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Religious Intelligencer.

SAINT JOHN, N. B., AUGUST 8, 1862.

NOTES ON OUR LAST GENERAL CONFERENCE.

No. 3.

"In exiling themselves on our uninviting shores, they never intended their settlement as an asylum for all. They regarded it as their right to protect themselves and children from all error. But they fell themselves into two grievous errors:—The supposed necessity of UNIFORMITY IN PUBLIC WORSHIP—and the connection of Church and State." The first forbade religious toleration, and the second led to the defence and support of religion by legal means.

We make the above extract from the "History of the Free Will Baptists." It refers to the New England Puritans. We copy it because of the witness it bears to the fact that *uniformity* is not *Christian* union. Many good men have fallen into the error that there can be no union without uniformity—that Christian union must necessarily include perfect agreement in sentiment and practice. That there are certain fundamental doctrines of the gospel which must be held in common by all Christians, cannot be denied; that there are also certain practices, such as prayer, preaching, singing God's praise, and reading his Word, which are common to all classes of Christians, must be admitted. But that the same *form* is necessary to be followed in the exercise of these, we do not think. One man may pray standing, and another kneeling—one may preach long, and another short—one with vehemence, and under great excitement, may deliver his message to the people, and another with studied moderation and preciseness, may speak the word of life; one may be guided in the selection of his subjects by mere impulse, the other may have a definite rule for the selection of his texts; great variety may exist in the mode and way in which the public services are conducted, and yet these things ought not to mar the Christian union. It is quite certain, that the same sermon, however good, is not the best for all occasions; even the same preacher, whatever his piety or qualifications may be, is not always the most acceptable; so also the same way in conducting religious services are not always the best. The education and prejudices of a people should be consulted where it can be done, without compromising the truth of God. Perhaps in no way could a man so suddenly and effectually prevent his own usefulness, as by assaulting and condemning the habits of a people which they regard with religious veneration and respect. It is better to take the advantage of these, as Paul did of the altar to the unknown God at Athens, than drive the people from us, by unnecessarily condemning their long Christian practices, unless these are positively contrary to God's Word.

The tastes of men differ naturally. Education renders this difference still greater; and they who would ignore all conventional rules and forms with the pretence of contempt for the world, and jealousy for the government of God, fall in our humble opinion, to understand the true meaning of divine revelation, as well as the nature of the human mind. The history of uniformity is an instructive one; and whatever the practice required may be, the spirit that demands it is the same. The uniformity of Episcopacy in England, and of Puritanism in America, was very different in form, but the same in spirit. In both places it was uncharitable and cruel, and appealed to the strong arm of secular power. We have not been without fear that our General Conference might mistake *uniformity* for *union*; and in its efforts to preserve the former, mar and weaken the latter. While our doctrines should be held with the greatest tenacity, and preached with uncompromisingness, it is apparent that some of the early *usages* of the Denomination are not adapted for all times and communities, and that churches must be allowed to choose for themselves that peculiar mode of worship which they may think will be most conducive to their prosperity and general good. Some churches may define the character of each service, and have some for preaching, others for prayer, and others for conference; while other churches may blend all these together. Others again may follow the good old way of *social* music only in their public assemblies, while others may introduce *instrumental*, to give additional beauty and variety to the service. These things, while they may be a breach of uniformity, should nevertheless not mar the *union*. "Let every thing be done in decency and in order," is the counsel of Paul; and to which also, we would all do well to take heed.

We refer our readers to the interesting letter of Brother Graham in another column, giving an account of the Maine State Seminary. Persons desirous of availing themselves of an Educational Institution either for themselves or others, may be assured of the excellence of this Seminary; and the facilities for acquiring a good education at it. Its cheapness is a matter of some considerable importance, while the present steam communication between St. John and Portland render access to it both easy and economical.

BE NOT SLOTHFUL.

God has formed no human being to be useless or idle. He has assigned to man his proper duty in every station, that he may go forth to his work, and his labour, until the evening. And although there are many whose competence in the world places them above the necessity of labouring for actual subsistence, there is not one who will not be called upon for an account to God for the employment of every hour of his life.

