

General, and the Honorable John Campbell Allen to be Solicitor General of this Province. By His Excellency's Command.

Secretary's Office, 30th May, 1856.

By His Excellency the Honorable John Thomas Manners Sutton, Lieutenant Governor and Commander in Chief of the Province of New Brunswick, &c., &c. &c. J. H. T. MANNERS SUTTON.

A PROCLAMATION. Whereas the General Assembly of this Province stands prorogued until the second Tuesday in June next; I have thought fit to dissolve the said General Assembly, and the same is hereby accordingly dissolved; whereof all persons whom it may concern will take due notice.

And I have further thought fit to order and direct that Writs for calling a new General Assembly be forthwith issued in due form, returnable on Thursday the tenth day of July next.

Given under my Hand and Seal, at Fredericton, the thirtieth day of May in the year of our Lord one thousand eight hundred and fifty-six, and in the nineteenth year of her Majesty's Reign.

By His Excellency's Command. R. D. WILMOT.

THE FAMILY CASKET. Is issued on the first of every month, at the office of the Christian Visitor.

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THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., JUNE 4, 1856.

TO SUBSCRIBERS. Terms of the Visitor, 7s. 6d., per annum in advance, 10s., if payment be delayed over three months.

TO CORRESPONDENTS. No communication will be inserted without the author's 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 Newspapers 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.

Personal Effort.

As believers in the religion of the Bible, and as those who have been made, through grace, the subjects of its redeeming and sanctifying power, we are expected to put forth personal endeavours to bring those around us under the influence of that truth which has saved our own souls. No connexion with a ministry, with a church, with an association, or with a Missionary Society can free us from individual responsibility to God and to our fellow men. Any attempt to purchase our freedom from the obligation of personal effort is an abomination in the sight of a holy God. We are aware that many a man would sooner give a pound, or even a five pound note to a charitable institution than to visit the chamber of distress where poverty dwells, and where the cloud of despair hangs heavily upon the brow; but the Son of God will treat our offering of gold and silver as mockery and insult, when given under the influence of a motive so foreign to the claims of the gospel of Christ. The tendency in every case is to serve God by proxy, and to lose our identity by associating with the multitude; but direct personal effort is the great demand of the age. We have the ministry, we have churches, we have organizations in great variety; but we are prone to forget that these are made up of individuals and that they are powerful for good only in proportion as the gift and graces of these individuals are called into healthy and vigorous exercise.

Every child of God should feel that his special business is to devote himself to the diffusion of the blessings of the Gospel among mankind. He must not trust this work in the hands of his minister, or the deacon or anybody else. The labour which he has to perform can be accomplished by no other being. It must be done by him, or it must remain undone, and he must answer for the omission in the judgment of the great day. In Apostolic times the disciples that were scattered abroad went everywhere preaching the word; and what was the result? Why, in the short period of one generation the vast Roman Empire, embracing the then known world, was filled with the light and knowledge of salvation. Apostles, prophets, teachers, pastors, evangelists, deacons, and private members, one and all felt, that their mission was to preach the Gospel to every creature, and hence in the majesty and dignity of their high calling, they went forth to bear the celestial message, and to beseech sinners everywhere to be reconciled to God. These men did not wait for a church or a missionary society to take them up and make provision for their temporal support before they would enter upon their heaven-authorized mission, but without purse or scrip they pressed on in the fulfilment of their high vocation. And is the primitive law which called these early disciples of Christianity out into the great harvest field to labor for a world's redemption, defunct? Nay, there it is upon God's statute-book, read for yourselves! "Always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Do you ask believers what is to be done? Go into the nursery and enquire there. Go into the family circle and enquire there. Go into the church and enquire there. Go into the Sabbath school and enquire there. Go into the social meeting and enquire there. Go into the chamber of sickness and enquire there. Go into the abodes of poverty and enquire there. Go into the highways and hedges of ignorance and depravity, and enquire there. Say not four months and then

smother the harvest. See, the fields they are white, and waving, and calling for the sickle, and inviting thy labor.

