

THE FAMILY CASKET

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THE CHRISTIAN VISITOR.

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

TO SUBSCRIBERS.

Terms of the VISITOR, 7s. 6d., per annum in advance, 10s., if payable by delayed over three months.

TO CORRESPONDENTS.

No Communication will be inserted without the author entrusting us with his name in confidence. Unless the opinions expressed by correspondents be editorially endorsed we shall not consider ourselves responsible for them.

Correspondents are respectfully reminded that short communications, as a general thing, are more acceptable to readers of *Newsletters* than long ones, and that a legible style of writing will save the printer time, which is always valuable, and secure a correct impression.

All Ministers of the gospel, who will send us the advance, for six new subscribers, will get the "Visitor" for one year free of charge.

Objections to Prohibition Examined and Refuted.

In our last issue we promised to resume the consideration of this subject. The opponents to the Law tell us that the loss to the revenue will not be less than £30,000. This objection to the superficial observer may be regarded as a very serious matter. Such an one will be very likely to enquire, "Why what in the world will we do without this money for our roads, bridges, and public schools, &c.?" The law must be repealed or it will work our ruin. Pause friend, don't be too hasty: look at this matter dispassionately and you may possibly change your opinion. Thirty thousand pounds paid for duties alone on intoxicating liquors imported into this little province! What then must the entire cost of that liquor be? Let us see.

1st. There is the original cost; say two hundred thousand pounds. Profits to the wholesale dealer and the retailer say 100 per cent: two hundred thousand; then add to this, loss of time by the consumer—loss of property such as the burning of houses, the destruction of ships, &c., occasioned directly or indirectly by the use of liquor: add also the expenses of Police Courts, Penitentiaries, Jails, poor houses, and insane Asylums, &c., and you have, say two hundred thousand more, making in all the enormous sum of Six hundred thousand pounds expended annually, by New Brunswick, upon intoxicating liquors. We have a population of, say in round numbers 2,000, (our census gives us less) divide the liquor expenditure among the whole, and the average is three pounds each for every man, woman and child in the Province. Here then we have the objection narrowed to a point. It amounts simply to this. For the sake of saving to the revenues of the provincial treasury thirty thousand pounds the people must give a bonus of at least six hundred thousand. This is certainly a very large interest, not less than 2000 per cent. We submit if it would not be infinitely better to raise the £30,000 by laying increased duties upon other articles of consumption, such as tea, sugar, coffee, molasses, tobacco, &c.: or if this is considered impracticable, and the money is indispensable, then we should say hire the amount. This you could do by paying 6 per cent, and when you can raise money by paying six per cent, surely you would not prefer paying 2000 per cent.

But the objector says, "this money is expended in the way of business, and therefore it is helping forward the trade of the country." True it makes business; but the trouble is that it is an immense drain upon the country's funds for an article that gives no corresponding value in return. The wisest physicians in the world have declared repeatedly that strong drinks as a common beverage are utterly useless. They in no way add to physical and mental vigor, or to the period of human existence: and in no respect to the benefit of either body or mind, and therefore for common use are entirely without value.—So far then, the money expended upon them is thrown away. This is not simply our individual testimony; but it is sustained by the concurrent voice of hundreds of thousands of men of all creeds and professions both in Europe and America, amongst whom are to be found those who stand at the head of the Medical Faculty in the old as well as in the new world. Such being the fact, the objection to the law on the score of the loss to the revenue goes for just nothing.—When weighed in the balance of sound political economy it is really lighter than vanity.

But the objector says, "have not the liquor dealers in this province made immense sums of money by the traffic? So it is said. But where is their wealth now? Let your mind run over the several names that have been engaged in the business in this city during the last fifty years, and then figure up the average wealth of the whole concern from first to last, and you will probably be surprised at the result of your calculation. Has not the most startling and convincing proof been given in hundreds of cases in this city within the time specified above that the money made by the traffic has had equally stamped upon it in almost every case, the burning curse of an increased Deity. In how many instances has this run-made-money been scattered to the winds of heaven by the righteous judgement of God, leaving the families who were once considered amongst the most opulent in a condition of penury and want.

