

SAINT JOHN, N. B., SEP. 11, 1857.

Look out for Marked Papers.

Subscribers in arrears who receive their papers in single numbers, will find them addressed NEXT WEEK with RED INK, WITH THE NUMBER OF THE PAPER TO WHICH THEY ARE PAID, marked upon the wrapper. The object of this is to call their attention to the state of their accounts, as that number will positively be the LAST that will be sent to any who are not paid in advance!

All parties whose papers go in packages will find the numbers marked after their name to which they are paid, so that those in arrears may know how much they are indebted for it by referring to the whole number of the paper, which, next week will be 2241. This course was adopted last week, but as previous notice was not given of it, we deem it better in many instances were overlooked.

LOOK OUT FOR MARKED WRAPPERS AND PAPERS NEXT WEEK.

The Free Will Baptist Quarterly.

We have recently noticed the numbers of this excellent publication as they come to hand, and sometimes accompanied our notices with extracts from the work, and expressed our wish that it might be more widely read by our brethren in the provinces. We have recently had occasion to re-peruse several articles in the back numbers, and beginning with the first volume, we have traced the subject which has occupied our thoughts through each succeeding volume, and have also given a further examination to other articles which met our eye as we passed through, and which had not received as due attention before, as their merits demanded. The result of this is, this Quarterly has in our estimation greatly increased in value, and although we highly prize it before, we now regard as an indispensable part of our periodical literature. We would not for four times the price of subscription, (which is only one dollar to clubs), be deprived of the sound and instructive articles which it contains. On limits at present, as we intend giving a lengthy extract from one of its articles, prepared as from saying all we wish in favour of it, but we hope to see its circulation greatly increased among our brethren next year, and shall again call their attention to it in time to receive subscriptions.

We make the following extract from an article in the April number of the current year, on "The Incarnation and Atonement of Jesus Christ," and we recommend all our readers to give it a careful perusal. The portion which we extract is on

The Doctrine of the Incarnation, as revealed in the Scriptures.

The writer says:—"In the Old Testament, Jehovah is often revealed as having made audible revelations of His will, and even as having appeared in visible form, to individuals. As such manifestations become frequent, a particular phrase was employed to designate them, to wit, 'the angel of the Lord,' the 'Malak Jehovah' of the Hebrews. Thus, when the 'angel of the Lord' found Hagar in the wilderness, he said unto her, 'I will multiply thy seed exceedingly, that it shall not be numbered for multitude.' Had this been an ordinary angel, or any other being than Jehovah himself, he would have said, 'I will multiply thy seed,' but God will do it. Hence the same writer adds, Gen. 16: 13, 'And she called the name of the Lord (Jehovah), as it is in the original; she spoke unto me, saying, 'Thou God seest me.' Here, undoubtedly, the phrase 'angel of the Lord' means nothing else than Jehovah himself. Jehovah visibly manifested Himself to Moses in the bush, Ex. 3: 1-6, 'And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, 'I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord (Jehovah) saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses! and he answered, I am. And the Lord said, 'I am the God of Abraham, the God of Isaac, and the God of Jacob.' Thus do we find that the visible manifestations of the Divine glory, the pillar of cloud by which the children of Israel were led out of Egypt, is at one time referred to Jehovah himself, and at another to the 'angel of the Lord.' 'And the Lord (Jehovah) went before them by day in a pillar of a cloud,' Ex. 13: 21. 'And the angel of the Lord which went before the camp of Israel, removed, and went behind them,' Ex. 14: 19. 'And it came to pass, that in the morning watch the Lord (Jehovah) looking unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the hosts of the Egyptians.' This explanation of the visible manifestation of Jehovah 'in the cloud' enables us to understand the nature of the Divine threatening recorded Ex. 32, where God proposed to Moses to withdraw Himself from the midst of the people, that is, to take away 'the pillar of cloud' from their midst, and to 'send an angel' (an ordinary angel) before them. An angel was to go before them, but 'the angel of the Lord,' Jehovah himself, visibly manifested, was to withdraw from the midst. 'I will not go up in the midst of thee, says the Lord, for thou art a stiff-necked people.' This was in view of 'these evil tidings' that 'the people murmured,' 'no man putting on his garments,' 'I was against the accomplishment of this threatening, that Moses prayed, until he obtained the promise, 'My presence (the angel of the Lord,) shall go with thee, and I will give thee rest.' Thus also we read in Gen. 11, that 'the Lord (Jehovah) appeared unto Abraham in the plains of Manure' while the appearance was that of 'three men' standing before him. The words addressed by these individuals are at one time attributed to Jehovah, Gen. 18: 9-13, and also throughout the chapter. Thus, also, Jacob in blessing Joseph and his two sons, Gen. 48: 15, 16, said, 'God, before whom my fathers, Abraham and Isaac, did walk, the God which fed me

