which unconditional election is strongly asserted. Though it is unsupported by argument, as far as I have read, yet it is affirmed with such spirit and earnestness, that it is calculated to deceive. The declaration that as long as the ninth chapter of Romans remains the doctrine of Arminianism, it cannot be proved amounts to nothing so long as it contains the very proof we need.

It is God's right to do just what he pleases.—He is the author of all things. "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, &c." Most surely he has. We have nothing to do in our own creation. God created us just as he pleased—free moral agents, and gave us laws suitable to our condition. His purpose is not a secret purpose, but it is revealed in the Bible, which is also his work. His word agrees with his purpose, nay, it is his purpose revealed, for our benefit. Here he shows in the text that

It is his prerogative to have mercy and to harden. From this there is no appeal.

1. On whom does God will to have mercy? "Therefore," shows that it is a conclusion from given premises. The first reference is to Jacob and Esau, "The elder shall serve the younger;"—elder what? Let us go back to the original passage, Gen. 25: 23. "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the elder shall serve the younger,"—i. e., the elder people shall serve the younger people. What else does it mean? It was never fulfilled in their persons. Esau never served Jacob. To be sure Jacob obtained the birthright, and by the direction of his mother, the blessing, but he was obliged to flee into a foreign country to save his life. When he had been there about 20 years he sets out for his own country—the land of promise—with his wives and children, in obedience to the command of God. He sends messengers to Esau to inform him that he was coming, and, if possible, to secure his favor. Esau comes to meet him with four hundred men. "Jacob was greatly afraid and distressed." He divided his people and flocks, and sent a magnificent present of 580 animals to appease the wrath of his brother. Nay, further, he went to God in prayer, saying, "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau, for I fear him, lest he come and smite me, and the mother with the children." In this way he succeeded in forming a friendly treaty with his brother, still so honorable to him as to himself. Does this look like Esau serving Jacob? By no means! Then the question arises, When was it fulfilled? Read 2nd Sam. 8: 14, or 1 Chron. 18: 13, and you will ascertain, "All they of Edom became David's servants." Here is a literal answer. Esau revolts and is reconquered. See Genesis, chap. 36, and Obadiah.

The 13th v. of this chap. reads, "Jacob have I loved, and Esau have I hated." This is taken from Malachi, which was written more than a thousand years after the death of the brethren, and shows upon the face of it, that it had reference to their posterity, and not to themselves; and, that the love and hatred was based on character. God loves obedience and hates sin.

Christ is a pledge that God will have mercy. 1. On his children. "God will be merciful to his people."—He is a God "who keepeth covenant and mercy, with his servants that walk before him with all their hearts." "His mercy is on them that fear him from generation to generation." 2. Backsliders, on conditions of returning. "Return backsliding Israel, and I will not cause my anger to fall upon you, for I am merciful." "Rend your hearts and not your garments, and turn unto the Lord; for he is gracious and merciful." 3. On repentant sinners. "Whoso confesseth and forsaketh shall have mercy."—"Let the wicked forsake, &c." "Repent and be converted, &c." So on them that believe. The doctrine is, believe and be saved—show your faith by your works. He will have mercy on them that will accept mercy. "Whosoever will let him take the water of life freely." Acceptance is necessary to make any boon available. Thus we see on whom God wills to have mercy.

II. Whom doth God will to harden?—We have the example of Pharaoh. "For this same purpose have I raised thee up, i. e. have I roused thee up, as Professor Stuart says, or preserved thee, though this cup of inquiry was full, as we may infer from the 22nd verse. His heart was hard. Where shall we look for men who are hardened?

1. To scoffers.

2. To those who make God the author of sin—as for example, the author of slavery, &c.

3. To those who will not work out their own salvation—who say, "If I am to be saved I shall be;" who put off present duty—Antinomians.

4. To those who encourage others to sin, as Ramablers, Slave-drivers, Procurers, Panderers, &c.

5. To those who profess to be His, and in works deny Him—Pharisees, Hypocrites, Formalists.

6. To those who will not have proffered mercy. "Ye will not come unto me, &c?" To those who harden themselves.

III. How does God harden man? Not by any secret unknown influence which he exerts upon the heart. He cannot exert a bad influence upon us because it is contrary to his nature. Satan may, but God cannot. The means employed to harden Pharaoh's heart are before us. It is said in the original history, "Pharaoh hardened his heart"—"his heart was hardened"—and "God hardened his heart," all of which refers to the same fact. God was his creator and preserver, the author of his mind, and of many of the circumstances without which he would not have become the hardened wretch he was. Yet he had something to do himself. He hardened his own heart, as a free moral agent. It was God's mercy, and his perversion of that mercy, or sin, that hardened him, just as it is now. In this manner God may be said to harden man.