Away then with all this loud talk about the loss of £30,000 to the revenue. Let it come it will not multiply drunkards, or paupers, or criminals; neither will it blast the reputation of the people, madden their brains, or augment their guilt. Nor will it send the inhabitants of our

country to the inebriate's grave or to the drunkard's hell; but if we swell our revenues by the proscribed business, then we must, in that proportion subject ourselves as a people to the fearful calamities and to the crimson guilt that must necessarily follow in its train.

We cannot do better than to close our remarks for the present by giving an extract from an English journal which seems just in point.—Here it is:

Self Burdening.

There is something very appalling in the thought that Britain expends, every year, Fifty Millions of money on intoxicating drinks. We often complain of our high taxation, and we often grow nervous at the thought of our enormous national debt. But here is a tax for which we cannot blame ourselves. A tax for which we pay the interest of the national debt twice over. And a tax as large as the revenue of these United Kingdoms. We thought it a great sum to pay in order to give the slave his freedom. We thought the twenty millions given to the West India proprietors a mighty sacrifice; and certainly it was the noblest tribute any nation ever paid to the cause of philanthropy; but large as it looks, half a year of national abstinence would have paid it all.

But tremendous as are the Fifty Millions, which, as a people, we yearly engulf in strong drink, the thought which appals and affects us is, that this terrible impost is mainly a tax on the working man. The lamentation is, that many a working man will spend in liquors as much money as, had he saved it, would this year have furnished a room, and next year would have bought a beautiful library; as much money as would secure a splendid education for every child, or, in a few years, would have made him landlord instead of tenant. Why, my friends, it would set our blood boiling if we heard that the Turkish sultan taxed his subjects in the style that our British workmen tax themselves. It would bring the days of Wat Tyler back again; nay, it would create another Hampden, and conjure up a second Cromwell, did the Exchequer try to raise the impost which our publicans levy, and our labourers and artisans cheerfully pay. But is not a fearful intemperance? Is it not our national madness, to spend so much wealth in shattering our nerves, and exploding our characters, and in ruining our souls? Many workmen, I rejoice to know, have been reclaimed by teetotalism; and many have been preserved by timely religion. In whatever way a man is saved from that horrible vice, which is, at once, the destruction of the body, and damnation of the soul therein do I rejoice. Only you cannot be a Christian without being a sober man, and the more of God's grace you get, the easier you will find it to vanquish this most terrible of the working man's temptations.—Hamilton's *Happy Homes*.

St. John Young Men's Christian Association.

On Friday evening, the Rev. A. McI. Staveley delivered a lecture before the Young Men's Christian Association; subject—"The Life and Travels of St. Paul." Notwithstanding the postponement of the lecture from Thursday to Friday on account of the weather, and the brevity of the notice, there was a good attendance, and much interest was manifested in the lecture. The opening hymn was sung, commencing—

"Lord, unto us be merciful,
Do thou us also bless,
And graciously cause shine on us
The brightness of thy face."

The Rev. Mr. Staveley offered prayer, and then proceeded with the subject. He commenced, by speaking of the features which composed the character of this distinguished Apostle; gave a condensed account of his birth, his education, his zeal on account of his religion whilst himself destitute of real piety; said he was a heretic, and a bigot, and the most implacable of the enemies of the gospel of Christ; referred to his visit to Damascus with his bloody intent to persecute the Christians; of the light from heaven; his conversion from a persecutor to a Christian, so that the voice which formerly uttered blasphemy was changed to the voice of prayer; of his stay with the disciples at Damascus; his visit to Arabia; return to Damascus; the estimate in which he was held by the Jews; his repair to Jerusalem three years after his conversion; the cold reception which he met with from the Church, but subsequent admission into the confidence of the Apostles; the design of the Hellenists to take his life; his flight to his native place, Silesia, and call to visit Antioch, where he was ordained, as we are informed by Chrysostom; and his call to preach the gospel to the Gentiles.

