

Then, Sir, I will take as the basis of my remarks the sentiment that "it is the duty of the Baptists to educate the people."

"They should do so, Sir, in the first place, because they are of the people, and for the people, and with the people in a manner and to an extent beyond that of any other denomination."

He proceeded to illustrate this remark. He showed that Baptists have always flourished most, not among the aristocracy, not among kings and nobles, not among the most wealthy of the nations; but among the poorer classes. For the poor they especially labor. Their Seminaries and Colleges, as well as their missionary efforts, are devoted and arranged with direct reference to the poor. And then our places of Education are filled by the hardy sons of poverty and toil. And from these classes have arisen the great minds who have swayed the destinies of the world. It is a fact, he said, that in the Colleges of the United States, there are more students from the hills and rocks of Vermont and New Hampshire, than from all the rest of the Union. They come not indeed from the dens of pauperism and crime, not from the dregs of the people; but from the farm, the field, the workshop, the woods, with muscles and nerves and sinews hardened from infancy by toil, and prepared to grapple with all the difficulties and endurance of literary pursuits. Then he showed that this has ever been God's plan. "The poor have the Gospel preached to them; not many wise men after the flesh, not many mighty, not many noble—but base things and things that are despised hath God chosen. The poor of this world, rich in faith, &c." The position he took must not then be considered new doctrine. He referred to the Puritan Fathers. It is well known that the education of the people formed a prominent feature in their plans of operation. Harvard College, founded in 1830, was among their earliest efforts. They gathered up the contributions of the people, their pecks of corn, their dozens of eggs, their pounds of butter, and other small contributions of the laboring classes, to found an Institution which should be of the people, and for the people, and with the people. But who were the leading minds in that work? Who gave most largely of their time and money? who established scholarships and supported Professors? They were Baptists. Mr. Harvard and Mr. Hollis were the men, and it is well known that they were Baptists. But our aim has ever been to impart secular knowledge in connection with and under the control of evangelical Religion. The oft-repeated saying of Lord Bacon, that "knowledge is power," had been quoted by a preceding speaker. Dr. Parker denied the assertion. He declared it false in Metaphysics, false in Theology, false in fact. Lord Bacon was mistaken in that as in many other things. Knowledge is not power. It is an instrument which may be wielded by power for good or for ill, but that is all. There is no power in the sword, but in the arm that wields it, or rather in the man himself. It is he, the intelligent mind, the intellectual being, who can span the universe, who can lay one hand upon the nadir and the other upon the zenith—who can seize the winds, and control the tempest, and play with the thunderstorm; he! he! is power. Oh! then educate him; intellectually, physically, morally, religiously, and educate him in accordance with God's plan. Let pious Baptists, by their generous devotion and efforts, make the most of this instrument of power.

He proceeded to show farther that Baptists should educate the people because their principles, their religious symbols, their doctrines, their practice,—their form of church government and discipline, are just in accordance with the New Testament, and suited to the wants and wishes of the people. The Baptists are the most democratic, the most Republican of any people under heaven. They are of the people, for the people, and with the people, in every thing.

It is true, as has been remarked, the means of instruction are every where to be found. Men of energy and application will become educated; they never enter our Colleges or high schools. But we would not have them waste twenty years of their time learning what can with far greater advantage be taught in ten. It is for this reason we would call upon you who are merchants, and you who are farmers, and you of every class, whom God has blessed with the means, to come forth with your silver and your gold, and consecrate a part of it to this noble work. These Institutions enable men to make the most of themselves in the shortest period of time. He could not but wonder at the apathy of some Baptists in this matter. They do not seem to understand the business in some of its bearings so well, after all, as some other Denominations, tho' they do the work better. We should be looking ahead, seizing upon favorable opportunities, taking advantage of circumstances, and making every thing bend to the great work for which, as Baptists, we should live and labor and die. Advantage has been taken to some extent, of the opportunity afforded at Acadia, for the endowment of Scholarships, thus providing for the education of young men in all coming time. Few could estimate the bearing of such a measure upon the future destinies of the world. And why not follow it up? In what way can one hundred pounds be devoted so as to confer a favor of such magnitude upon posterity? "Sure I am," exclaimed the speaker, "should I ever have £100 at my disposal, I shall vest it in a scholarship.