all my life long unto this day, the angel which redeemed me from all evil, bless the lads.' A careful study of all the passages where the phrase 'angel of the Lord' appears, will show that its general, if not exclusive use, in the Old Testament, is that of a proper name, employed to designate Jehovah himself visibly or audibly manifested to individuals of our race. Hence the phrase 'angel of the Lord' is sometimes used to designate God himself, without such reference. For example: 'The angel of the Lord (Jehovah himself) encampeth round about them that fear Him, and delivereth them.' 'Now this God, who had thus visibly manifested Himself, and whose visible manifestation was always present in the 'Holy of Holies' in the ancient temple, 'the angel of the Lord' was the Jehovah, the Adon, the Lord of the Jews. As it was, in this form, that all the covenants were made, this 'angel of the Lord' is called, Mal. 3: 1, 'The messenger (angel) of the covenant' (the angel of the Lord through whom the covenant was made) 'whom they delighted (gloried) in.' We can see also here, how naturally the manifestations of Jehovah in visible, and not unfrequently, in a human form, as this idea became the great leading conception of the nation, in respect to Jehovah, as their God, would prepare the way for the great all-over-shadowing manifestation, that of God incarnate, and in that form dwelling among them. Hence the vision of the prophets of this great 'mystery of godliness, God manifest in the flesh,' as opened upon minds not unprepared to receive it. 'For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.'

'If it can be shown that Jesus Christ, the Lord of the New Testament, is none other than the 'angel of the Lord,' the manifested Jehovah of the Old, a connection between the two will be shown, not commonly understood, and at the same time, we shall have a new development of the evidence of the divinity of our Saviour. That this is the case, that the manifested Jehovah of the Old, is none other than 'the Lord,' the 'Word made flesh' of the New Testament, is perfectly evident from the passage from Malachi referred to above. 'Behold I (Jehovah) will send my messenger, (John the Baptist) and he shall prepare the way before me.' 'Thus far the meaning of the passage cannot be mistaken. The messenger 'sent before,' is the individual who affirmed of himself that he was the 'voice of one crying in the wilderness, prepare ye the way of the Lord, and make his paths straight,' and who is affirmed, Mark 1: 2, to be the very messenger referred to in Mal. 3: 1. The individual before whose face this messenger was to prepare the way, is the Jehovah then speaking through the prophet; 'and he shall prepare the way before me.' But the individual who actually followed this Divine messenger, and before whom he is revealed, as having been sent to prepare the way, was none other than Jesus Christ, who, as 'God manifest in the flesh,' did 'suddenly come to His temple.' But this being who was to follow the messenger, and who is none other than Jesus Christ, is, as we see, in the remaining part of the verse under consideration, no Lord, the Jehovah of the Jews, 'the messenger (angel) of the covenant,' (the angel of the Lord,) the manifested Jehovah through whom the covenants were made,) whom they delighted in. Who can doubt, then, that Jesus Christ is the 'messenger of the covenant,' who was 'suddenly come to His temple,' referred to in this passage? The inspired writers of the New Testament affirm it absolutely to be so, and the language of the passage itself admits of no other interpretation. This is evident from a bare reading of the passage itself, in connection with the verses which follow: 'Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts,' Mal. 3: 1. In the passage from Isaiah, cited above, one of the names given to Christ is Wonderful. Now this very name is given to 'the angel of the Lord,' who was subsequently known to Manasse and his wife as none other than a visible manifestation of Jehovah (see verse 22), did not, as it appears from our translation, conceal, but actually give His name, the Wonderful. This Jesus Christ, then 'the angel of the Lord,' 'the Lord,' 'the Messenger of the covenant,' 'the Wonderful, Counsellor, the mighty God, the everlasting Father, and the Prince of Peace,' is the 'God manifest in the flesh' of the New, and the manifested Jehovah of the Old Testament.