The lecturer followed him through all the various cities and towns where he went preaching the word of the Lord; spoke of the position and character of the several places, and of the different features for which they were distinguished, both in ancient and in modern times; spoke very particularly of his visit to Athens, and of the beauty, splendor, and learning of the city, and also of his visit to Ephesus, of his reception by the inhabitants; of the temple of Diana, and the disturbance which arose on account of the loss of gain by the Goldsmiths who made silver shrines for Diana; following him step by step through all his journey until he was sent to Rome as a prisoner, where he at last suffered martyrdom, having shortly previous to that event exclaimed, "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, and I have finished my course; I have kept the faith." The lecture occupied nearly two hours, and was listened to with unabated interest. The lecturer at the close spoke of the feelings of satisfaction with which he had witnessed the formation of this association, it being an institution calculated to effect more good to the community than any other which had been formed since his residence in this city, a period of 14 years.

He bore a strong testimony in favor of religious liberty, and gave a decided testimony against slavery; expressed his satisfaction at the emancipation of the slaves in the West Indies, as well as the fact that "Slaves cannot breathe in England," and hoped the day was

not far distant when England and the United States should join hand in hand to wave over the South the flag of liberty.

The German street choir then sang a beautiful anthem entitled "Plunged in a gulf of dark despair." The second hymn was sung, and the meeting closed with the Doxology.

The next lecture of the course will be delivered by the Rev. Mr. Lawson. Subject—*The History of Joseph*.

Home Missions.

Bro. Isaiah Wallace, General Missionary, arrived in the city on Monday evening, from Washademoac Lake, where he has been labouring with other brethren, for the last few weeks with encouraging success. Upwards of thirty have been baptized since the commencement of the revival in that section, and others are received for the ordinance. The labours of our General Missionary have been eminently successful in nearly all the sections of country visited by him. A great work remains to be done, and many more labourers are required to do it.

Our Brother will continue in the city for a few days, for the purpose of attending a series of Missionary Meetings in connection with the churches in Saint John and Portland. The notice of these Meetings appears in another column.

The Colonial Presbyterian.

This interesting journal, which has been conducted heretofore as a monthly, is henceforth to be issued weekly. Under the able management of the Rev. William Elder, of St. Stephen, it has already won for itself golden opinions. The last issue informs us that the Rev. Mr. Elder retired from the editorial chair in favor of the Rev. James Bennett of this City. It adds to its former title, that of *Protestant Journal*, and pledges itself emphatically to the Protestant interest. In the hands of its former editor it was a skillful exponent of the great Temperance reform, and a fearless advocate of the Prohibitory law. We read the leading editorial of the old series under the caption of *Six Weeks Trial of Prohibition*, with unmingled pleasure. We cannot withhold our expression of earnest desire that in the hands of its new leader it may fully maintain the character that it has gained for itself, of being an uncompromising friend of Prohibition. Any swerving from this point will seriously damage its popularity with the religious denominations of these Provinces. The *Colonial Presbyterian* and *Protestant Journal* has our best wishes, that progress and enlarged usefulness may attend its pathway.

Religious Newspapers.

It is interesting to know that periodicals advocating the claims of morality and religion are rapidly multiplying in this city. Mr. Geo W. Day, our Printer, assures us that last week he issued from his office nearly 4500 copies of the *Religious Intelligencer*, nearly 4000 copies of the *Christian Visitor*, about 4,500 copies of the *Family Casket*, and 2,000 copies of the *Colonial Presbyterian* and *Protestant Journal*, making in all, in round numbers, about 15,000. This certainly argues well for the religious taste of the people of this rising province. Mr. Day commenced the publication of the *Christian Visitor* between nine and ten years ago. This was the first religious paper published in the Province; then it was difficult to dispose of an issue of 800 copies. Surely there is a great change for the better.

Mechanics' Institute.

On Monday evening, a deeply interesting and profitable lecture was delivered by Mr. Duval, in the hall of the Mechanics' Institute, on "Self-made Men." There was a good attendance, and great interest was manifested. As there are many things in the lecture calculated to inspire a healthy activity and laudable ambition, we shall take an early opportunity of giving our readers some extracts, hoping that they will accomplish the object which the lecturer had in view, namely, "The stimulating of the young to such exertions, combined with prudence, as may make them useful to the world, and promote their own personal happiness."

