

ST. JOHN, N. B., SEPTEMBER 30, 1864.

DEATH OF REV. SAMUEL ROBINSON.

Sad sentence to write; sad for our people to read. Many will exclaim, "Can it be possible?" Yes it is really so. Our beloved brother and fellow laborer sleeps in the cold embrace of death. The circumstances which have led to this melancholy event, in brief, are these: A year ago in August last, he attended the Baptist Convention of these Provinces in Berwick, and while there had a violent attack of diarrhoea. He was suddenly reduced from his usual vigorous state of health to extreme prostration; but under the skillful treatment of Dr. Parker of Halifax, who was present at the meeting, the disease was so far arrested as to allow him to resume his place as President of the Convention, on Monday afternoon; and when the Convention was over, to return to his home; but from that severe illness he never perfectly recovered. During the last six months he has gradually wasted in flesh, but he was still active in the discharge of his duties, though not always able to preach. His friends began to fear that there might be some insidious disease at work, but nobody apprehended any special danger until three weeks ago last Saturday. During the Convention, the preceding week in his own Church, he had exerted himself probably beyond what he should have done under the circumstances; but he was delighted to see his brethren, and was anxious to make them all comfortable and happy, and to share with them as far as possible in the responsibilities and privileges of the occasion. No one who saw him then imagined for a moment that he was meeting us in Convention for the last time on earth; but on the Saturday following he was taken suddenly worse, and called in Doctor Alward, his family physician. In a few days it became evident that the attack was very serious, and consulting physicians were summoned to his sick chamber, first Dr. J. R. Fitch, and afterwards Dr. William Bayard. Their best skill and most assiduous care were employed to arrest the disease; but his work on earth was done, and no human power could keep him from his reward. His master called him to come up higher, and he must go. Typhoid fever set in, and rapidly hastened forward the painful issue. His alarming symptoms created universal interest in the community, and the deepest anxiety was felt by all classes. On Friday night last he rested more quietly than usual, and in the morning seemed so much revived that his family was quite encouraged; but it was only a revival before death. He soon became worse, and early in the afternoon it was painfully evident that the hand of death was upon him. His physicians were unremitting in their efforts, but all medicine was availing. He lingered until about one o'clock on Sabbath morning, when he peacefully fell asleep in Jesus, and his ransomed spirit took its flight to enter upon its eternal Sabbath of rest at God's right hand. His friends will be anxious to know the state of his mind in the prospect of the great change. We rejoice to say it was calm and peaceful as the summer morn. No doubts, no fears, no gloomy apprehensions in regard to the future. All to him was bright and heavenly. His ministerial life had always been characterized by a strong faith in the promises and promises of the blessed God, and as he lived so he died—believing, trusting, rejoicing in the finished work of his Saviour, and in the glory so soon to be revealed. On Sabbath morning the sad tidings of his death spread rapidly through every section of the city, creating a profound sensation in all minds, and calling forth sympathetic remarks from multitudes. At 10 o'clock the bell of the Brussels Street Church sent forth its slow and solemn tones, and a large assembly was addressed by the acting pastor, from Abraham's appeal to God, "Shall not the judge of all the earth do right?"—the universality and integrity of the divine administration. In the evening, again, from the passage in Isaiah, "Comfort ye, comfort ye my people, saith your God." The place was a perfect Babel, but the well-springs of divine consolation poured their treasures of hope and joy into wounded hearts. At Germain Street, the pastor, Rev. Mr. Carey, referred appropriately and touchingly to the painful event in a deeply interesting discourse from the text, "The fathers, where are they? The prophets, do they live forever?" But not only did all the Baptist pastors summon the people to listen to the voice of God in this afflictive dispensation, but nearly, if not all, the other evangelical pulpits of the city, gave forth utterances of profound grief and deepest sympathy. The universal feeling of members and people of all denominations seems to be that a good man and a faithful soldier of the cross has suddenly fallen a his post. Our departed brother leaves a sorrowing wife, two sons, and three daughters, to deplore their bitter bereavement. For their support in this season of overwhelming sorrow, hundreds of prayers are presented before the mercy seat. May Jehovah graciously hear; bind up the wounded spirit, and be a father to the fatherless, and the widow's God.