Do you reply what can one so feeble as I accomplish? Remember the age calls not so much for sparkling genius and brilliant talent, as for self-sacrificing devotion to the work of saving souls. The tale of redeeming love as exhibited in the cross of Jesus is easy to repeat, and yet how potent to subdue the heart to the obedience of the faith. Is there no bereaved, sorrowing heart that thou couldst make glad? No acquaintance, or stranger that thou couldst guide to the sanctuary of God? No one that will receive from thy lips the message of mercy when uttered in the accents of melting love? Christian professor, if you would see the church rise to the full exercise of spiritual power, enquire, "What am I doing to awaken her to her duty, and to aid her in the accomplishment of her mission?"

It is true that the Christian law-book authorizes a paid ministry in the church. "They who preach the Gospel should live by the Gospel" is God's ordinance; but if we commit the work of the world's conversion entirely to the hands of a paid ministry the world will never be converted. The ministry is successful in proportion as it shares in the co-operation of each and every lover of the truth. Ye redeemed amongst men, is it not high time to awake to duty and to engage in personal effort to bring souls to Christ? The day is far spent, the shadows of night will soon gather about thee; what thy hand findeth to do, therefore do it with all thy might. "Be thou faithful unto death and thou shalt receive a crown of life."

We are informed by the *Christian Messenger* of last week, that the "Rev. Dr. Crawley is preaching to a Baptist congregation, at Mount Auburn in the suburbs of Cincinnati," and consequently has not accepted the pastorate of the 1st Baptist church of that city, as was stated through mistake in a previous number of the *Visitor*. May heaven's choicest blessings attend his footsteps while absent, and return him to his home at the right time, "in the fulness of the blessings of the gospel of peace!"

TO OUR MISSIONARIES.—Please remember brethren that the general report of our Missionary Society for the year, will be called for soon, and that it cannot be made up in the absence of your individual reports. Send them along without delay.

FREDERICTON SEMINARY.—The examination of the pupils of this most useful institution comes off in the Seminary this evening, and not on the 18th inst., as announced last week. The exercises will commence at 7 o'clock, P. M., giving those an opportunity who leave St. John by the morning boat of arriving in time to attend the examination. We hope for a full attendance.

Brother Arthur Crawley's letter, referred to in our last issue is crowded out by the Government correspondence on our first page. It will appear (D. V.) next week.

"Leger" received, but as the substance of his remarks is anticipated in the editorial, the publication of his letter would seem superfluous.

FOR WINDSOR.—We are informed that the Steamer Creole leaves this City for Windsor, this evening.

Another seizure of liquors took place at Manawagonish on Saturday night last, when a wagon and horse used for smuggling purposes fell into the hands of the Revenue Officers.

It is said that the election of four members to represent the County of York, is to come off on the 13th inst. The Ex-attorney General will have to contest with a powerful opposition; but his friends think he will be returned.

GOUGH AT TREMONT TEMPLE.—Mr. John B. Gough gave his two hundred and fiftieth lecture in Boston on Temperance last evening at the Tremont Temple. The hall was packed to overflowing. Mr. Gough spoke with his usual matchless eloquence and dramatic effect. His remarks were in great part addressed to young men, and his counsel was excellent. Mr. Gough now retires from public life till October. He will not revisit Europe till next spring.

Revival Intelligence.

A Communication from Clements Port, N. S., under date May 28th, informs us "that the good work is progressing under the pastoral care of Rev. A. Cogswell, who has been aided in a series of meetings recently by the Rev. Messrs. R. W. Cunningham, and O. Parker. Six were baptized last Sabbath, and others are anxiously enquiring the way to Zion." This is very encouraging.

Rev. W. Hobbs writing from St. Mary's, N. S., says: "Rev C. Randall is engaged in a revival in this place. Quite a number have been baptized, and he is greatly encouraged."

THE REVIVAL IN PLEASANT VALLEY.—The Rev. William Chipman, in a letter which appeared in the "Christian Messenger" of last week, says: "On Sabbath the 11th inst., ten more were baptized, and on the following Sabbath, nineteen, and the glorious work is gradually deepening and widening."