Allusion was next made to our pecuniary embarrassments and other troubles. The whole previous afternoon had been spent by the Convention in discussing these, and without coming to any decision. We appeared to be at a dead stand. Dr. P. said it reminded him of what sometimes occurs on London Bridge. Masses of foot-passengers, carts, coaches and cabs, passing both ways, are sometimes brought to a dead halt by the breaking down or stopping of some lumbering vehicle, and there is formed what they call a jam. You can neither go nor return, nor escape from the crowd in any direction. But presently the men in blue, the police, pushing their way through the mass, make their appearance, and issue their authoritative commands. "You stand there! and you move there! and you do so and so," and soon the living mass moves on again. The obstacles are all removed, and perfect order reigns, where a few moments previous all was in-

extricable confusion. Could it not be so here? Cannot some method be devised which shall harmonize the views of all parties? which can allow the heavy lumbering carts to move on at their own slow pace, and the coaches and lighter vehicles to dash along as they like; cannot some one go to work and lift one up here, face another round there, and point out how the interests of each, and the efforts of each may be made to harmonize with the interests and efforts of all the rest, so that you may move on and take the whole body with you, harmoniously, joyfully, powerfully?

He did not like the word duty, he said, as applied in this connection. He would prefer the word privilege. He wished to feel and to have others feel, that is a high and holy privilege to labor and suffer in the cause of God—to deny ourselves—to sacrifice our own self-interest and feelings for the good of others. Oh! who would not be willing to make a sacrifice in order to be instrumental in preparing young men, whose hearts burn with the love of Christ and of souls, for the great work of proclaiming salvation. To have money invested in sanctified mind, this! this! is a privilege indeed!

But Mr. Chairman, there must be, I fear a great change in us before we shall come to view this subject properly. As Baptists we have never claimed to be either a very wealthy or a very powerful people, so far as worldly influence and worldly power is concerned. But we in the United States have grown into a great people, and alas! alas! we have, of late, become a greatly-sinning people. We have become worldly-minded; we have been grasping after wealth—and we have greatly forgotten God.—He has been under the necessity of rebuking our worldly-mindedness; he has taken away our idols; the broken reeds upon which we have leaned have snapped and broken our hands. Commercial panics, and famine, and distress, have been the result. Has it not been the same with you here? I hear of one who has lost in this city a thousand pounds, another who has lost two thousand, others ten thousand, twenty thousand, within the past few months. I presume these have been also a great number of children taken away during the same period. But, Sir, I hear a vast deal more about the lost money than I do about these children. And, Sir, it is not more than probable that during that period there have been still more serious losses; that many have lost the sweet assurance of God's favor; the enjoyment of the peace which passeth all understanding. Have they not become cold in their affections towards the precious Redeemer, and languid in their zeal for his glory? But what about all this? Does any one lament it? does any one lament it? Ah, Sir, it is not a sad truth that even professing Christians have become in many instances such worshippers of mammon, that the loss of a few thousands, is considered a greater calamity than the loss of children, than the loss of the favor of God, than the loss of the soul itself! Ah, Sir, this makes us poor! this renders us weak! these are the losses over which we should grieve; and the restoration of the joys of salvation, a heart to consecrate all to the Saviour's service; this, this, is the prosperity the return of which we should seek! And will it not be sought and found? Shall not the chastisement be sanctified and followed by amendment and spiritual prosperity? Sir, I believe it will be so. It has been so with us in the United States, I believe it will be so with you. And I would exhort you as Baptists to gird yourselves for the work which is before you. God has been speaking to us during the past winter most significantly in the large proportion of young men, who have been hopelessly converted. In some feeble churches, not worth perhaps in worldly means, a thousand pounds, there have been brought to a knowledge of the truth, in one, sixteen young men, in another eight, and not a single female in the number. Now, Sir, I would not attempt to pry between the leaves of the Book of the Divine Decrees, but I can not resist the conviction that we are to have a great increase in the laborers to be sent forth into the spiritual harvest. And they will come to you for instruction. You must be ready to receive them. You must have the men who can take them by the hand and teach them more of Christ, and of the things concerning his kingdom, that they may, by his blessing, become able ministers, and workmen needing not to be ashamed. Mr. Chairman, I feel sometimes in this subject more than language can begin to express. The conversions in our colleges, after the day set apart for prayer for Colleges, last winter, the 28th of Feb. were remarkable both in number and in the depth of the work. In some there were forty, in some twenty, in some twelve or fourteen hopelessly converted. There seemed to be a bowing down in the dust of all hearts before the mighty influence which swept over us, and earnest prayers went up to the Great Lord of the harvest that he would call forth laborers from among these young men, and thrust them into his harvest. He who takes care of the church, will see to it that the men shall be prepared for their work, who are to be the pastors and teachers. It is ours to pray, to labor, to educate, to use diligently all the means he has appointed, and his to call them forth and to clothe them with power for their work. It is the duty of Baptists then, to educate the people, because from among the people God chooses the shepherds of his flock.