If the gracious and important, time of the soul's probation be consumed in unreasonable sleep and sloth, and the claims of duty to others and of improvement to ourselves be disregarded in the listless indolence of a self-indulgent spirit, shall not he find it out? Did he form this curious tabernacle for the soul, so marvelously arranged with all its powers of action, merely to be fed while, and then to die? Did he constitute the mind, with its mysterious and multiplied faculties, to be vacant and neglected, and then to pass into another and unchanging world for its reward? The human mind is far too active, and far too inclined to sin to be trusted, uncontrolled and unwatched, to the tendency and result of its own operations. The necessity for our continued active employment is a blessing, not an evil. And it is a remarkable fact that religion prospers most among that class of persons whose circumstances compel them to be industrious, and who have not time or means to waste in indulgence or sloth. The indolent spirit is always ready to open the door of the heart to every intruder. When time begins to appear long and heavy; when there is an hour which has no employment; when it is becoming difficult to be actively engaged, then we may fear dangerous results.

The worst of all sloth is a *slothful spirit*—a heart indolent and unwilling to think, reflect, and consider, or to investigate subjects of vast moment, and which require mental exertion. A man may be industrious and careful in the world, but too slothful in spirit to seriously lay the things of religion to heart. This is the ruin of many professors of religion. The love and service of God is a thing of the heart; it must have its seat there. But when the heart becomes surfeited with pleasures and cares of this life, a carnal indifference to the things of the soul will follow, and the duties of religion will become irksome and tasteless, and will only be performed when every thing else has been attended to, or when conscience urges, so that the work of religion becomes more the work of bondage than the fruit of Christian freedom.

Cultivate mental activity. Have some daily work on hand for the mind as well as for the body. Let some progress be made every day in useful knowledge. The quantity gained daily may be little, but in a few years it will amount to much; and while its influence on ourselves will be great, it will aid us in exerting an influence on those about us of incalculable power, doing good to all, and prepare us also for an enlarged degree of happiness and glory in the world to come.

SERMON ON THE RESURRECTION.

Many persons who listened to Brother Graham's sermon, preached by him in Carleton on the afternoon of the Sabbath he spent with us during our Conference, have expressed a wish to see a synopsis of it in print. We are pleased to be able to gratify this desire even at this distant time. We regret, however, that the report is not more full and perfect in some particular points which he dwelt upon. We commend its careful perusal to all our readers. It is on a subject of thrilling interest to the believer.

TEXT.—"O death, where is thy sting? O grave, where is thy victory?" THESE.—The resurrection of the just. It was remarked that though this passage had exclusive reference to the resurrection of the righteous, yet the Scriptures not only taught the resurrection of the unjust as well as the just, but that the doctrine was clearly taught by the Saviour, that both the righteous and the wicked possessed a conscious existence between death and the resurrection, and Scripture proof of this doctrine was adduced. The resurrection, then, was not of the soul but of the body. The entire argument by which the resurrection was sustained by the apostle was based on the resurrection of Christ. He was the first-fruits of them that slept, and his resurrection, if it had really taken place, was a positive assurance of his power and fidelity to raise others, as he had promised. The great laboring question of the argument, therefore, was—Had Christ risen from the dead? If not, then there was no resurrection, then was the doctrine of the immortality of the soul in jeopardy; as all philosophy which had not a proof of the resurrection, necessarily mooted the question of the soul's immortality. The ancient philosophers who had no revelation to demonstrate the resurrection, reasoned themselves to a pitiful conclusion that the soul was immortal, but had no knowledge of the resurrection, and no conclusive proof of immortality.

In establishing the fact of a resurrection of Christ it was necessary, first, to prove his death, beyond all dispute or cavil. That Christ was really dead was shown from several facts and circumstances.

It was contrary to the Jewish law to allow any one who was hanged on a tree to remain during the night. And as the night following the Saviour's crucifixion was the night preceding the Sabbath, there was another insuperable objection to his remaining on the cross. The soldiers therefore proceeded, according to the custom of the times, to break the legs of the malefactors; but when they came to Jesus they perceived that there was no necessity for thus mangle his body as he was already broken. Thus of this paschal Lamb no bone was broken. But still, to make assurance doubly sure, one of them pierced his side, and as a proof that the weapon penetrated his heart, it is mentioned that forthwith there came out blood and water. This could not have been unless the heart, or at least an artery, had been entered. Joseph went to Pilate and begged the body of Jesus, and Pilate instituted an investigation and found that he was really dead.