YARMOUTH, May 26th, 1856.

Dear Brother.—You will be glad to hear that the work of the Lord is still progressing amongst us: I baptized two on the first Sabbath in May and seven yesterday week. I hope to baptize a number more next Lord's day. The most of the converts are young persons.

Brother Martell and Stubbart have recently baptized several in their respective fields.

Your's fraternally,

HENRY ANGELL.

LOWER GRANVILLE N. S. 31st May, 1856.

Dear Brother BIL—The Lord has been affording us a very refreshing season of grace recently in a part of this church, twenty-two persons have been baptized. We anticipate others will also come forward and profess faith in the Redeemer publicly.

Yours in the love of Christ,

JAS. SPENCER.

The Dissolution Again.

It will be seen by reference to the correspondence which passed between Governor Sutton and his late constitutional advisers, as published in full on our first page, that his Excellency has dissolved on the simple issue of anti-Prohibition versus Prohibition. This introduces a tangible element into the impending contest. Yet it by no means excludes other issues, rivaling the principal one in importance. We proceed to write accordingly.

And first as the direct issue. We might here take lofty ground—the ground anticipated in the following extract from the *New York Weekly Tribune* of the 17th ult.

"Prohibitory Laws, still in their infancy, have not suppressed intemperate drinking. We admit it. No more have Excise Laws, now centuries old, suppressed that vice. Neither has gambling, nor lowliness, nor vice of any kind, been suppressed by the laws levelled against it. Shall we then abolish those laws, and give full impunity to vice? We do not here indicate a course; we simply inquire. Let us, at all events, base our action on a firm ground of principle. If it is right to license grog-shops, why not gambling-houses? And if these, why not still more questionable resorts? The principle once established, of letting men do for money, what that would be culpable without such payment, let us see whether it will carry us. If it is a sound one, we should not fear to follow wherever it may lead. But let us pause, and consider well, before we return to that path."

Well, here we might take our stand. But, suppose we modify our position. Suppose we say, that we are willing to accept of any law fitted to work out the suppression of drunkenness. It is the prohibitory policy for which we contend, and for such enactments as, all things considered, may best give effect to that policy. Our battle, then, is not about a law, but about a policy, the policy of prohibition. The battle of the recent legislative session was not so much about our prohibitory law as about our prohibitory policy. It is upon this policy that the Governor has chosen to make war. He appeals to the electors of New Brunswick against the intrusion of the temperance element into the department of legislation. He abhors it, and pits himself expressly against it. So Milton's Satan, pits himself against sunshine—

"to thee I call,
But with no friendly voice, and add thy name,
O Sun! to tell thee how I hate thy beams."

But did those beams withdraw their effulgence for him? And shall the rays of that orb of temperance, which has risen upon our province, cease from their shining around the viceregal throne itself, because their lustre dazzles the optics of Mr. Manners Sutton? Let temperance men, and the Sons of Temperance arise, and thunder out such a NO! as shall make that honorable gentleman tremble in his seat, if it do not hurl him from it.

But farther. There is a point at which the question of prohibition comes into close contact with the question of popular rights. It is a dangerous thing for public freedom when a people are under the dominion of appetite, ready to sacrifice permanent interests to momentary pleasures. Tyrants know this, and are ever ready to debauch those whom they would enslave. The tyrants of Rome knew it, when they lavished their resources upon public shows and public feasts. The Stuarts knew it when they published their Book of Sports, enacting sundry amusements for the Lord's Day. Southern slaveholders know it, while they give a large license to the passions of those victims whose persons they so grievously oppress. And now to come home. There are among us certain aspirants for office who love strong drink, and who love power. Instinct has taught them, if not philosophy, that for the purpose of such as trade in politics, a drinking community are more manageable than a sober and self-governed community. Hence, in part, their abhorrence of a prohibitory policy. Liberalism in politics, and temperance in personal habits, are closely associated in New Brunswick. What then is the aim of our Governor in his recent act? To get rid of our Liquor Law! We have that on an unquestionable authority. But is that all? By no means. He also wishes, and wishes more earnestly, to GET RID OF HIS PRESENT LIBERAL ADVISERS. Rum-rule and arbitrary rule are evidently linked together in his political system. Freedom from Rum-rule, and the enjoyment of liberal rule, are as closely linked together in the system of the true friends of the people. Wherefore, our abhorrence of the tyranny which rum engenders and nurtures, to rouse us to action, and to strive, by all lawful means, to disappoint the aims of our Governor, and subvert his designs.