Police Reports.

These Reports are regular tell-tales. They occasionally, without intending it of course, give a capital hit in favor of Prohibition. Here is one.—The *Morning News* of Monday says, "Friday, March 17th, Nothing to report." Was there ever a day during the reign of RUM in this Province when there was no police report to make?

The *News* proceeds, "Saturday, Hugh Campbell, a common vagrant, drunk in an alley-way, off German-street, was sent to the penitentiary for forty days hard labour." You will remember, after this, Mr. Vagrant, whoever you are, that it is a fearful thing to get drunk in the City of Saint John. It would be interesting to know, who, after all, deserved the forty days in the Penitentiary the poor imbecile vagrant, or the man who, for the sake of his pence, gave him the rum that put him in the Alley? Perhaps some of those legal gentlemen, who occasionally come forth at the police courts, with great eloquence and power, to defend the drunkard-maker, will kindly look into this knotty question and furnish the answer.

An Expression of Good Will.

The ladies of the German street Baptist Church recently presented, through two of their number, their Pastor, Rev. I. E. Bill, with a purse containing ninety dollars, as a memento of their appreciation of his pastoral services. This unexpected act of kindness has awakened in the mind of the pastor sentiments of sincere gratitude, which he hopes he may be enabled through grace to evince by increased attention to the duties of his sacred office.

New Publications.

RELIGION IN COMMON LIFE.—A sermon preached at *Crathie Church*, Oct. 14, 1855, before *Her Majesty the Queen and Prince Albert*. By the Rev. John Caird, M.A., Minister of Errol. Published by Her Majesty's command.—This sermon has been published in Pamphlet-form, by Messrs. Barnes & Co., Prince William-street, and is well deserving of perusal by every man and woman, of every rank and station in the community.

We understand that Mr. Needham has been re-elected Mayor of Fredericton.

The Family Casket.

DEAR BROTHER BILL,—I have examined with care and attention the Casket, Nos. 1, 2 and 3, and take pleasure in expressing the satisfaction I feel, and also my thanks, on behalf of the families, and especially of the rising generation, for their valuable contents.

Both the name, and outward appearance, are beautiful; but the treasures they contain, are invaluable; and must be highly appreciated, both by parents and children, throughout the Province.

As it is, I believe, the first attempt in this Province, to supply the young with such a medium of instruction, and at a mere nominal price; the community owe you a debt of gratitude; and are, at the same time, under obligation to sustain you in the enterprise. I wish every family in the land might be induced to procure it, as I think it would prove to be one of the most valuable household articles, both for pleasure and profit.

If our Churches would all furnish the Casket to every Sabbath-school child, I think they would find it a most efficient auxiliary to their labors, in instructing and training those young people, whom they have taken in charge.

Wishing you all success in this, and every good work in which you are engaged.

I am, yours affectionately,

D. NUTTER.

THE FAMILY CASKET is a monthly periodical for the young, issued by the Rev. I. E. Bill, Baptist Minister, St. John, Editor of the *Christian Visitor*. An examination of the second No., the only one which we have received, leads us to conclude that it will prove an excellent children's paper. Many of the extracts presented both in poetry and prose, are not only suitable, but perfect gems of their kind. We notice one selected article, in the present number, in which "wine" and "the dance," are referred to as ingredients in domestic happiness. We doubt its adaptation to the Casket. The periodical is published at a very low rate, and in a very creditable style by Mr. Geo. W. Day.—*Colonial Presbyterian*.

We tender our thanks to our esteemed contemporary for the above flattering notice of the *Family Casket*, and we beg to assure him at the same time that nothing could be further from our intention than to publish a line or word, that could be fairly construed so as to favor the idea that either "wine" or "dancing" is an ingredient in domestic happiness. If such a sentiment is inculcated in the poem to which reference is made, we can only express our regret that it found a place in the Casket. This gentle admonition so kindly expressed, teaches us the necessity of increased vigilance in our work.

Baptism.

The rite of Christian baptism was administered on Sabbath last, by the Rev. Messrs. Robinson and Bill, of this City, and by Rev. Mr. Clay, M. D., of Carleton, to candidates who have recently professed saving faith in the Lord Jesus.