Nor was it less susceptible of being demonstrated that Jesus rose, or that the identical body of the Redeemer came forth from the tomb. He was laid in a new tomb, in which no other body had been deposited; therefore a resurrection from that tomb would be a resurrection of Jesus.

His body was in the hands of his enemies, and they knew that he had said he would rise again, not at some future, indefinite time, but on the third day. The Jews representing this fact to Pilate, desired a guard to be placed over the sepulchre. Pilate furnished the watch, and enjoined them to make it as sure as they could, giving them the additional security of the royal signet.

And yet he arose, with the peculiarities of his person perfectly distinct, not having lain long enough to see corruption, and having been partially embalmed besides. He was repeatedly seen and handled by those who knew him, especially Mary and Thomas. He also, before his death, made an appointment to meet his disciples in Galilee, which appointment he kept.

Paul declares that five hundred saw him at once, of whom the greater part were still alive. Men have made appointments years in advance, and fulfilled them. But death has at length overtaken them, and then their congregations might meet and wait in anxious expectation of him, but in vain. But death could not prevent him who could bring immortality to light, and he kept his appointment.

The news of his resurrection spread far and wide, being published immediately by the disciples, who declared they had seen him. Now was the opportune moment for crushing the fatal delusion (if such it was) forever. The enemies of Jesus and of his disciples, held possession of the tomb, and had only to bring forth the body of him concerning whom it was affirmed that he was alive and exhibit it to the world, and say, "Behold him of whom ye affirm that he has arisen. Here is his body. Examine and witness for yourselves." This process would have quashed the heresy forever.

His ascension, which was witnessed by his disciples, was also proof of his resurrection. Also, the gift of the Holy Spirit was promised by the Saviour, which promise he could not fulfill after his crucifixion, unless he lived still. This promise, previously made, was renewed after his resurrection, and fulfilled by the presence of Christ with his disciples, which shall continue to the end of time.

On that memorable day the disciples were assembled, and there were persons from all nations who had been born and reared where various languages and dialects prevailed, and who could of course detect any foreign accent at once, in their own vernacular tongue. Yet those men all heard the wonderful words of God proclaimed by the Galilean disciples, in their own tongue, wherein they were born, precisely as they have always heard it spoken. And yet those Galileans, instead of having studied for months and years, had not studied those tongues at all. Here was the promise of a risen Saviour fulfilled. Now was established an intercessor with heaven, more rapid than that which is carried on with the electric fluid as a medium. How great was the joy when the two continents became electrified with the prospect of a union by a telegraphic cable, by the aid of which intelligence would, with lightning speed, glide along the slinky bottom of the deep. But here is intercourse with heaven which is liable to no failure, though earthly projects fail.

This miracle of miracles was in some sense a removal of the curse of ancient Babel, as one of the old poets has well said—

"When descending He confused their tongues,
The Highest scattered the nations.
When he distributed the tongues of fire
He called all to unity.
Thus with one voice we glorify Thee,
All Holy Spirit."

The medium by which Christ connected this with the eternal world, does not lie useless as the cable in the bottom of the Atlantic, but it is a medium of work, unaltered by storms or change of temperature—free and accessible to all; it is prayer in the name of Jesus, answered by the soul-pervading fire of Pentecost.

Each believing heart has had more than telegraphic dispatches to-day from that court where the interceding Jesus stands at the right hand of the Father. As sure as there is a response, so sure is Jesus not in the tomb but in heaven; and remission of sins, new birth, and answers to prayer and hope of heaven, are wrought by a living Saviour, and are phenomena of the resurrection power.

If Christ be risen, then shall we rise by him, and the spirit, renewed into the image of Christ, shall have a body like Christ's glorious body, which sown in corruption, shall be raised in incorruption—sown without honor, raised in honor, and immortal and unchangeable as the Spirit. "We shall be like him," as on Mount Tabor and in the apocalyptic vision. The sceptic pronounces it impossible that these decayed worm-eaten bodies should be reared into strong and immortal glory. But the loathsome worm crawling at your feet may answer, "Crush me not, for it doth not appear to day what I shall be to-morrow." A day is past, and, on rejoicing wing, the insect rises to feast upon ambrosia and drink the nectar of the resurrection state.