'There are three distinct relations of fundamental importance in which Christ stands revealed to us in the New Testament, as the Incarnate Word, as 'God manifest in the flesh,' to wit, as a revealer of God and the law of duty, and in His own life a visible exemplification of what He taught and of what He requires us to be—as a Saviour, an atoning sacrifice for sin, and in the winding up of the system of redemption as 'the Judge of the quick and the dead.' In the first relation, revealing, as he has done, the way of life, and the law of duty in all its principles and endlessly diversified applications, and fully elucidating, in His own example, the very spirit of that law, He is, and will remain to the end of time, the 'light of the world,' and in the unfolding of that Divine record of His incarnation, works, and life, to the 'principles and powers' of heaven, He has become the great central sun of the moral universe. His relations as a Saviour continue with each individual, till the close of probation, and with the world, till the final consummation. Then, He who once 'dwelt among us,' the light of the world, 'who bore our sins in His own body on the tree,' and who, subsequently exalted as a Prince and a God and man, will ascend the throne of judgment, assigning to every man a place in the moral universe, in exact accordance to his relations to the revealed principles of the remedial system under which his character was formed, and his destiny consequently determined. Here the action of that system terminates, and the moral government of God will ever after move upon one principle exclusively, immutable justice, or retribution according to deeds. Such

are the forms in which the mysteries of the incarnation are revealed to our contemplation in the Scriptures.

THE TEA MEETING AT GAGGETOWN.—We would remind our readers that the Tea Meeting at Gaggetown, the proceeds of which is to be appropriated toward furnishing the new place of worship in which it is to be held—will take place on Wednesday next, notice of which may be seen in another column. Arrangements are being made for the accommodation of a large party, a number of ministers and others are expected to be present to deliver addresses, and it is intended by those interested to have the meeting conducted in the best possible manner. Persons can go by steamboat at reduced fare, and the occasion will afford an opportunity for an agreeable excursion and pleasant meeting at a trifling expense.

MINUTES OF CONFERENCE.—The Minutes of Conference were mailed from this office for the different churches more than two weeks since.

Thousand Pounds Fund.

Mrs. Daniel Jackson, Woodstock,	£0 10 0
Miss Sarah Jackson, do,	0 5 0
Eliza Baker, do,	2 0 0
Charlotte Wise, do,	0 1 3
Elizabeth F. Milbury, Lower Arestook,	0 10 0
Solomon Deane, do,	0 2 6
Daniel Turner, do,	0 3 14
Mrs. Bridget White, do,	0 2 6
George Lancaster, do,	0 5 0
Contribution, do,	0 9 9
Miss Lucy Ann Ross, do,	0 5 0
Mrs. James Fitzherbert, Portage,	0 3 14
William Wright, do,	0 0 44
John Twaddle, do,	0 0 3
Joseph Tomlinson, do,	0 6 3
Charles S. Wright, do,	0 0 74
Elijah Wright, do,	0 0 0
Thomas Smith, do,	0 3 14
	£5 8 44

CRAPS.—A correspondent writing to us from Grand Falls says:—The rust is taking hold of the potatoes, but they being well advanced, it will not do much harm. The grain is a full average crop, and is being well secured.

AGENTS.—We have published additional names of Agents this week; and shall add more soon. Those whose names are here inserted as agents will, we trust, interest themselves in the circulation of our paper. Any agent or other person having money now or receiving any for us, he or she, will please forward it at once to B. J. Underhill.

ERRORS.—Any errors that may be found to exist in the accounts of subscribers to the Intelligencer will be immediately corrected on representation.

Elder Hartt's Labours.