THE FUNERAL. The deacons and brethren of the bereaved Church at once took the matter of funeral preparations in charge, and made all necessary arrangements to have every thing done in a style most respectful to all memory of their late pastor, and in a manner in all respects worthy of the solemn occasion. In consulting with the doctors, it was deemed advisable that the interment should take place as soon as Tuesday, and it was so decided.

SERVICES AT THE HOUSE. The services at the late residence of the deceased were commenced at half-past two o'clock. The Rev. Wm. Harrison read the nineteenth Psalm; after which the Rev. Mr. Spencer offered up a solemn and impressive prayer; at the close of which the Rev. I. E. Bill pronounced the benediction. The procession formed at the house and marched to the Brussels Street Baptist Church. The following was the order of the procession:— Sons of Temperance. Medical Attendants. Ministers of the various Churches of the City and Suburbs. Pall Bearers. Mourners. Members of the Church of the deceased, Friends, and carriage. The corpse was placed near the Pulpit. The dead march in Saal was performed by the Choir. Rev. Mr. Bill, who presided, called upon the Rev. Mr. Bennet, who read the opening hymn, which was sung in a very impressive manner. The Rev. Dr. Donald read the fifteenth chapter of St. Paul's epistle to the Corinthians. Rev. Mr. Ady offered prayer amid the most profound silence. There seemed an awe over the whole congregation, and all felt as if some dear friend was being lost to them forever.

ADDRESS BY REV. I. E. BILL. Christian Brethren: I presume I do not express the impression which pervades this meeting when I say that this is a solemn place. We come not here to indulge in idle curiosity, or to please ourselves with empty ceremony; but we assemble for the purpose of expressing our heart's deepest sympathy for a bereaved family and for an afflicted church; and to meditate upon the mysterious providence which has so suddenly and unexpectedly extinguished one of the brightest moral and religious lights of our City. Standing as we are in the presence of death, first of all our thoughts naturally turn to the consideration of this solemn subject. But you ask, "What is death?" It is the agency of God to fulfil his stern decrees. Its universality is everywhere acknowledged. Palaces and cottages, gorgeous mansions and gloomy prison cells are alike the home of death. He demands admittance into every human habitation as his legal right; a right invested with the awful sanctions of his Eternal. The power of death cannot be broken by human skill. The science of the world for long centuries has been engaged in exploring the secrets of nature to find out a remedy for death; but on, and still on the destroyer rushes, as if no physician, however well skilled in the healing art, must stand for a moment in his path. Medical sagacity, in its amazing researches, has discovered remedies for every imaginable disease, but when death comes, the whole materia medica is powerless in his sovereign presence. Man in his wisdom and in his energy has bottled the lightning of heaven and commanded them to do his pleasure, not only on the earth's surface, but along the ocean's dark, deep bed, and they have yielded obedience to his authority; but death he cannot conquer. Wealth, poverty, wisdom, ignorance, honor, dishonor, happiness, misery, faith, unbelief, holiness and sin, are all alike to him. Tears of sorrow, the charms of beauty, the treasures of wisdom, nor the diadems of monarchs, sparkling with many a brilliant gem, can induce him to change his course for a single moment. His mission is universal; his power bids defiance to the agencies and influences of man. Nothing can be more certain, my hearers, than that you and I must, sooner or later, bow to the authority of this disturber of earthly joys. And is this, you ask, the end of man? We see him die; we see him confined in his coffin; we commit him to the dust, and the mourners return in solitude to weep; but is this the end of man?—Man, originally made in the image of his Maker? Unsanctified reason, a sceptical philosophy, say it is; but in the presence of Omnipotence they lie. Blessed be God, when human reason fails, when an infidel philosophy fails, then Christianity comes as a brilliant sun from heaven, throws her celestial light into the chamber of death, and enables the dying saint to exclaim, "O death, where is thy sting? O grave, where is thy victory?" The sting of death is sin, the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ—it is only the outer material tabernacle that is dissolved. The death darts pierces only the body—the immortal; the soul defies the power of death, and says to him, "Hitherto shalt thou come, but no further." And hence this immortal thinking power, bathed in the light of heaven and filled with the faith of God's elect, amid the struggles of dissolving nature ascends the mount of vision, and holds communion with eternal things. For as believers in the inspiration of the Almighty, we know if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. True, this body so fearfully and wonderfully made, by the righteous decree of heaven, must go to its sepulchral home; but even there the light of our glorious Christianity enters, and along the dreary vault is heard a voice saying—"I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live." Proud reason cannot scale these gloomy walls. Sullen upon the grave she sits, and dreams not of a resurrection from the dreary prison; but Christianity whispers in accents which angels love to hear, "Sown in corruption, but raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body." So "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall the brought to pass the saying that is written "death is swallowed up in victory."