One or two comforting references may be drawn from the doctrine. We are to be ourselves, to know ourselves, and recognize our friends, and be known by them, and to extend our personal acquaintance so as to know Moses as Moses, and Elijah as Elijah, and more than all, to know Jesus, "whom not having seen we love." The friendship and companionship of Christ was continued after his resurrection, during the forty days he remained. As he is the first-fruits we shall be like him when we arise. Moses and Elijah were personally known to the disciples. Perhaps they were instructed by Christ, who will be there at the resurrection, and if, in the resurrection state, each should not be known to the other, he will introduce them on the shining shore.

We are to have a home that Jesus is preparing, and shall be in the place where he is. Love, rest and home, the three things dearest to man, shall be enjoyed. And between this doctrine and heathenism there is no tenable ground.

RELIGIOUS PARAGRAPHS.

The *Christian Messenger* announces the death of Mrs. Cramp, wife of Dr. Cramp, of Acadia College. She is represented as having been a lady of deep piety, and her death is felt to be a loss by her sorrowing friends.

We learn that some religious interest has been awakened in the Baptist churches in this city, and that baptisms have taken place on the two last Sabbaths. The Rev. Mr. Burnham has been preaching to large congregations.

The religious education of the children of the upper classes is beginning to attract the serious attention of the thoughtful in England. The poor are well provided for; great efforts are made to bring them under religious influence and training. But the children of the rich have neither Sabbath schools nor Bible classes provided for them. The supposition has been that they were instructed by their parents, but how many rich parents that are quite as godless as the poor. Wealth does not give moral principle nor religious character. And the children of the wealthy and educated are growing up without any true knowledge of God, or instruction in his word. This sad state of things is awakening an interest in the minds of many who are beginning to inquire what they shall do to save the children of the rich?

There are more than three hundred churches in the city of New York, i. e., Baptists 33; Congregational 4; Dutch Reformed 22; Friends 3; Jewish Synagogues 18; Lutheran 7; Methodist Episcopal 34; African Methodist Episcopal 4; Methodist Protestant 1; Presbyterian 48; United Presbyterian 6; Associate Reformed Presbyterian 1; Reformed Presbyterian 5; Protestant Episcopal 62; Roman Catholic 31; Unitarian 2; Universalist 4; Miscellaneous 25; total 310. The population of New York is 805,651, making one church to about every 2,500 souls.

The intelligence from Sweden is saddening. It is said that a Baptist minister has been fined 150 rix dollars for administering the ordinances. Another person has been fined 50 dollars for having held Sun-

day School during the time that the State Church held religious services. In several instances children of Baptist parents have, at the instigation or by the information of priests, been taken by the civil authorities, who have had them sprinkled, charging the expense to the parents, and seizing property when the tax was not paid.

A late number of the *Canadian Baptist* contains a letter from the Rev. N. Cyr of Montreal, describing the conversion of a Romish priest by the name of Legier, and who was formerly in New Brunswick. He has recently been preaching with acceptance in Montreal to good audiences, among whom were many Catholics, and quite an interest was excited. He intends to labour among the French Canadians, for which work he is said to be well qualified. He is a native of France.

At a Missionary Meeting recently held in England, a copy of the New Testament was exhibited by Dr. Perkins, said to be found in Persia; it is seven hundred years old. It was written in ancient Syriac, the language spoken by our Saviour when on earth.

A great revival is said to be in progress in Brunswick, Maine. Also, another in Vernon, Ohio. In the latter place fifty have professed faith in Christ.

A French Catholic paper states that in Paris, with a population of 1,700,000 nominal Roman Catholics, there are 65 places of Catholic worship, great and small, which will accommodate only about 26,000.

Miss Laura Bridgman, the celebrated deaf, dumb and blind girl, was baptized by immersion at Hanover, N. H., a few days ago.