A private note from Brother Hartt informs us of his labours in the prosecution of his agency in behalf of the THOUSAND POUNDS FUND. Many of the amounts which have been acknowledged in our columns are first instalments on subscriptions pledged. The duty devolving on brother Hartt in this agency is laborious and in some respects unpleasant, and he justly regrets that our brethren in the ministry do not take 'the personal interest in this matter that they should, and that they pledged themselves to do.' We trust that after imposing upon brother Hartt so laborious a duty as he is now engaged in, he will not be left to labour alone in it, consuming his valuable time, which should be spent in the care of the churches. We suggest also that the churches to be visited by him contribute as liberally as possible, so that the duty of the agent may be soon as possibly accomplished. No very great sum of money is as yet received, but pledges to a large amount are made payable in the course of a few months. The necessities of this office however require immediate means. Brother Hartt informs us in his letter that he has attended several Temperance meetings recently and that cause is advancing where he has visited. He was to leave Woodstock on Wednesday, on his way to visit the churches in Queen's, King's &c.

Woodstock.

The Rev. G. A. Hartley, writing to us from Woodstock, under date of September 7th, says:—Dear Brother:—Another week's privilege and labours have passed since the date of my last. With the thankfulness and satisfaction of one who feels deeply interested in his field of labour, I can say the Lord is still in our midst, to own and bless us. I am persuaded that the heaven is working. Yesterday (Sabbath) was as good a day as I have spent for some time. The Lord evidently owned the feeble efforts put forth to the furtherance of his cause, and the glory of His great name, showed that the strength was not in the greatness of the means, but in Him who is 'mighty to save.' Our meetings were largely attended, and in the evening, we had closed the day, we enjoyed a special outpouring of the spirit of God; Many Christians could say with the Psalmist, 'Happy is that people, that is in such a case, yea, happy is that people whose God is the Lord.' Many penitential tears were shed by those whose hearts were burdened with sin. New penitents were seen among the many who were prostrate before the Saviour, crying for mercy. We hope to see many of them in addition to those already converted, set at liberty. Oh! that the Lord, whose right it is, would reign in power in this town at this juncture.

Yours, &c., G. A. HARTLEY.

Words of Warning.

Dear Brother, I read with much pleasure your remarks in the last 'Intelligencer' upon the Circus, and as our own town is now presenting the graceful, or rather more truthfully, the graceful appearance of having represented upon large sheets posted up in many of the most public places, the promised darts of the coming seed sowers of vice and immorality, I wish my signature to have the honour of appearing in the widely circulated 'Intelligencer' upon a few lines of protest and warning against patronising or countenancing in any way such unwholesome

visitors whose only influence is subversive to morality and the labours of the faithful christian ministry. My voice has, and I hope will be heard, in union with all my public brethren who have discharged their duty in this matter, proclaiming against such scenes. I am not a stranger to the floating sentiment, that the pulpit or religious press has no right to interfere with the world's privileges. The commission of the christian ministry goes beyond merely having the oversight of the church. It is 'Go ye into all the world,' &c., and it is self evident that the duty of neither can be discharged whilst in silence or neutrality upon such a subject, and they need no more to render an apology than would the friend of justice and humanity for crying 'Thief,' 'Thief,' if he saw such an one escaping the penalty of the law and in lurking places about his own premises. I cannot say that I entertain great fears that any of the members of our own, or either of the other evangelical churches of this place, will visit the Circus; yet I am aware that there is danger of even some of these, together with many of the moral unsavoury persons being entrapped. A few words of caution may have the desired effect, and we know that a little prevention is worth all the rest of the remedies that could possibly be used. Many professed christians will argue the harmlessness and innocence of frequenting such places. Christian professor a word with you. I hope you have not wandered so far from God, and become so reckless that you are willing to dis- tance your profession, and pull down that cause in which you have professed to have had so much interest. Are you willing to be seen upon the grounds and within the curtains of a circus tent, when you will only be looked upon by the surrounding hundreds who will gaze to see you, as one out of your place, as a 'speckled bird,' a goat among sheep? Are you willing to be found where your God is not honoured, and the name of your Saviour never spoken of otherwise than as irreverently and in vain? Can you go to the circus and ask the blessing of Almighty God upon yourselves and families, whilst visiting the circus? Are you not aware that under that canvas prayer would be considered annoying and altogether out of place, that there thus to go for the privilege enjoyed would be to somethingly discredit? If you have forgotten the profession you have made, and do go to the circus, beware that your associates there will not remember it, and whilst you are incurring the displeasure of God and opening up afresh the wounds of thy Saviour, and causing thy minister's heart to feel saddened, and thy brethren and thy sisters to weep over you; you are also jeopardizing your standing as a christian, yes, are presenting as a willing sacrifice your religious character to the shamefully and vice. Ye who follow Christ will never follow Him into such places as these. Your Saviour might much more successfully be sought in the manger than there. What would justify one christian in going would be a suitable excuse for the whole church, and what a sight this would be, the church of Christ and the Circus in each others arms. What an alliance the christian ministry and the circus actors in each others loving embrace. A meeting very different from that spoken of by David when he says, 'Mercy and truth are met together; righteousness and peace have kissed each other.' This infernal scene of stage performance, and prayer will never be seen. Shudder at and abandon the faintest thought you may have entertained of going to the circus. Can you sanction the going of your families; those sons and daughters that you are rearing at the family altar, over whose exposure to temptation you may have shed so many tears? Can you, in the morning ask God's blessing upon them, praying Him to keep them from temptation, and before night appropriate their going within the reach of such contaminating influences? If so it might be the first step toward breaking your hearts. So you might be called upon to mourn over that fallen son or daughter that, with uncorrupted morals, a short time before visited, for the first time, and first supped from those poisonous streams, which, in after attempts to slake his thirst, has brought him to the ditch or the gallows. Perhaps you never heard the story of the ancient Monk who reproached the Devil for seducing a young man who was a visitor at the hands of the Circus, the Theatre. He readily replied, 'I found him on my premises, and took him.'