Christians die, ministers die, and sleep in the dust; but shall it seem a thing incredible with you, that God shall raise them up again at the last day? Nay, my brethren, in the chamber of death, when the heart strings are breaking, when life's tenderest ties are being ruthlessly severed; when the darkness of the sepulchre broods over our loved ones departed, and amid the spoils and wreck of our earthly hopes, by faith we will look within the veil, and patiently and joyfully await the return of our coming Lord, when "these vile bodies shall be raised and fashioned like unto his glorious body." O blessed! thrice blessed prospect! "It doth not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is."

The theme is delightful, but flying time admonishes us that we must not dwell. It is doubtless expected that particular reference will be made to the life and character of our dear departed brother. This subject, however, can only be touched very briefly today. We are here to indulge in no fulsome praise of mortal man. We are here not to eulogize the dead, but to speak to the living. We may say, however, that Samuel Robinson for long years, through the rich blessing of God upon his ministry, has been a spiritual power in this city. He commenced his ministry here in the year 1838, or about twenty-eight years ago; and all will bear me witness when I say that in season and out of season, at home and abroad, in his own church and in other churches, in the chamber of the sick and the dying; in the cottage of the poor, in the mansion of the rich, before saints and before sinners, in the presence of God, and in the sight of all men, he has faithfully fulfilled the responsibilities of that ministry committed as a sacred trust to his keeping. Discriminating in judgment, wise in counsel, sound in the faith, genial in his disposition, loyal in his religious conceptions, thoroughly practical in his ministry, earnest in his prayers, virtuous in his life, and untiring in his efforts to do good, we are not surprised to know that during these long years he has profoundly impressed the community, high and low, rich and poor, old and young, minister and people, quite unconsciously however, so far as he was concerned, with the value and importance of such a life—a life devoted to all the highest interests of our common humanity. Conscientious, steadfast and outspoken in his own religious convictions, yet he held no fellowship with bigotry, no communion with a narrow sectarian spirit. His large heart beat in sympathy with christian people and godly ministers of every name; and he delighted in doing good to all. If asked to describe the character and life of our departed brother in the fewest words possible, we should say of him as was said of Barnabas "He was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord." We need not add his epistles are before you, "known and read of all men." On all hands the fruits of his successful labours are manifest.