The speaker here took occasion to remark that while he would have every facility afforded to those whom the Lord has called to the work of the ministry, for obtaining a thorough education, yet it should never be forgotten that neither learning nor piety by themselves, nor both combined, can qualify a man for this work. He must, indeed, in order to discharge his word effectually, possess both learning and piety; but he must also have something more. The great master does not do his work by the halves. The individual who is really called to preach will possess not one, nor two, but all the needful requisites. For instance, a very pious man once came to talk with him about preaching the Gospel. He was one of the most devoted Christians he ever knew. His place was the mercy seat; there he had power with God, and it was delightful to hear him pray. And he possessed, too, a most lovely spirit. But from what the Dr. knew of him, and saw of him, he was satisfied the pul-

pit was not the man's place, and he candidly told him so. The good brother, however, was not to be thus baffled; so he was advised to consult another. "God" said I, "to brother Chipman, you know him, and you have all confidence in him. Tell him your feelings just as you have told them to me, and then come back and let me know what he says." He did so; he told brother Chipman he thought I was hard upon him; but at our next interview I said, "Well, what did brother Chipman tell you?" "Why, he told me just exactly as you did." Not satisfied yet, he had twelve brethren appointed by the church to hear the case, and they also decided unanimously against him. "And how now," I asked him, "what do you intend to do?" "Well," was his answer, "I suppose I must give it up." And it was one of the wisest acts of his life. And, sir, there are hundreds now in the ministry who should have come to the same conclusion. They are not, and never were, fitted for the post. God never called them to it. We are all accustomed to the sentiment, that man cannot make men ministers. But I am prepared to go farther. I assert that God does not make men ministers. He prepares the materials,—out of which your houses, your ships, your food, your clothing are made, just as he prepares the wood, the stone, the iron, the corn, the wool, &c.—But he makes use of human agency, human skill, and human effort, to complete the work. And he makes use of the prayers, and the wisdom, and the knowledge, and the wealth of his church, in order to prepare his ministers for their work. And we must have men who can endure hardships. He had already, he said, referred to the country. He would now say something about the city. In general the city was not the best place to select men for the ministry. A young man has been standing behind the counter, bowing politely to the ladies, measuring off silk and satin, and ribbons and lace. He is converted. He is full of joy and zeal, speaks with great ease and sweetness, and soon sister A. or brother B. says to him, "I think you are called to preach." He has himself said nothing about it, but he has had just such thoughts. Some zealous brother or sister offers to pay for his education, and he leaves his scissors and the yardstick, and sits down to Euclid, to Greek Grammar, and Hebrew verbs. But he finds this a very different sort of task from that of measuring silks and ribbons, or making an address in the prayer meeting. He gets discouraged. He didn't know he had got to work so hard. Before the first fifteen months are passed, he concludes he is not called to the work of the ministry, and goes back to his post behind the counter. 'Tis the best thing he can do. If he cannot endure the toil, and grapple successfully with the difficulties of study, he will faint in the hour of real action. The hardships, the labors, the difficulties, the incessant wear and tear of pastoral or missionary life, will be too much for him. He will sink under them. No, sir, we don't want your delicately brought-up gentlemen, with their fine voice and flowing words, standing round idle in the market places waiting for an opening; while all heaven and earth are calling, "Come over and help us." The poor feeble mortal, who must be boosted up on to the platform, and supported there on each side, had better stay down. It isn't his place. The man who cannot make for himself an opening, and sustain himself in it, is not the sort of man for a minister.

He referred to Dr. Hacket of Newton; what energy he displayed as a student, always at the head of his class, outstripping his fellows, pushing up from one post to another; rising in place and position at the call of duty, conscientious, courteous, decided. Born and educated a Pedobaptist, but embracing Baptist views from conviction and acting accordingly, and now occupying the most important post in one of our most distinguished Theological Schools. A distinguished minister of the Congregationalists accounted for Dr. Hacket's turning Baptist by saying, "Oh, he was too conscientious. In examining the two sides of the argument, he was so fearful of not doing justice to the side of his opponents, that he actually leaned that way."