Fear lest he should have equally as good a right to your children, and ere long take them to himself. Let your constance to such things be withdrawn, and your voices and influence be against them. But again there is a large class of industrious moral people. And will they be seen in such places? Will it be in accordance with your general lives to spend your means and squander your time at such places? Do you consider that these your names will become improved? or that you will by attending such places become more economical? It would be self-deception for you to dream of such a thing. The excitement of those places will lead you into the jaws of the destroyer before you are aware of it. Let the youths over whom the tempter has never gained a full-blown sway, danger and keep upon the ground of safety. By going to the circus you may pitch your tent nearer Satan than you think of. If we to-day could enter the chamber of the dying man who has frequented such tents all his life, and in his expiring moments seriously ask him if he would recommend his own or the children of his neighbors to visit these scenes I think he would emphatically say No. Remember all ye who are seeking happiness that the circus with all its disguise can never afford any lasting comfort. If you think it would not be an easy place to die in, not for an hour to live there. Man lost happiness in the fall, and can never regain it in such a fallen place as the circus. It can only be found in the Lord Jesus Christ, to whose precepts and example I could prayerfully recommend all who may read this letter.

Yours in the Gospel, Woodstock, G. A. HARTLEY.

Queen Victoria has presented the committee formed at Wexham for the erection of a monument to Luther with the sum of £40. Prince Albert has likewise contributed £25.

Authorized Agents.

It is impossible for us at present to publish a complete list of local agents. The following persons are authorised to receive payment for the Intelligencer, and the names of others will be added as soon as possible.

NAMES.	General Agent.	Woodstock.
E. M. Truesdale,	do	do
T. O'Donnell,	do	do
G. R. Boyer,	do	do
William Mallory,	do	do
Seth Milbury,	do	do
Benj. Noble,	do	do
Wm. S. Nevers,	do	do
John Alexander,	do	do
R. Esterbrooks,	do	do
W. F. Bonnell,	do	do
J. T. Tool,	do	do
Robert Slipp,	do	do
Thomas Vawter,	do	do
Asa Smith,	do	do
Samuel L. Peters,	do	do
Jonathan McLeod,	do	do
John G. Goslin,	do	do
James Goslin,	do	do
Robert Burnett,	do	do
James Lake,	do	do
Joseph Taylor,	do	do
M. D. Harris,	do	do
R. Dobson,	do	do
John S. Colpitts,	do	do
Alfred Taylor,	do	do
Daniel W. Clark,	do	do
James Wright,	do	do
J. C. Tenkes,	do	do
J. C. Tenkes,	do	do
Wm. Everit,	do	do
Edith Abbott,	do	do
G. E. Grosvenor,	do	do
Wm. S. Milbury,	do	do
Mark Tracy,	do	do
Murphy Johnson,	do	do
T. C. Aberton,	do	do
G. A. Hammond,	do	do
Thos. Morgan,	do	do
Alfred Whitehead,	do	do
James L. Smith,	do	do
Daniel Jewett,	do	do
H. J. Thorne,	do	do
Thomas Glazier,	do	do
T. H. Smith,	do	do
Walter Patterson,	do	do
E. T. Curry,	do	do
Edith Abbott,	do	do
Peter Smith,	do	do
Samuel Short,	do	do
George Skidney,	do	do
Edith Abbott,	do	do
Isaac Teague,	do	do
Dawson Stevens,	do	do
John Wiggins,	do	do
Eliza Freeman,	do	do
C. Vanhookirk,	do	do