1. By continuing life, health, the moral faculties, prosperity, &c.,—Pharisees, Jews, &c.

2. By withholding punishment. "Because sentence against an evil work is not executed speedily, therefore, the heart of the sons of men is fully set in them to do evil."

3. By offering him eternal life through Christ—by the strivings of the Spirit.

We remark: 1. The subject shows the guilt of the hardened sinner.—His own fault. Difference between fore-knowledge and fore-ordination. The former is the logical antecedent of the latter.

2. Subject is a ground of encouragement.

3. The sinner should seek mercy on the conditions on which God wills to have mercy.

This sermon was listened to with great attention, and we believe almost universally received. The afternoon was a social meeting and sacramental season; a very large congregation was in attendance, and the services solemn.

In the evening the Rev. C. Knowles, of N. Scotia, preached, and although brother K.'s health is very feeble, yet he preached as one of his best discourses from Psalms 107: 43.—"Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

We are unable to give a sketch of this sermon, as of brother Baily's, it was, however, one which found way to many hearts. A large number of witnesses for Christ gave testimony of his goodness, at the close of the sermon, and the meeting was protracted to a late hour.—About twenty persons came forward and bowed down together as humble penitents, seeking for mercy and grace. Several united in prayer, and we trust the influence of the services of that day in our place of worship will never be forgotten.

OTHER SERVICES ON SABBATH.

Elder S. Hartt preached in Carleton at 11 A. M., and Elder Bell, at 6 P. M. Elder E. Wayman preached for Dr. Clay in Carleton, at 11 A. M.—Elder W. E. Pennington in the Marine Hall, 3 P. M., brother W. Downey, at 6 P. M. Elder Taylor in Portland Temperance Hall, at 11 A. M., and Elder Y. White at 6 P. M. All these services, we learn, had full attendance, and were interesting and profitable.

We must defer all further report of our General Conference until next week, in consequence of the want of time.

(*From our Canada Correspondent.*)

Cobourg, C. W., July 3d, 1857.

Mr. Editor:—Your Canadian Correspondent hails this week, as you perceive, from the Western section of the Province, having arrived at the town, whose name is written above, this morning. Not having visited Cobourg before, I shall not attempt its description at present, inasmuch as I have had no time for observation or inquiry. It seems a pretty place, and at a glance convinces the visitor that he is away from French influences.

I had completed my last week's letter before the sad news reached me of the frightful disaster, the loss of the "Montreal" steamer, ten miles above Quebec,—news which your readers have probably learned already, both by telegraph and the newspapers. Terrible in its results, it throws into the shade the explosion of a year ago, at Longueuil, and the more recent leap into the Desjardin Canal. At least two hundred and fifty precious lives lost, on a river; mostly emigrants, who had passed the dangers of the Atlantic, and were congratulating one another on a speedy arrival at their destination. Two hundred and fifty lives lost through the miserable construction of a steamer, under the control of, it is currently reported, an intoxicated captain, and a pilot by no means sober. Two hundred and fifty lives lost because the law, requiring boats, life-preservers, and other means of protection against danger, had been set at defiance: lost because, it is believed, another and rival boat was ahead, and efforts were made to pass it: lost because, when the fire was discovered and a bucket was at hand, the ruling powers willed that the vessel should hold on her way, till a rocky shore obstructed the effort to run ashore. Is human life so worthless that defective construction may be tolerated and even sanctioned? What is steamboat inspection worth, if boats that are unsafe are pronounced trust worthy? And is liberty to drink to drunkenness, obstinacy, and madness, so precious a boon that he who indulges thus may hold at his hand the valuable freight of human souls, and condemn them to the flames, and to the flood, without a warning word, without an effort to prevent it? Great was the excitement in Montreal when the news arrived, and soul-torturing the sight of the bereaved and the wounded, the living, the dying, and the dead. The immigrants were Scotch, and the St. Andrew's Society busied itself to provide for the distressed, doing its work well. A national society, although not of service in mere feasting and mirth, and likely to foster national prejudices, play an important part when they provide for the comfort of the needy; and perhaps it is well to have them for that purpose. The bond of humanity is not strong enough in some bosoms to lead to benevolent actions; and in such cases it is well if nationality will arouse to humane exertions. We do not very closely scrutinize the motives of one who saves his fellow-man from the jaws of death; and of a truth there was not wanting all that could be done for the victims of the disaster of June 26th, by Montreal citizens generally, but the organized society was able to act with more efficiency than individuals.