VISIT TO OROMOCTO.—Last Sabbath we spent a most agreeable, and we trust not unprofitable, day with the church at South Branch of the Oromocto. Sabbath school at 9 a. m., preaching at 11, 3, and 6, with a ride of five miles to the 3 o'clock service, and back again the same distance to the one at 6 o'clock, made a pretty laborious day. The heat also was excessive. But we have seldom enjoyed a Sabbath service. Large and attentive congregations were in attendance at all the services. We were accompanied by Brother J. Atherton, of Fredericton, to whose kindness we were indebted for conveyance. The crops in that section of the country look beautifully, and the friendship and kindness of the people were sufficient to make our visit agreeable, beside the gratification of having the opportunity of trying to do something in God's cause. Brother Pennington supplied our place in Fredericton.

Correspondence.

CANADA.

Wesleyan Conference—Discussion—Sermons—New Brunswick Delegate—Business—Illness of President.

CANADA WEST, July 25th, 1862.

The Wesleyan Methodist Conference was held in Belleville, C. W., beginning on Wednesday, June 4th, and closing on Friday, June 13th. The greater part of a day was occupied in deciding who should occupy the chair, in the sickness of the President. It was debated on the one hand that as Dr. Stinson was living, and, therefore, the President of Conference, his co-delegate ought to take his place, and discharge his duties, and on the other that the serious illness of the President rendered the election of another necessary; that all the powers of the co-delegate were withdrawn by the absence of the legal head, and that Conference must proceed just as if the President had not arrived in Canada. The latter view carried a majority of Conference with it, and Rev. E. Wood, D. D., the General Superintendent of Missions, was chosen to the office which he held in former years, and the Rev. James Musgrave was appointed to be his co-delegate by the President. The usual Conference Prayer meeting was held from twelve to one, and was largely attended.

On Thursday the Church Relief Sabbath School, Contingent Fund, Children's Fund, Education Fund, Missionary and other committees were formed. The examination of character came next in order, and as usual received special attention: John H. Dumble, Esq., College Bursar, presented his report in the afternoon. Rev. Charles Churchill, one of the delegates from the Conference of Eastern British America also addressed the Conference. In the words of the Conference Reporter, "in glowing terms he described the prosperity of Methodism in the Eastern provinces, dwelling particularly on its Sabbath School, Educational Institutions, Book-room, &c., all of which have been steadily increasing up to the present time. He congratulated the Canada Conference upon its past success, present position, and future prospects. The magnitude of our work, and the extent of the field which Heaven has given us to cultivate, he described with great force and beauty."

Conference Sabbath witnessed the usual services; a love feast at half past eight, preaching at half past nine, at three, and at half past six, followed by the Lord's Supper. The preachers were the President in the morning, the Rev. John Glem in the afternoon, and the Rev. John Allison, of Sackville, N. B., in the evening. The first sermon is described by the Conference Reporter as "a very suitable and able discourse;" the second as "an eloquent sermon," and the third as "very able, eloquent and impressive." May their fruit appear in the great day abundant and glorious!

The Rev. John Allison addressed the Conference on Monday, dwelling particularly on the Educational Department. Applications from four places were presented, requesting the honor of entertaining Conference next year. On Tuesday the pastoral address of the ministers to the members was read, and has been since published in the *Guardian*. The Report of the Female College, Hamilton, was presented, also an important document on Life Assurance. Balloting for next year's President came next in order, and Dr. Green was chosen. The post of co-delegate fell upon Rev. John Carroll. It was resolved unanimously to request the British Conference to re-appoint Rev. Dr. Wood, superintendent of missions.

The first business the next day was the reception of young men on trial who had been recommended by the District meetings. An address to the Governor General was read by Dr. Ryerson, and a committee appointed to prepare an address of condolence to the Queen. Quebec was chosen as the place for the meeting of the next Annual Conference. Dr. Green was re-elected to the office of Book steward, and the Rev. W. Fellows was re-appointed to the editorship of the *Guardian*.

On Thursday Rev. J. Harburt reported concerning the newspaper which he has been publishing in the Indian language. He has been very successful in the enterprise. The Stations were read at a late hour, just before the adjournment at midnight.