"But I must close. Dear Brethren, I do feel that God is coming among you. I believe that you will go home from this Convention refreshed and encouraged. I believe you will find it easier to preach to your people; that the God of Zion will be with you to quicken, to sanctify, and to bless. There is work of the highest importance before you. Our God will build up Zion and raise up the walls of Jerusalem, and will triumph in the midst of the people. Go on then with your work. Yours is a high and holy calling. Educate, educate the people."

Such was our dear brother's speech on education. It was listened to with intense interest. His earnest manner, his flashes of wit, with now and then a passage of thrilling eloquence, are lost in the report. As also his pantomimic description of the manner in which those who have not been trained to Baptist habits—to the habit of claiming and admitting full liberty of thought and speech, will sometimes poke their fingers into the ribs of their brethren—the good-natured little interlude that followed, as some one called out to a brother who seemed fascinated and chained by the Doctor's eloquence, "He doesn't mean you"—all this of course I must pass over, so far as *verbatim* reporting is concerned.

Yours truly,
S. T. RAND.
St. John, Aug. 27.

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., SEPTEMBER 1, 1858.

OUR RECENT CONVENTION.

People ask, have you had a good Convention? We answer, good, very good. The attendance was good, and we had good preaching, good praying, good music, good hearing, good courses, good feeling, and good everything. We were exceedingly delighted to renew acquaintance with so many of our brethren from Nova Scotia, with whom we were accustomed to hold intimate fellowship in the earlier years of our Ministry, and to observe their steadfastness in the faith, and their growth in the knowledge and love of God. May they long live to guide, as faithful Shepherds, the chosen flocks over which

they preside, in the paths of purity and truth! The visit of Dr. Pryor was hailed by us all with heart-felt joy. For many years he occupied a distinguished post in our educational proceedings, and in all the prominent acts of the denomination; and though for the last few years he has been engaged in another section of the great harvest-field, yet he still cherishes a lively interest in our denominational affairs in the Provinces. We sincerely thank him in the name of the brotherhood for his recent visit.

Thanks to the phonetic skill of Rev. S. T. Rand, as evinced in his truthful report of the admirable Speech of Dr. Parker. As it occupies considerable space, we thought of dividing it; but this might diminish the interest of the reader; we have therefore decided to give it entire in our present issue. Dear reader, do not be so much alarmed at its length, as to prevent you from commencing it. If you will only begin to read it, you will be sure to finish it, and it will do you great good.

Many thanks to the Doctor for his timely visit, the results of which will extend far into the eternal ages.

The proceedings of the year regarding Acadia College, called forth a great deal of free discussion, which, we are happy to say, was conducted in the spirit of christian courtesy and brotherly kindness, and such action was taken as will, with the Divine blessing, place this valued Institution upon a firmer basis than ever.

The judicious suggestions of Rev. C. Spurgeon, whose presence amongst us gladdened all hearts, had a salutary influence in leading the meeting to right conclusions.

The appointment of Rev. David Freeman as the permanent Financial Agent of the College interest, seems to us a wise arrangement, and full of promise for the future. The agency of Rev. A. D. Thomson, during the past year, has accomplished much good, and we are happy to hear that he has consented to continue his work a few months longer. If the Resolutions adopted with so much apparent unity of sentiment and feeling at the Convention, are faithfully carried out by all concerned, the next Annual Report of Acadia will be bright and cheering. May God enable us to foster with fidelity the important trust committed to our care.

THE UNION MEETINGS.

These meetings were resumed in Germain St., on Wednesday evening, after the close of the Convention, and were continued every afternoon and evening during the rest of the week. On Monday afternoon they re-opened in Brussels St., and will continue to be held there at 3 and 7 o'clock, P. M., until Saturday evening. On Monday next it is expected they will be removed to Germain St., and continue there for the entire week. Our esteemed Bro. Earle is indefatigable in his endeavors to win souls to Jesus, preaches the gospel with searching power to the heart and conscience, making each feel "thou art the man."

The meetings increase in numbers and in solemnity and the prospects of good are brightening every day. God grant a mighty outpouring of the Eternal Spirit. His is the power and to his name shall be the glory.