I do not go into details, for the space at my disposal does not permit it, and I doubt not the facts are generally known to your readers.—Some heroic deeds are worthy of notice however. A mother saved her two children by holding a rope with one hand, one child by the other, and securing the second child by fixing her teeth on its dress. The loss of two teeth did not make her relax her hold. She came near drowning when assistance was proffered, and the children were safe.

A lad, the sub-cook wrenching off the door of his room, used it to save eight children in as many successive trips.

The verdict of the inquest on the "Inkermann" has been made public. It is couched in language strongly condemnatory of the management of the boiler. The engineer was in the habit of introducing various substances, as spirits of wine, oatmeal and sal ammoniac, to stop the leakage. It recommends efficient government inspection—inspection by practical men.

I see by an advertisement in the papers, that a camp-meeting is to be held up the river Ottawa, near St. Andrews, next week, under the auspices of the Wesleyans.

Emmigrants are daily arriving in Quebec on their way to the far West. The majority hitherto, have been Norwegians.

The Hamilton Spectator assures its readers that the crops are doing remarkably well in the West. Even wheat, thought to be winter-killed, gives promise of a fair crop.

Annoyance is felt by many Canadians at the manifest ignorance of the British people, respecting the superiority of the Canadian Mail Line over the other lines. This is too bad, when the passage is performed more quickly than by the American and Cunard steamers.

A. B.

(*From a New York Correspondent.*)

New York, June 29th.

Mr. Editor:—The difficulty with the Police is not yet over; the Mayor having been released from custody almost as soon as he was taken still holds his offices; and the commissioner recently appointed by the Governor of the State under the new Police law, hold their men, so that we have two sets of Police; surely our City should be well protected. This state of things will probably be altered in a few days by the decision of the Court of Appeals, who are now trying the Act of Legislature. Should the decision be against the Mayor he will have a heavy bill to pay, and will be sure to struggle hard to retain power. Should he gain the victory it will be a sad calamity for this City, but the Republicans will have the satisfaction that they have done their duty.

The weather has been fine for a few days past, and there is a promise of abundance of fruit and produce of all kinds, straw-berries are plentiful, the market is glutted with them.

On Saturday a Steamer arrived with one hundred and twenty-one sick and wounded of Fillibuster Walker's army, and the steamer Ramoke, is bringing about three hundred more of those unfortunate and misguided men. There has been some rumor that he will return with a strong force, but there is little danger of this; he is too great a coward and men having been deceived once with him will not be deceived again.

There has been a split among the Presbyterians on the subject of Slavery. The leader of this new party is the Rev. Dr. Ross, he is a real Southerner and holds to slavery with the greatest tenacity, one year ago here in this City he asserted that polygamy was proper among slaves, and he has repeated this assertion, declaring that it is sanctioned by the word of God before a large meeting of Presbyterians. He likewise denies that all men are born free and equal with inviolable rights and privileges, and asserts that the slave hold the same relation to his master as parent and child, husband and wife. If this man is called of God to preach the Gospel he does not fulfil his mission; in preaching deliverance to the captive and the opening of the prison doors to them that are bound. This party does not go quite so far as he, they believe that slavery is an evil, but they agree to bear with it for the present.

Dr. Cheever has been preaching against slavery to crowded congregations for several Sunday evenings, which much offended about twenty members who requested him to withdraw, when a church meeting was called and a vote taken, but he was sustained by a large majority.

Dr. Brown who has been Missionary in Burmah for twenty years, preached in the Freewill Baptist church on Sunday last, for the benefit of Foreign Missions, he had several idols that had been worshipped by that ignorant and superstitious people. The Rev. D. M. Graham's church seems to be doing better in its new location, the congregations are good, and everything for the present looks prosperous.

G. T

DOMESTIC.

Melancholy Occurrence.—A man of the name of Andrew Mackay was drowned in Salmon River, on Tuesday the 30th June. The deceased was bringing down a load of sand in a canoe in company with another man in another canoe, when through some sudden turn of the canoe a quantity of water came in and before any assistance could be given by the other he sunk to rise no more. A Coroner's inquest was held upon the body at which a verdict was returned in accordance with the facts of the case. The man was a native of Earltown Nova Scotia.—[Presbyterian.

New Brunswick and Canada Railway.—We learn from the St. Andrews Standard of Wednesday last, that contracts for twenty miles of this railway, up to the sixtieth mile, have been let in two sections of ten miles each—the first to Mr. G. S. Marsh, and the second to Messrs. Moe and Williams. The Standard states that the works on the road are being pushed forward with energy, and that about forty miles of the line will be opened in a fortnight or three weeks.—Com.