LECTURES ON TEMPERANCE.

Our Fredericton correspondent informs us that the people of Fredericton have of late, been favoured with interesting lectures on Prohibition—its aims—its tendencies, and its desirableness. The former of these was given by Rev. Mr. Churchill, and contained a vast amount of new and instructive matter. The lecturer very minutely and graphically described the several gradations of the Temperance reform, from their earliest origin to the present period. He clearly portrayed the philanthropic efforts of a portion of the human family to improve the habits, and increase the happiness of another portion.—The fallacies and absurdities of the arguments of anti-prohibitionists, were plainly shewn—their inconsistencies were exposed, and able and convincing proofs were produced for upholding in all its stringency, the present Law. He denied the assertion that the majority of the people of this city were opposed to the Law, and drew a distinction between popular clamour and public opinion. The Rev. gentleman produced statistics, to show the evils of the traffic in a financial point of view—while his lecture was interspersed with occasional humorous and pleasing stories.

His discourse was listened to with much interest by a large and attentive audience.

On Thursday evening the Rev. Mr. Sterling addressed a respectable assemblage on same subject. He confined himself more particularly to the great ends of civil government, and showed conclusively that the dreadful evils of the liquor traffic, call loudly for the direct, and firm interposition of the state. He pictured in vivid colors the effects of the liquor traffic—the sundering of domestic ties—the degradation of families, and the demoralizing results in a community. He made stirring and appropriate appeals to the liquor seller—the moderate drinker, and the lovers of temperance,—and contended that the efforts of man in one common cause had been sustained and promoted by an overruling Providence, and while we are bound to acknowledge the favour of "all ruling heaven" in bringing about the present phase of this great reform, he appealed to the people and to the legislature, to guard well their interests, and maintain in its perfection, the present Prohibitory Law.

These lectures have been attended by a considerable number of the members of both branches of the legislature, as well as by many of the residents of the city. They are decidedly appropriate at present, and it is to be hoped they may have effect in allaying that outcry which would fain deluge our land with liquor, and give to the detestable traffic the sanction of law.

The following extract from a letter received from our highly esteemed friend, the Rev. C. Tupper, will show how the Prohibitory movement in New Brunswick is regarded by the friends of the cause in the sister province:—

"The noble stand which you take in reference to the Prohibitory Liquor Law, is highly pleasing to me, and to many others in Nova Scotia. We are looking with deep interest to the friends of the good cause in New Brunswick. Their success will be very beneficial to this province. It will aid us in obtaining a similar law, and stimulate us to faithfulness in carrying it into effect. Should they, therefore, be enabled to avoid all rashness and indiscretion, in word and deed, and to remain steadfast at their posts, calmly, but firmly, resolved to have the law either observed or enforced, they will, through Divine assistance, confer a blessing of incalculable value upon their fellow men, by aiding greatly in the removal of the direct curse that ever blighted the fair prospects of these favored provinces."

For the Christian Visitor.

Bible Translation and the German Critics.

What is the spirit in which a translator and interpreter of the Bible ought to undertake and execute the task? I join the interpreter with the translator, because it is usual for a new translation of any part of the Bible to be accompanied with notes not only critical but also explanatory.

In reply to the above question, it will, I think, be admitted that he ought to be imbued with a spirit of love to Christ, of reverence for the divine oracles, and of devout supplication. He ought to be a disciple of Jesus, inspired with profound reverence for the Scriptures and a man of prayer. He ought, in other words, to submit himself to the teaching of the Scriptures, to regard them as the genuine utterances of men inspired by God to make known his will to the world, and to avail himself continually of the divine resource; "if any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not."

A knowledge of languages is of course indispensable; an acquaintance with philosophy is requisite; a mind well skilled in critical investigations and dialectics is needed; but prayer exerts that all pervading influence which gives to these attainments their highest value; prayer secures that preparation of the mind which comes from God, and enables it to penetrate the cloud of mistiness in which ingenious sophistry knows how to wrap a subject.