VISITOR AGENCY AT HILLSBOROUGH.

R. E. Steves, Esq., has been the active and faithful agent of the "Visitor" at Hillsborough, ever since the paper was started, and it is largely indebted to his efficient efforts in its behalf, for its extensive circulation in that section; but we regret to learn from him that in consequence of the multiplicity of other engagements, he is obliged to transfer the "Visitor" agency to other hands. Most sincerely and heartily do we thank him in our own behalf, as well as in behalf of the denomination for his valuable services in this connexion.

We are happy to inform our readers that Rev. John Hughes has kindly consented to accept the Agency, and our friends will oblige us by paying the amounts due into his hands, or ordering new subscribers through him.

NEWCASTLE, MIRAMICHI, August 20.

DEAR BROTHER,—I wrote you a few days since respecting Brother Wallace, who is constant and faithful, doing his Master's Work in this part of the mission-field. Brother and sister W. left here on Friday last for his appointment at Black River, (17 miles from this place,) on Saturday. Brother J. H. Harding rode with me to attend the Conference there. The people were assembled when we arrived, and we had a blessed meeting. The tears which were shed were tears of joy;—the prayers were (in a great measure) changed to thanks and praise to God, who had again visited the people. The hearts of the people are filled with love to God, and with earnest desires for the salvation of sinners. The following Sabbath will be remembered by many as a time of refreshing, coming down from the presence of God. Brethren, pray for us.

Yours in the best of bond,

WM. GREMLY,

(For the Christian Visitor.)

OBITUARY.

Died, on the 17th July, 1858, at Presque Isle, corner, aged 17 years, Zenas Edwin, son of Rev. Joshua B. and Ann Cogswell. He was a young man of much promise; moral and exemplary, he was universally loved by all who knew him. Some four years ago, during a revival of religion at Hillsborough, N. B., he became deeply impressed with a sense of his lost state as a sinner before God, and, like one of old, he gave himself unto prayer, and soon obtained that peace with God which "passeth all understanding." Being naturally of a still turn, he never publicly professed his attachment to Christ, but endeavored to hold communion with God by secret prayer and reading the sacred word. Last January he received a kick from a horse in the chest, which gave him great pain at the time, and resulted in a settled fever and ultimately fastened on his lungs the fatal consumption. When he was told that the prospect was very dark as to his recovery, he replied it will be all right whether life or death. I am not anxious, just as the Lord will. At times he appeared to be absorbed in deep thought and silent prayer, evidently looking for brighter evidence of his acceptance with God, at other times he conversed freely with his parents and the writer, upon his present enjoyment, and hopes of the future. Thus he continued till the Sabbath morning previous to his demise. About half-past one he called his father, who was then sitting by his bed, and said, "Father, I believe

I am going, the time has come at last, can you give me up?" His father replied, "Yes, my son, if all is well with you I can." He then said, "O yes, father, all is well with me, the Lord has appeared for my soul, he is precious to me now. Give me up for I long to go and be with Jesus." He wished his mother and the rest of his family called, and addressed them separately in a similar manner, requesting those without hope to seek that preparation which is essential to eternal happiness. Nature again seemed to rally, but his bodily sufferings grew more intense for the last few days, language could not express his sufferings, he would sometimes say, "O my sufferings are so great how can I endure them; but it is all right, they will soon be over." At one time he called to his father and said, "O father, my sufferings are so great, O pray for me." "I do pray for you my son," was the reply. He then said, "that will do, God will hear." He became more composed, and rested for a time. On Saturday it was evident from his restlessness that death was nigh. He said, "I am going home now, give me up and don't weep for me; we shall soon meet again." Thus he met the last enemy, and calmly fell asleep in Jesus without a struggle. The occasion was improved by the writer on Monday, 19th, in the presence of a large and deeply sympathizing audience from Job 14 chap. 14 verse. May the all-wise God sanctify this stroke of mortality to all, in the sincere prayer of yours in Gospel bonds,

GIDEON ESTABROOKS.
(Christian Messenger please copy.)

OBITUARY.