Yet one word more. We spoke last week of "an injured and insulted people." We do not retract the phrase. We have been insulted. Our chosen ministers—the Assembly, whose votes placed those ministers in power, and kept them there—the electors, who returned that Assembly. Her Majesty's Privy Council, who recommended the authorization of our hated liquor law—the Queen herself, who graciously accorded to that recommendation: all these participate in the wide and common insult. Yes! and the insult reaches to our principles, which underlie our prohibitory policy—and to the throne itself of the Highest, the Author and Patron of those principles. Providence, the providence of our home government, has placed our principles in the high places of power.

And now the Hon. J. H. T. Manners-Sutton makes direct war upon those principles, and upon all that has come to be associated with them. His will must needs overmaster the will of the people over whom he presides, the will of his royal mistress and ours, and the will of the great all-governing Jehovah himself. It is scarcely possible to estimate the force of this complicated insult. Victoria herself would not have dared to perpetrate the like. Her imperial subjects can scarcely be expected to forgive or forget it, as perpetrated for her humble representative. And as to injury. There is the material injury to which we adverted last week. There is the attempt to override, if not our constitution our constitutional usages. There is the precedent which success in this attempt might establish—the encouragement which might be supplied to the like attempts hereafter. It is hard to calculate the sad and far-reaching results which might flow from this source alone.

Wherefore, electors of New Brunswick, the free and constitutional subjects of a free and constitutional empire, give good heed. Like Paul, we were "free born." Like him, let us not be afraid to assert and to use our rights. Up! up! Answer the appeal of your Governor according to its deep demerits. He comes too late into the world. His mind is not yet grown up to the New Brunswick standard. He understands neither his position nor his duty. He cannot "discern the signs of the times." Send him home, to perfect his political training at the feet of that sovereign, so good and wise, in whose name he presumes to tamper with the liberties of her loyal and loving subjects. Thus may he learn wisdom by the things which he suffers; and future Governors of our Province will take wholesome warning, neither to cherish his principles, nor tread in his steps. Men! brethren! fathers! up!—to the field! and may God defend the right!

The Combination in the Ascendancy.

It will be remembered, that a combination was formed between Bishop Medley, and Rev. Mr. McDevitt, Roman Catholic Priest in heading the Anti-Prohibitionist movement which called the public meeting in Fredericton last winter, and that the same combination appeared at the head of the petition a few weeks ago calling upon the Governor to dissolve the House. The combination has triumphed. The representative of Episcopacy and the representative of Roman Catholicism and the rum interest associated, have succeeded in driving his Excellency's CONSTITUTIONAL ADVISERS from power and in driving the REPRESENTATIVES OF THE PEOPLE back to their respective constituencies.

Mark the reward. Five Episcopalians and one Roman Catholic, now constitute the Executive Government of this Province. The Presbyterians, Methodists, Baptists, Congregationalists did not ask for a dissolution: they are largely imbued with the spirit of prohibition, and consequently are not to be trusted in the councils of their country. THE DAY OF RECKONING IS AT HAND.

Prohibition and Anti-Prohibition.

MR. EDITOR.—Having learned that John Bent, Esq. of Bay Verte, N. B. had published a pamphlet with this title, containing four letters which I wrote for the "Christian Messenger," on the Prohibitory Liquor Law, with his replies to them, I wrote to a friend to procure me a copy which came to hand on the 23rd ult. It needs no reply and if the author will instruct his printer to entrust copies to me, I will aid in the sale and circulation.