Lotter and Tyndale are examples of men of that devout and christian spirit demanded in a translator. Dr. Johnson is a man of the same stamp.—I take my examples from different nations, different periods, and different sections of the Church, because I would not incur the charge of appearing to make this qualification the heritage of one nation, the characteristic of one period, or the birthright of one sect. I mention the names that occur to me, without for a moment implying that the list could not be greatly enlarged.

Do the learned Germans of the present century—the critics whose names are most frequently cited—the authorities whose words are quoted as though they were oracles from whose decision there was no appeal—do they yield submission to the christian faith? Do they manifest profound reverence for the Scriptures as a message from God? Do they avow their belief in the power of prayer?

But perhaps it may be urged that a devotional spirit, and an investigation into words and phrases are two things so distinct, that however we may deplore their severance, the one may flourish where there is an absence of the other. If by this it is meant, that prayer is of no value in critical studies: that learning without prayer is sure to arrive at as sound a conclusion as equal learning with prayer; that the devout man whose scholarship is sufficient for the purpose in hand, has not an immense superiority even as a verbal critic of the Bible over the most erudite unbeliever;—then I entirely dissent from the proposition. "Ask and ye shall receive;" and "them that honour me I will honour;" are promises that have never yet been broken towards any who have fairly tested them.

Shall I be charged with advocating the absurd opinion, that no use can be made of the researches of the critic until his creed and character are known? I neither say nor imply any thing of the kind.

To those who are accustomed implicitly to follow authorities it certainly becomes a question of the highest moment whether they are following a Tholuck or a Paulus, whether their guide be Olshausen or Thies; but for those who can form an independent judgment, the daring rationalism of learned Germans is simply a warning to use greater circumspection and care.

When those who disregard the claims of the Lord Jesus, undertake to translate and explain the document which bears testimony to him, how does it differ from the work of a rebel translating and explaining the proclamation of pardon from his Sovereign for whom he takes no pains to conceal his contempt? If they are able to do the work, we thank them for their labour; but we will narrowly examine every word; we will criticise their criticisms; we will demand adequate reasons for what they advance; and we will not fail to give thanks that we are not reduced to the sad necessity of being obliged to receive their work.

That no one may misunderstand me, I beg to say, that in the foregoing remarks I make no allusion to the Revisers or Revision of the Bible Union.

C. SPURDEN.

P. S. Should any one in future deem my communications worthy of notice, I have simply to request, that when my words are quoted, they may not be put in *italics* for me, that I may not be made to lay a stress upon words, as though they had an important bearing upon any reasoning, when in reality they might have been altogether omitted without any detriment to the argument.

Father Magee.

MILL TOWN, N. B., March 6, 1856.

Dear Sir,—At the last meeting of the "Eastern Baptist Quarterly Conference," held at Bagby, February 16th, 1856, the following resolution was passed unanimously:—

Whereas, it has pleased our Lord and Saviour to take home to himself, our respected and beloved Father Magee; therefore,

Resolved, This Conference cherish, with affection and esteem his memory and bear testimony to his fidelity, self-denial, and zeal as a servant of Christ.

Voted, That the Secretary communicate the above Resolution to the family of the deceased, and also to the Editor of the *Christian Visitor* for publication in his columns.

L. J. BURGESS, Secretary.

CARLETON, March 4, 1856.

DEAR BROTHER,—I have been confined at home by sickness some two or three weeks; but I feel grateful to the God of all grace that I am once more permitted to resume my labors in the vineyard of the Lord. O that I may be more faithful! I wish also to express my gratitude to my dear brethren and friends in Carleton and Portland for the tokens of their good will towards

me during my sickness. O that the promise of the Lord may never be forgotten by his children, "that whosoever will give a cup of cold water to one of these little ones, shall not lose their reward."

Yours Truly,
B. McINNIS.

General Intelligence.

EUROPEAN NEWS.

ARRIVAL OF THE "BALTIC."

Seven Days later from Europe.

NEW YORK, March 8th.

The *Africa* has arrived. The *Pacific* is not heard from. Flour a little higher. Corn higher. London money market tight. Consols fluctuated considerably, closing at ninety-one.