Died, on the 29th July, Miss Abigail, daughter of Mr. Wm. Watson, of Jacksonville, in the 19th year of her age. The deceased was sick for a length of time, but was Divinely supported during her illness. She firmly relied on the promises of the Gospel and the Sovereignty of God's Grace. She was a devoted member of the Bible Class and Sabbath School. During her sickness she rejoiced that she had been taught in those Institutions the joys of redemption.—On the Sabbath following her demise, the funeral was held in the Baptist Chapel in the above place, a large and attentive congregation was addressed on the occasion by Rev. Thomas Todd, Pastor of the Church, from the 23d Psalm and 4th verse; then the Sabbath School formed a procession and followed her remains to the grave, which presented a most solemn appearance and had an impressive effect. [Com.]

FOREIGN NEWS.

THE ATLANTIC TELEGRAPH.

The following additional particulars of the laying of the cable, are too interesting to be withheld from our readers:

Mr. Field describes the feeling which pervaded all on board the *Niagara* while the cable was being laid, as one of the most intense excitement. Every man exerted himself to the utmost to achieve success in the work. Throughout the six and a half days the most perfect silence and attention pervaded the men, lest a single moment of negligence should destroy the cable. On the first day after the paying out began, it was found that the cable was being paid out at a rate, which, in proportion to the distance run, would if continued, have defeated the enterprise. This was owing to the fact that the cable on the *Niagara* had caused so much local attraction as to seriously derange the compasses, rendering it impossible to steer the ship. Next day, Commander Dayman, of the *Gorgon*, being apprised of the fact, ran ahead of the *Niagara*, steering in the most direct course for Trinity Bay. This he continued to do day and night until they arrived, never leaving the deck except for a few moments, and verifying his position by repeated observations of the sun, moon and stars.

When his arduous task was accomplished, his eyes were swollen and suffused with blood from long loss of sleep, and he was almost prostrated from the immense fatigue which he had undergone. Without his assistance the cable would have been exhausted long before the *Niagara* reached land, and to his agency, therefore, the success of the achievements is largely indebted.

On Wednesday morning, August 4th, at 8 o'clock land appeared to the N. W., about 35 miles distant. An hour later the *Agamemnon* signalled that she had paid out 926 miles of cable, being precisely the same quantity as that laid from the *Niagara*. At 7:12 P. M., Her Majesty's steamer *Porcupine* hove in sight, and Capt. Otter, her commander, who had for some weeks been engaged in surveying Trinity Bay and the Bay of Bull's Arm, boarded the *Niagara* to pilot her into the harbor. At 8 P. M., Capt. Otter, reported the telegraph station, 19 miles off. There had been paid out from the *Niagara* 996 miles, 17 fathoms.

As it would have perilled the safety of the cable to have waited for day light before resuming operations, the steamer was kept right on through the night. Capt. Otter who is a skillful pilot, is also a very prudent man. Anticipating that the *Niagara* might arrive in the night, he had caused boats to be stationed on the bay, along the course laid out for her, and at a signal the men in them kindled blazing torches, and people alongshore lighted huge bonfires to guide the mariners on their way.

The *Niagara*, guided by her careful pilot, steamed slowly up the bay, and at 11:2 o'clock on the morning of Thursday, August 5th she came to anchor close to the shore, in 17 fathoms of water, having succeeded in her share of the great undertaking. She had paid 1,013 miles, and telegraphic signals were constantly flowing through the entire length.

Mr. Field landed near the Telegraph Station, Trinity Bay, at 2 o'clock in the morning, and walked to the Station House, half a mile distant through the wilderness, not a person being visible on the beach. At the Telegraph House he found the operators from London fast asleep, not one of them expecting that the enterprise would succeed. Indeed, they had not unpacked their trunks, anticipating that in a week or two they would be ordered back to London; the station house unfinished, work upon it had ceased, and none of the instruments had been prepared for use. The astonishment of the

operators, when they learned that the cable was laid, may be conceived. At 2:45 A. M., a signal was received from the *Agamemnon*, stating that she had paid out 1,010 miles of cable. Mr. Field then telegraphed to the Associated Press the glad tidings of success.

When day broke, the boats were all lowered, and 1,300 fathoms of cable were carried ashore. First Lieut. James H. North handed the shore end to Capt. Hudson, who placed it on the beach. A procession was then formed, headed by Capt. Hudson and Mr. North, followed by the officers of the *Niagara*, the captains of the *Gorgon* and the *Porcupine*, their officers, crews, and the crew of the *Niagara*. Each taking hold of the cable, they marched up from the beach to the Telegraph Station House, a distance of half a mile, where they deposited the end of the cable. Capt. Hudson then offered prayer and a few remarks appropriate to the occasion, when the ceremony of laying terminated. The officers and crews then returned to their respective boats, reaching their vessels at 6 o'clock in the morning. The *Gorgon* and *Porcupine* carried the American flag at the fore, the *Niagara* the English at the fore, and the *Telegraph* flag at the mizen.