Any one who after reading his replies will re-peruse my letters, which occupy only seven pages, (small type) out of thirty-eight, may see that in reality, they are not answered.

As, however, Mr. Bent appears to have misapprehended my meaning in a number of instances, I judge it proper to correct some of these misapprehensions, and consequently—I trust unintentional—misrepresentations, through the columns of the *Christian Messenger* and *Christian Visitor*. I request the editors (and any others that may publish my remarks) to "give room to any rejoinder that he" may deem it expedient to make," to an extent equal to that occupied by what I shall write. More than this no man can consistently ask.

Had Mr. B.'s replies to my former letters kept within reasonable limits, they would, undoubtedly have been published in the *Christian Messenger*. But when the editors, from whom he professed to "claim only a small space," perceived that an unfinished part of his answer to my first letter would require, at least, thrice its space, they naturally concluded that the whole would be too voluminous for insertion in their pages. Neither I nor they are at all afraid of discussion upon equitable terms, or unwilling to let the "community hear both side of the question."

Yours, in gospel bonds,

Wilmot, May 26, 1856. C. TUPPER.

RESOLUTIONS.

FREDERICTON, May 26, 1856.

MR. EDITOR.—It is usual at the Denominational Associations to appoint a large number of committees on various subjects. There may be, likely there is, a difference of opinion as to what these committees ought to do, but there can be no question about what many of them actually perform. Their labours, in most cases, are confined to the drawing up of a resolution, not in the least degree likely to arrest attention by its dissimilarity to many which have repeatedly been inserted in the minutes, printed and forgotten. It sometimes happens that a committee, or some member of one steps out of the beaten track and favours the Association with an entirely original and suggestive resolution. But many prefer the more easy and prudent course of "slightly altering last year's resolution on the same subject," and adopting its stereotyped phrases once more.

It is not true that at our Associations, a great many committees are appointed as a mere matter of form; that reports are drawn up and read as a mere matter of form; that many persons are invited to sit on committees and report as committees, all as a mere matter of form, and then that the whole is quietly forgotten as a matter of form?

It is said that in a certain country the people, wretched heathens as they are—try to economize in praying after this manner. They go to their priest with a written slip of paper, which he fastens to a wheel and causes to revolve in the air. And this is their substitute for the outpouring of the heart to Him, who alone can hear its undimmed breathings. Of course, is a religious point of view, this is very bad; but in another point of view, it is more absurd than "slightly altering last year's resolution," and then solemnly printing it, in the hope that it will not only be read, but have some mysterious and very important influence in denominational affairs?

At one of the annual meetings of the British and Foreign Bible Society the gentleman who moved the resolution "that the report now read be printed," wittily said he would beg to add, "and read after it is printed." I do not propose any such adjunct to the resolutions or reports read at our Associations as it would only be an additional dead weight dragging them into oblivion, unless endowed with more innate vitality. But what I propose and would urge upon the consideration of all thinking earnest men who attend associations, is to repudiate the appointment

of any committee for which there is not a special necessity and important duty; to treat cavalierly any resolution as a MERE MATTER OF FORM; and to smother any report that does not contain either valuable information or practical suggestions.

A. H. MUNRO.

For the Christian Visitor.

DEAR BROTHER,—I did not read your editorial of the 21st inst., with so much pleasure as I usually peruse the production of your pen. You ask, why?—I answer, Not on account of any want of talent or christian spirit that I discerned in it but because I was fearful that it might have a discouraging tendency on the minds of faithful men of God of other Provinces who may be thinking of making New Brunswick the theatre of their ministerial labours.

You say that you "happen to know that several of our best men are pondering this matter" of leaving the Province, "now very seriously in their own minds, and unless some influence can be brought to bear upon them to detain them, they are off to find a post of usefulness in the Far West or somewhere else."

From a considerable acquaintance with the capabilities and necessities of the Baptist denomination in this Province, I feel assured that we greatly need more faithful ministers, and that there is abundance of pecuniary support to sustain them. Several ministers in different sections of the Province have informed me during the last year that they are each occupying fields sufficiently large and containing ample support for two ministers. There are many vacant fields where efficient pastors are needed and would be well supported, and there is much new ground to be occupied. From various directions the Macedonian cry is heard, "Come over and help us."