The Peace Conference it was supposed would meet on the day the *Africa* left. Anxiety was daily increasing as to the result.

Nothing further has transpired respecting difficulties with America, except that the London *Advertiser* professes to know that Mr. Dallas has very stringent instructions.

London, Saturday.—It is stated but not generally credited, that Russia consents to the dismantling of Nicolaeff.

Paris editors have been ordered to write no more respecting peace or war while the conference sits.

The American Dispute.

(From the European Times.)

Every arrival from America continues to be looked to with great interest, caused, of course, by the present unhappy differences between the two nations. The leading journal of Wednesday has an article on this subject, which is not very consolatory, and will necessarily sustain the excitement which exists. It says, "Everything has been done which usually precedes the first irrevocable blow—the great letting out of the wafers of strife." The account also which is given of the state of parties in the President's cabinet is gloomy enough; and, as it is evidently from an official source, it is clear that our pacific relations with the great American people hang at the present moment upon the slenderest thread. The following brief extract will be read with painful interest. "The ministers of General Pierce are divided in their convictions and their motives of action. The Attorney-general, Mr. Caleb Cushing, has been the leading spirit in these differences. He is said not to object to war, or at least to such an approach to it as may give him popularity, and a reputation for high spirit throughout the States. As a law officer of the Government his language should have been cautious and his conduct moderate. How far both have fallen short of such an ideal we may judge from the letters bearing his signature that have appeared in print. Mr. Cushing has much influence with the President, and they are probably bound together by an identity of political objects. It is stated that Mr. Marcy, the Secretary of State, is opposed to the war-like demonstrations of his colleague and his chief. If the settlement of these disputes depended upon him and the British Minister matters would not long remain unarranged. The prolonged stay of Mr. Crampton in Washington is said to be due to his moderation. Now the present state of affairs seems to be that Mr. Marcy has so far yielded as to join in the dispatch of a positive demand for Mr. Crampton's recall. The President and Attorney-general wished the demand to be categorical and so to necessitate a rupture; but Mr. Marcy is said to have prevailed so far as to frame it in a manner which will allow of future correspondence. We have thus a proof of the temper which rules the men on whom the destinies of the two nations for the time depend."

This is an alarming state of things; but we cannot believe that the President and his Attorney-general will push matters to extremities, nor do we think that if they were to do so they would be supported by the American Senate. The great bulk of the citizens of the United States can have no wish to quarrel with England about such a trumpery affair as the Central America, or the hardly less trumpery enlistment business. Mr. Bright, in his speech last week to the Manchester Chamber of Commerce, dwelt upon the stupidity of our government attempting to enlist soldiers at a shilling a day in a country where the price of manual labour is four shillings, and Mr. Cobden the other evening in the House of Commons reiterated the same opinion. Nothing, certainly, could be more absurd; but for this act of folly Lord Palmerston may thank Mr. Crampton, and if we are dragged into a war with America through the blundering of our Minister at Washington, it will be one of the most glorious conflicts in which our arms have ever been engaged. We fear that Mr. Crampton is not a very prudent man, as no one with due reflection would have countenanced such a policy, which commenced in ridicule and is in a fair way of terminating in blood.

When the whole of the correspondence which Lord Palmerston has promised to produce is printed, we shall then know the part which Mr. Crampton played, according to his own showing, in this enlistment folly. But if it be true, as we have seen it stated, that he left Washington for Nova Scotia to promote the enlistment, and arranged a telegraphic cipher for secretly carrying on the correspondence with the Governor of the last-named place, we can only say that his indiscretion ought to have induced the British Government to recall him without waiting for a demand of the kind to proceed from the head of the American Government. He ought to have known better than to act in this way, and a man who has resided so long in America, and evinced such ignorance of the national character as not to have anticipated the outburst which conduct like this was certain to provoke, is clearly unfit for the high duties confided to his hands. We are unwilling to take Mr. Crampton's character from the witnesses who gave evidence on the trial, and we freely concede the discretion which pervaded his letter of instructions to the recruiting officers; but nothing can justify some portion of the conduct with which he is charged, and he ought to have been especially cautious with a Government rest-