The *Agamemnon* telegraphed at 1 P. M. on the same day (Thursday, August 6th), that she had landed her end of the cable. On the announcement of this fact, the *Gorgon* fired a salute of twenty-one guns, and her crew manning the rigging, gave three hearty cheers, which were heartily returned from the *Niagara*. All hands then went below to rest from their labors.

In conversation with Mr. Field, we learn that the reason why signals and not words were sent through the cable as it was being laid, is that on the previous attempt the clerks indulged in irrelevant conversation, which distracted their attention from duty at a time when the slightest obstruction might be fatal to the work. The Directors, therefore, ordered that signals only should be sent through the cable from ship to ship. Both vessels had Greenwich time, and the electric current played to and fro between them for ten minutes each way.

The signals showed that on the first day the speed of the *Agamemnon* slightly exceeded that of the *Niagara*, but on the succeeding days they went at the same rate, there never being more than twenty miles difference between them. When the cable was landed at both ends; Mr. Field applied his tongue to the end, and received the cheering information that the insulation was perfect, in a shock that nearly threw him over. The reason why messages were not transmitted earlier, was the fact that all the apparatus at both ends was new and untried, and required a great deal of care and skill to adjust.

Mr. Field states that there is not the slightest doubt that the cable is an entire success, as great or greater than its most sanguine friends had looked forward to. By the *Persia* he wrote to the Directors to prepare another cable at once, as it is evident that the present one, which will in a short time, he believes, transmit messages as rapidly as an aerial line, will be entirely insufficient for the business which will flow to it.

Until the 1st of September, the line will be closed to all messages, save those from the Governments of Great Britain and the United States. During that time, Mr. Field will keep the public advised of all matters affecting the success of the cable.

THE AGAMEMNON.

A despatch in the *London Times* gives the following account of the *Agamemnon*, from the day the splice was effectual till she arrived at Valencia:

On the evening of the same day, a breach of continuity occurred in the cable, which lasted an hour and a half. The ship was stopped and the machinery repaired, though not till hopes of holding on the cable had been abandoned. During Friday it blew a high gale of wind, against which the ship, under her full steam, could hardly make way, even with yards and topmast struck. On Saturday, the 31st the wind shifted round to the southwest and during that day, Sunday, Monday, and Tuesday, it continued to blow hard, with frequent violent squalls, the sea running tremendously high the whole time, no one expected the cable to hold on from one moment to the other. On Wednesday the weather moderated, but the swell was still high. About 4 A. M. the change from the lower to the upper cable was successfully made, and during the afternoon, shallow water was gained. The second change from the upper to the lower deck coil was made about 9 o'clock in the evening; after which all went well until the ship anchored at 8 A. M. in Douglas Bay.

LATER FROM ENGLAND.

(By the Atlantic Telegraph.)
TRINITY BAY, NEWFOUNDLAND,
August 25th, 1858.

INDIA.—Bombay dates to the 19th of July have been received in London. The mutiny was being rapidly quelled.

CHINA.—A treaty of peace has been concluded with China. England and France are to be indemnified.

To-day's papers have a long and very interesting report, by Mr. Bright, the Chief Engineer of the Atlantic Telegraph Company.

The "North America" with the Canadian and the "Asia" with direct Boston mails leave Liverpool on Saturday the 28th, and the "Fulton" leaves Southampton for New York on the same day.

LONDON, Aug. 27.

L. H. Craig, Associated Press.

The following was received from Seward, Secretary of the Atlantic Telegraph, for the American Press:—

News for America by the Atlantic Cable.

The Emperor of France returned to Paris on Saturday.

The King of Prussia is too ill to visit Queen Victoria. Her Majesty returns to England on the 30th August.

PETERSBURG, Aug. 21.—Settlement of the Chinese question. Chinese Empire open to trade. Christian religion allowed. Foreign diplomatic agents admitted. Indemnity to England and France.

ALEXANDRIA, Aug. 9.—The *Madras* arrived at Suez on the 6th, with news from Bombay to the 19th. I am expecting some more shortly. American news will be very acceptable.