Addresses to the British Conference, and the Conference of Eastern B. America were adopted on the following day. Rev. J. Douse was appointed to represent the Canada Conference in the British Conference at its next meeting. Rev. W. Arthur was appointed

his associate. Votes of thanks to the people of Belleville, and the ex-secretary of Conference were passed. The Chairmen of Districts were balloted for, making some changes in the list of the preceding year. The Report of Victoria College was also adopted.

The districts are twenty-five in number, namely, Toronto, Hamilton, Niagara, Brantford, London, Chatham, Guelph, Goderich, Owens Sound, Barrie, Whitby, Cobourg, Peterboro, Belleville, Kingston, Brockville, Perth, Ottawa, Pontiac, Montreal, Quebec, Stanstead, Huron and Superior, Hudson's Bay Territory, and Vancouver's Island and British Columbia. The latter is on the Pacific Coast; the two immediately preceding are Foreign Missionary districts. Dr. Evans and Rev. D. V. Lucas, labour in Victoria. V. I., Rev. E. Robson at Nanaimo, V. I., Rev. E. White and A. Browning at New Westminster and Forts Hope and Yale respectively. The *Guardian* of this week contains the following notice of the illness of Dr. Stinson:—

"Gradually yielding to the complaint which has prostrated his once-vigorous frame is this faithful labourer in the Lord's vineyard. We mournfully announce to many anxious and sympathizing enquirers, that Dr. Stinson's extreme debility prevents his saying much; but the little he can make known is indicative of his peace and safety; revealing occasionally his joyful glimpses of the better land. If he linger on the brink, it is the will of God; but his happy countenance is radiant with the light of heaven, when the subject of Death is mentioned. Still let the prayers of the Church attend our beloved brother while the conflict is prolonged, and until the crown is obtained;—nor will the thoughtful omit to connect with their addresses to the mercy-seat the distressed companion of his life, and their children."

MAINE STATE SEMINARY.

Portland, Maine, July 25, 1862.

MR. EDITOR.—Last week was the great week of the year at Lewiston, as it was the anniversary of the Maine State Seminary there located. As it was my privilege to be present during the various exercises I propose to offer you a few remarks thereon.

On Monday evening, a week ago to-day, the services opened by a sermon before the Young Men's Christian Association. The audience was respectable in number, and solemn in attention. The next morning the classes came before a Committee appointed for the purpose, to be examined in their various studies. Botany, German, Algebra, Geometry, Trigonometry, Greek, and Moral Philosophy, were the subjects in which the classes were examined; and in almost every case, the examination proved more than ordinarily satisfactory. The examination in Moral Philosophy was extraordinary, though the class was composed entirely of ladies in the national congress.

On the evening of Tuesday there were ten young men who contended for prizes in declamation. The chief point of criticism was the almost universal fault of young speakers, that of pitching their voice in an unnatural key, usually much too high, and of course making their delivery of the whole speech monotonous. In public speaking, if the speaker can gain self-possession enough to utter the first three or four sentences exactly as if he were speaking to a friend, in ordinary conversation, the result will go further in commanding attention and rendering the speaking both easy to himself and his audience, than all the rules of elocution, with the neglect of this simple precaution. Still the evening passed pleasantly.

On Wednesday morning was the annual meeting of the Board of Trustees, under whose care and management the Seminary is placed. Of this Board, Rev. E. Knowlton is the President, one of the most pious and judicious of men, and a man of large public experience, often having served as a member in the State's legislature, and one whose religion with him, whether he goes to ordinary business, church, or congress. To have one who thus commands the public confidence as President of the Board, is one important condition of success in raising up a seminary of learning. At this meeting the Board makes the general arrangement for the coming year. I understand the meeting was pleasant, and the encouragement of the last year in the institution was almost exhilarating. The Board voted diplomas to twenty-eight of the members of the Seminary—the most promising class ever graduated. Rev. O. B. Cheney is the excellent principal. Wednesday afternoon the former graduates held their first meeting. The oration before them was by Mr. Rounds, of St. Stephens, in your province, and one of their own number, was also Mr. Bailey, of Columbia, the poet of the occasion. Both the oration and poem were good for such an occasion, and gave good hope that the authors will yet attain no inconsiderable position. In the evening Prof. Harris, of Bangor Theological Seminary, gave one of the most addresses it was ever my lot to hear. The poem in the evening was by Mr. Hazeltine, of Harvard University. The poem, though good in itself, was nearly a failure by want of adaptation to the audience. After the other services, Governor Washburn made a thrilling speech on the condition of our affairs. His patriotic appeals found a hearty response in the audience.