Let this for the present suffice. At an early day (to-v) we shall go more into details. To his bereaved family the loss is irreparable. He was the light of his household, the pride and the joy of its inmates. May his mourning widow cleave to those precious promises which inspired her husband with hope and joy in the prospect of a happy reunion in the "better land." May his bereaved sons and daughters follow in the footsteps of their now glorified father, as he followed Christ; and you the members of his afflicted church, remember the message which he sent to you from his death couch. "Tell my church," said he to the present speaker, on the Sabbath morning before his death, "That the greatest kindness they can show me is to be steadfast in the faith, discharge their duty and fill their place in the house of God." Christian brethren, let these words, proceeding from the very heart of your dying pastor, be written as with the pen of heaven upon the tablets of your memory. He has been with you in the hour of sorrow, in the chamber of sickness and of death, poured consolation into the souls of loved ones who have gone before; and communed with you in the early dawn of your Christian faith, administered to you the holy ordinances of our blessed religion, welcomed you to the privileges of God's church, unfolded to you the rich promises and precious provisions of redeeming love; no wonder, therefore, that your hearts cling to him with an undying affection. But, O! see to it that you so adhere to his parting message as to be prepared to meet him in the heavenly world. Do address any of his congregation upon whose hearts his repeated ministrations have produced no saving influence; I beseech you, ponder this solemn thought. He has prayed for you for the last time, warned and instructed you for the last time, unfolded to you the promises of mercy for the last time, spoken to you of the glories of heaven and of the pains of hell for the last time; that tongue once so eloquent upon all these solemn themes, is now still in death. O, if his living voice failed to reach your hearts listen to the message which comes to you from his death couch, saying—"Prepare, prepare to meet thy God." "Set thine house in order, for thou shalt die and not live."

My esteemed brethren in the ministry, I feel that this is a loud call to us from God's righteous Providence to work while the day lasts, for the night cometh in which no man can work. O, let us, like our departed brother, when death comes, be found as faithful sentinels standing steadfast at the post of duty; and then, like him, we shall see by faith the glory beyond, and bid the messenger welcome. And then in the issue will come the glad tidings from the Master's blessed lips, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." How inspiring the promise by God's servant Daniel—"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Rev. Mr. Bayles read the closing hymn, and the Rev. Mr. Gunter pronounced the benediction. After these exercises were over, the coffin was opened, and the congregation had an opportunity of taking a last—a parting look at the who had for years broken to them the Bread of Life. The funeral procession left the Church at half-past four o'clock, and proceeded to the Cemetery. At the grave the burial service was read by the Rev. William Harrison. "Dust to dust, earth to earth, ashes to ashes." The cold earth rolled in upon the hollow sounding coffin; and, after prayer by the Rev. Mr. Hastings and benediction by the Rev. Mr. Bill, the sorrowing Church members and friends, sad and impressed with the solemnities of the occasion, returned to their homes, painfully alive to the fact that a good man had been called from a field of usefulness, and that a flock was bereft of a kind shepherd; that the poor had lost a friend, and the rich a guide. We may add the immense crowd of people of all classes in despite of the extreme unpleasantness of the weather, evinced the deep interest felt in the solemnities by all classes of the community. The spacious church was filled above and below to its utmost capacity, and the deepest solemnity pervaded the whole. Surely God by his Spirit was in the place. The excellent and appropriate singing by the choir added immensely to the solemnity of the hour. The Church was draped in mourning, and every thing necessary was done by his sorrowing Church to give expression to their profound respect for their departed pastor. The following ministers were in attendance— Baptists.—Revs. I. E. Bill, J. Spencer, W. V. Gardner, D. Cranford, F. Fosby. Church of England.—Revs. Messrs. Harrison, Disbrow, Devereux, McNutt, Swabey, G. Armstrong, W. Armstrong. Presbyterians.—Revs. Messrs. Dr. Donald, Bennet, Dunlop, Baird, McKay. Methodists.—Revs. Messrs. Addy, Spangole, England, Temple, Pickles, Narraway, Huestis. Congregationalists.—Revs. Messrs. Hastings, Black, Douglas—Elder Garraty. Free Baptists.—Rev. Messrs. Gunter, Hartley. Zion's Church.—Rev. Mr. Baylis. This includes, we believe, every protestant ministry in the city, except such as were away from home.