Perhaps no part of the world presents a more hopeful field for ministerial labour than New Brunswick. We have a fine, healthy, improving, country, and the people have only to be blessed with an efficient ministry to be prompted to respond to the claims of the Gospel.

Why then should our ministers leave? Why do they think of being "off to the Far West or somewhere else?"

Some may have a divine impression that it is their duty to leave New Brunswick for "the Far West." If so, the sooner they yield to their impression the better. If, however, from some ideal or imaginary notion of the beauty and fertility of the Far West, or from some slight or even serious difficulties in their churches, Pastors cherish the impression of leaving the Province, the sooner they abandon their impression the better. I would humbly advise those ministers who, in consequence of some pecuniary delinquency on the part of their people, are thinking of being "off to the Far West," to suggest a proper system of ministerial support to their respective churches, and that they enter anew upon their labours in the name and in the spirit of him who taught the people "publicly, and from house to house." This course, if I mistake not, would greatly tend to remove their visionary notions of the Far West.

The christian minister may expect to meet with difficulties wherever his lot may be cast. Let these however be encountered according to New Testament law, and they must be removed. He is destined to meet with annoyances and discouragements on every hand, but he has every incentive to "endure hardness as a good soldier of Jesus Christ."

From an extensive and careful inquiry into the condition of our pastors and churches in this Province, I am rather inclined to believe that the difficulties arising from the want of proper pastoral support are as justly attributable to the former as to the latter. Systematic and devoted pastors who are entirely given up to the interests of their churches are ordinarily comfortably sustained. The Baptists of this Province have hearts to contribute to the cause of God. The frequent and successful demands that have been made upon their benevolence during the last few years clearly warrants this remark.

I read your visitor with much interest, and am greatly gratified to find that it records frequent revivals; but I am a little surprised that our Home Missionaries write so unfrequently. There are twelve Missionaries in the field. I presume they write to the Board in St. John; but it would be gladdening to your readers to hear of their progress.

Oh that Missionaries and Ministers generally may so labour prayerfully, judiciously and devotedly, that you may more frequently report extensive revivals.

Yours in Christian love, W.

May 29th, 1856.

For the Christian Visitor.

MR. EDITOR.—The readers of the *Visitor*, especially those who love the Saviour and the souls of their fellow-men will rejoice to hear that a revival is being enjoyed at Lock's Island, Shelburn County.

The church formerly established there had from various causes become quite extinct. Some members having removed to other localities, and others called away by death. Three weeks past, in company with young brother Bradford Kempton, (who has quite recently commenced to preach the Gospel,) I was engaged in a protracted meeting. It was soon evident to all that the Spirit was present to give efficacy to the word preached. Backsliders returned to their Father's house, and sinners were heard to enquire the way.

A conference was appointed when according to previous arrangement a church was organized, about thirty of the old members subscribed to the Covenant, the necessary officers were appointed and a number of young converts were received for baptism. The ordinance has been administered the three last Sabbaths in succession and at some of our meetings as many as twenty young persons arose to request the prayers of the church. The work appeared to be spreading. Such seasons are needed in all our churches of both Provinces for various reasons; first, to quicken God's people in faith and love, and obedience, to elevate their feelings, to destroy their worldly-mindedness, to sanctify time showing its value in connection with eternity, to increase a spirit of benevolence, and to banish heartlessness and formality in the worship of God. Yes, it may be most truthfully said, that a revival of greater extent and large continuance

is needed through the length and breadth of our country, to save souls from eternal death. In most every congregation the major part are unsaved. Moral it may be, but yet enemies to God at heart. We had a revival for the benefit of our youth and Sabbath Schools. One pleasing feature in the above-mentioned revival is that numbers of little boys, Sabbath School scholars are the subjects. So also in the Liverpool revival, whole classes converted; but alas! what exception to this do most of our schools present. Do we believe that these children must be born again, or feel the wrath of God? Let teachers then be indefatigable in their efforts casting the seeds of truth beside all waters, remembering they are sowing for eternity, and that the harvest will certainly come. Will not everyone who loves God and the souls of their fellow man, unite and say "Revive thy work, &c."