ALL the Ministers belonging to the Free Baptist Conference in New Brunswick are Agents; and we trust they will use their utmost exertions to obtain arrears, and also to increase our subscription list.

AGENTS IN NOVA SCOTIA.
Rev. Charles Knowles.
David Oram.
Sylvanus Whitney, Halls Harbour.
E. Daniels, Lunenburg.
Capt. Wm. Gilliat, Granville Ferry.
J. G. Purdy, Westchester.

DESTRUCTIVE FIRE IN CARLETON.—About half-past four o'clock Wednesday morning, a fire broke out in the wooden building occupied by Messrs. Rich & Co., as a Foundry. The whole place was soon in flames, and notwithstanding the energy of the several fire companies, Nos. 2, 4 and 5, and the companies of the two engines in Carleton, the entire block containing four dwelling houses with several out-houses were consumed. The houses were insured but we regret to learn that the Foundry, the value of which was estimated at £6000 or upwards, was not insured. An endeavour to plunder the removed property (though small) was made by some unfeeling ruffians. The cause of the fire is not known.—*Leader.*

DREAPEFUL ACCIDENT.—A little boy, 9 years of age son of Mr. John Robinson residing near the Pateauke near Hampton Village, fell from a load of hay on to a hay fork (on Friday last) which penetrated his bowels, inflicting a most horrible and fatal wound. On Sunday there were no hopes of the child's recovery.—*News.*

Dropsy Cured.

PORTLAND, Sept. 9th 1857.
MR. EDITOR:—Sir:—About three months ago I was taken with a severe attack of Dropsy which continued until I was much swollen, I called in four two or three Doctors who attended me for some time, but without any relief, I was then induced by a neighbour of mine to call in Dr. Alward, Physician to the St. John Public Dispensary, and I am happy here to state publicly that in a very short time I was as well as I ever was.

When I called in Dr. Alward, he told me he thought that there was but little chance for me, but that he could tell in two or three days, his candor together with his skill—in my case induces me to urge upon all to give him the patronage he deserves.

Yours &c., NEAL SWEENEY.
P. S. Any person that wishes to be informed particularly about my case, can do so by calling on me at Straight Street Portland, where I shall be happy to give particulars &c., N. S.

ATLANTIC TELEGRAPH CABLE.—The directors of the company have been in conference with the commanders of the Telegraph Squadron, Captain Harrison, who is to command the Great Eastern, had also by invitation joined the conference. All agreed that the cable itself is everything that could be desired, as to the working out of the details, we find the following report:—With regard to the machinery, they are of opinion also unanimously that the form of controlling power adopted and the mode of lubricating and adjusting the brakes are capable of very considerable improvement, and, in conformity with this opinion, the directors have forthwith ordered an inspection and report to be made by three independent nautical and mechanical engineers upon the best means of accomplishing this object.

With regard to future operations during the present year, the directors had the advantage of Captain Harrison's great knowledge of the state of the weather, fog, ice, &c., in the North Atlantic, and his experience enables him to say that the month of October and the first portion of the month of November, more particularly when the equinoctial gales have been severe, are usually free from any state of sea or atmosphere that would be injurious to an expedition like the present.

Somewhat diverse opinions were prevalent among the officers present as to the practicability of recovering a large portion of the cable already submerged; but all agreed that the shore end may be taken up and buoyed, and that a further length of the smaller portion (can be hauled in, but with what extent of injury

to its electrical value experience can only determine. Eight or ten days will yet elapse before various matters of detail referred to the investigation of sub-committees can be reported upon to the general board, and, consequently, before any authoritative statement can be made as to future proceedings.

EUROPEAN.

Later from England.