On Thursday, the last great day of the intellectual feast, the graduating class delivered their speeches and read their essays. The speeches were good, but the fault before spoken of in young speakers, detracted often more than half from the effect of the speeches in delivery. The ladies read much better than the gentlemen spoke. The essays, in beauty and power, decidedly excelled the speeches of the gentlemen. We do not wish to say the gentlemen were below the average of such occasions, for they were not, but rather above; but, we do wish to say that the ladies by far excelled the average of such occasions.

The next term of the school begins the 2d of September. There are four terms in a year, eleven weeks to the term. The regular expenses, without extras, is 108 dollars a year. For instrumental music, including the use of instrument, there is an additional charge of ten dollars a quarter. The above price, \$108, does not cover expense of books, but board, room-rent, tuition, &c.

The prospects are excellent, and it is believed the institution is soon to become a first class New England College.

The enlisting for the new 300,000 troops, is said to be going forward rapidly. The proclamation by the President of last Saturday, confiscating and freeing the slaves of rebels, gives great satisfaction, and will greatly promote enlistments.

Our friend, Deacon Packard, of 61 Exchange street, has a complete collection of Sabbath school books, at Boston and New York prices.

D. M. G.

THE NEWS.

BRITISH AND FOREIGN.

English papers to the 26th, by the "Arabia," are received. The principal news are the opinions of the press on American affairs, and the discussion in the House of Commons on Canadian matters. The *Times* believes that the battles at Richmond, and McClellan's strategic movement, were only defeats, and anticipates the President's call for more troops will not be responded to. That should reinforcements fail, a few months must settle the independence of the South. Some other papers speak more favorably.

In the House of Commons on the 24th ultimo, Adderly, in directing attention to state defenses of Canada, remarked that the House ought not to separate until it had received some distinct statement from Government what their intentions were on the sub-

ject. He wished to cred that the Colonel Vellies believed Canadian Parliament represent feeling of Lacy Evans did danger of invasion had no means what if the population of preserve its inde British troops.

Reubuck said C to believe that mai of great importance them that we de adherence to Eng Sir Cornwall is position of contest the manner in which ed by the Americ mediate probability between England and in that event th to interference of ing at present se United States shou England. He adu made the efforts th militia, but he did sending out rein future relations v without apprehen he might become England did not in her effort before s to assist her own D'sraeli thou Colonies must t the inhabitants, resources of the protested against tish Commons Canada, that we her Parliament re He thought a gre Majesty's Govern troops to Canada, the Canadians, and affairs which since Palmerston regre a local question in of the Canadian defence in case of At the same tim that the result wa vernment took la in the Colony. rica at that time simply an act of p lated Canada to d with the Canadi requisite to prote subject then dro The *Daily New* England does not North America to denounces the c such results.

No very impo during the last another battle w many days. It acquainted and position is a ve speedily reinforce way before the f his army is not ally, the amount be great. Shou Clellan's army, it itself might b of the rebel lead Northern territor men called for b A call for another by conscription. the war unpopu received from N that no yellow f The probability terrible struggle. It is to be arde victory may tur destruction of li crease of those heart breakings both North and we select:—

A despatch fr the rebels were House, Va., and Gen. Ewell is s men. Gen. Pot join his comman A recent arriv ters of Gen. Me concerning the making for the JEFFERSON CR 9th Missouri re Shaffer and Ma Major Caldwell were attacked Fulton, yesterday, and after fighting were completely killed and wou Gaiter reports a captured guns, fusion. The off A despatch fr The rebel clerg of Nashville, se arrived here th They will be se row. Rev. Dr Hoyt, of Louis Jones station, sympathiser. The funeral ed at Kinderb of people, am persons from A

Four thous been received It is believe field of operatio Measures ha to keep its en whom the ene A large for McClellan's ca Gen. Tyler's Pope's comm One thousa Newark, Miss small body of ing off arms a Another G dria, Mo., seizi