Yours in the bond of love,
St. Mary's Bay, May 24, W. HOBBS.

General Intelligence.

Later from Europe.

Arrival of the Steamship Africa.

SANDY HOOK, 28th, P. M.

The Royal Mail Steamship Africa, Shannon, Liverpool 17th inst., has arrived. The news is wholly unimportant. The Whitson holidays had interfered with business and Parliament was not in session. The steamer Arago arrived at Southampton on the 15th.

COMMERCIAL. Liverpool Cotton Market—Cotton generally unchanged, although lower qualities showed a slight decline.

Breadstuffs generally unchanged, although somewhat easier. Some Circulars quote Corn is lower in the week.

Provisions firm, except Lard, which is a trifle easier.

The weather was more genial in England. Central American affairs caused no excitement.

The Africa left Liverpool at 9 A. M. 17th, and reached her dock at about 9 P. M.

An English journal, in the government interest, explains Lord Clarendon's letter respecting the 2000 rifles for Costa Rica, by saying that the British government have quantities of old muskets for sale, and will be glad to meet with other customers besides the Costa Ricans.

The sittings of the Crimen Board of Enquiry, in London, were within a day or two of termination.

A pension of £5000 has been granted to the Marquis d'Albionville by the East India Company, on the ground that he has annexed four Kingdoms to that territory.

There is great outcry against Palmerston for having prohibited the playing of military bands in the Parks on Sundays.

The trial of Palmer, the alleged poisoner, is progressing in London, and attracting much attention. The most eminent members of the English bar are employed on both sides.

A Congress of Reformers of all nations had been held in London; Robert Owen presided. Petitions to Parliament and to the Queen were adopted.

FRANCE. The Empress appeared in public the first time since confinement, on the 11th, and was cordially received.

Gen. DeFally succeeds Canrobert as Aid to the Emperor.

GERMANY. The representations of Austria and Prussia officially notified the Germanic Diet that peace was restored, and proposed that the Board should express its adhesion to the Treaty of the 30th of March. On motion of Bavaria, it was referred to the Committee on Eastern Affairs.

It is rumored the Board will pass a vote of thanks to Prussia, and express its entire concurrence with their policy.

ITALY. The Sardinian Senate have passed a resolution unanimously endorsing the policy of the government, and the conduct of the Peace Plenipotentiaries, and also passed a vote of thanks to the army and navy.

Ex-President Murru, of Venice, had published a letter on Sardinian and Italian affairs, generally extolling the attitude of Sardinia in regard to Austria and the Pope.

The Constantinople correspondent of the London Times in reference to the treaty between the United States and Persia, says it was concluded under the auspices of European mission, and in spirit is directed against England. It pretends to be a commercial treaty, and would be so, but for three articles. The first of these says Persia not being a maritime nation, Americans will be obliged, for advantages which the treaty grants to their commerce, to have a fleet in the Persian gulf, in order to defend Persia against enterprises of whatever maritime nation should attack her.

Second—gives Americans the right to have their ships of war in the Shatt-ul-Arab, mouth of the Tigris; and third of articles, allows them a factory at Kurnah.

The London Times' Crimean correspondent sets down the Russian losses in and around Sebastopol at 86,000, while 100,000 perished from fatigue and disease. He says they would not have been able to sustain themselves many days longer, had not peace been declared.

Syria continues in a very unsatisfactory state. Lord Stratford de Redcliffe has applied for, and obtained, leave of absence. London papers infer that he has been recalled.

Hostilities have recommenced between the Russians and Circassians.

The Africa brings 77 passengers.

LATEST.

London, Saturday morning.—News unimportant. The Times City article on Friday evening says the fund closed with great buoyancy. There was a great pressure for money at high rates during the day to provide for the ten per cent. deposit on the new loan, the applications for which it is understood, exceeded £20,000,000.