ARRIVAL OF THE "EUROPA."

IMPORTANT FROM INDIA.—SEVEN FIGHTING, AND GREAT SACRIFICE OF LIFE!

The Steamship Europa, which sailed from Liverpool about two o'clock on the afternoon of the 29th of August, arrived at Halifax 1 A. M., on Wednesday, the 9th inst. Europa reports, Aug. 31st, having perished with her crew.

Parliament was prorogued on the 31st of August.

The Queen's Speech, delivered by mission, was read by the Lord Chamberlain. The following are the material points:—"Her Majesty commands me to express your satisfaction that the present war in Europe inspires well-grounded confidence in the continuance of peace. Arrangements connected with the full execution of the stipulations of the treaty of Paris from various causes, not yet been completed. Her Majesty trusts, that by the efforts of the contracting parties to the treaty, all that remains to be done with reference to the stipulations, may ere long be satisfactorily settled. Her Majesty commands us to be assured that the extensive mutinies which have broken out among the native troops of the army of Bengal, followed by serious disturbances in many parts of that Presidency, occasioned Her Majesty's extra-ordinary orders, and the sufferings which have been endured, have filled Her Majesty's heart with the deepest grief; while the conduct of civil and military officers, who have placed in circumstances of much difficulty and are being exposed to much danger, excited her warmest admiration. Her Majesty commands us to inform you that she will no measures calculated to quell these disorders, and is confident that, with the blessing of Providence, the powerful aid at her disposal will enable her to accomplish her object."

The Speech then thanks Parliament for the liberal supplies for the Princess of Wales, and the assurances of support and tranquility to India; expresses satisfaction at the liquidation of the Danish debt, and without adding to the national and gratification at the passage of the Bill, and sundry other acts of local importance.

In the House of Commons, prior to reading of the Speech, Lord Palmerston stated that the telegraphic communication with India, via the Euphrates, had not yet been sanctioned by the Turkish Government. British Government would, of course, not avail themselves of the line via Suez, completed.

Sir Delacy Evans enquired whether it intended by Government to render any assistance to British residents who had suffered by the fire in India. Lord Palmerston replied the affirmative.

Captain Maugham, on behalf of the Committee of the East India Company, stated that aid would be rendered to all suffering both civil and military.

Both Houses adjourned sine die. The Queen had gone to the morning at the Atlantic Telegraph, but it appears to be postponed till next summer. The London Times and other leading papers are strongly urging the immediate construction of the telegraph to India, and acquisition of the Atlantic Cable for the purpose. The Times, in its leader on this subject, says:—"The Atlantic Telegraph Company, in the exercise of their discretion, decided on not immediately resuming an attempt to connect England with the East Indies, and their cable is disposable for similar enterprise in another direction. The impression prevailed that the Government would be bought for India."

The twenty-seventh annual congress of the British Association, assembled at Dublin the twenty-sixth.

The special correspondent of the Times writing from Macca, Georgia, remarks on the progress of the Georgia Railroad, and pronounces it a mere hallucination.

There was no foundation whatever in the report for the report, that John Johnson, extensive dealer in American produce, lately suspended, had been charged with tampering money under false pretences, was held to bail.

Two princes from Siam were expected in England for the purpose of entering into commercial treaties with Great Britain. British man-of-war was waiting at Alexandria to convey the embassy to England.

INDIA.

The Indian mail had reached Marseilles was expected in London on the day the Europa sailed. Bombay dates are to July 25. The main features of the government dispatch from Cagliari, are confirmed, and interesting details added.

Sir Henry Barnard died of Cholera, at Delhi, on the 5th July, and Sir Henry Lawrence, died from a wound on the 4th Lucknow.

The Mutineers will hold Delhi, and on 14th July had made three more sorties, were totally defeated in each with a loss. Sir Hugh Wheeler was killed at Cawnpore. The garrison, pressed by famine, rendered the place to Nana Sahib, by whom in violation of solemn promises, all were massacred. Nana Sahib was subsequently twice attacked, and utterly defeated by great loss by General Havelock, who recaptured Cawnpore. Sahib murdered 240 women and children at Cawnpore; among the slain at that place are Sir George Parker, G. Williams, Brigadier Yack, and other officers. On the 5th July, an obstinate battle