Ministerial Support. We most heartily endorse the utterances of the New York Methodist, as expressed in a recent editorial on this subject, and commend them to the prayerful consideration of all Christian people:— It is not of dollars and cents, of food and clothing, of house and furniture, that we write. All these are essential to the comfort and usefulness of the Christian minister, and to the prosperity of the Church; it is a cause of rejoicing that the Church is waking up to the importance of a better material support of the ministry, though the average is yet very far from what it ought to be. Some of our best preachers are struggling with poverty, and in the midst of high prices and inflated currency, are loaded with anxiety because burdened with debt. There are many who are pursuing a generous salary, more than sufficient for his wants, to surround him with home comforts, and put him beyond the reach of financial anxiety, and yet fall in the highest and most important sense to support him. For it must be remembered that there is a moral as well as a material support; the one being equally important with the other. It is not enough that the wants of the body be supplied; there are other wants than these that are often sensibly felt by the minister of Christ; the soul needs support as well as the body. The great source of such spiritual support is Christ, the Head of the Church, and to him the minister may at all times go. But, in addition to this, there is a work for the Church to do; a work of moral assistance to the ministry to which she is as plainly called as she is to the duty of material aid. A neglect of this cripples the usefulness of the ministry, and by consequence diminishes the moral power of the Church. Ministers are but men. "We have this treasure in earthen vessels." Men, not angels, are called to preach the gospel. They have the wants and the weaknesses of other men. They smile as others smile; they weep as others weep; they feel as others feel; sometimes exult with joy, at other times depressed with despondency. An assertion of this fact would seem to be mere common-place, were it not lamentably true that there are many in the Church who need to be reminded of it. In their fancy they never intended to occupy, and where it would be impossible for him to succeed. They imagine him beyond the reach of ordinary human necessities, morally, if not materially, and hence beyond the reach of their sympathies. Yet there is no man who has a greater need of the sympathies of Christian people, and a higher claim upon them, than the minister of the gospel. If he feels the high responsibility of his calling (and if he does not, he is manifestly out of place), there is resting on his soul a burden which seems sometimes too heavily for him to bear. It is his duty to preach Christ to the people, to arouse the slumbering to alarm the careless, to build up the Church. It is his to seek out the poor and the suffering, to visit the sick, to bury the dead, to comfort the bereaved. His to guide the wayward feet of childhood, to steady the impetuous progress of youth, and to support the tottering steps of old age. His life is expected to be pure, his judgment correct, his words fitting, and

his simple good. Well might Paul say, "Who is sufficient for these things?" Now, in the discharge of these varied duties he will often meet with discouragements. There will be times when his preaching seems to himself to be powerless for good; no fruit appears. The means of grace are neglected by many who ought to attend. Perhaps some in the church are troubling themselves with the inconsistency of his ministrations, and with the reason of his duties. In addition to this, there may be nervous exhaustion, or some bodily infirmity, or some domestic grief increasing his burden. Besides, the adversary takes advantage of these peculiar circumstances to assail the soul most fiercely. Under the pressure of this heavy load it is no wonder if the good man staggers. True, he may cast his burden on the Lord, and to him he goes and finds relief. But has the Church no duty here? May not a few words of kindness and of sympathy often lighten his weighty load. But it is too often the case, that instead of these, he receives words of censure and of complaint. Some croaking brother goes to the pastor, and unbuckles his complaining scold concerning the condition of the Church, the laxity of discipline, the inconsistency of life, the middle one projecting, the other receding about two feet and the whole about ten feet long. A plain sofa and stand are all that occupy the platform, placed considerably back and standing somewhat angular, so that when he reads the chapter his right side nearly fronts the congregation. In his preaching he occupies for the most part the middle of the platform, leaning on a plain iron railing, but at times walks towards either end. The singing is not fine but grand, not dressed to death but wholesome and soul stirring. When he has read the hymn, he then times the tunes, and not infrequently gives a caution as to time or harmony. Every verse of the hymn is read before it is sung. The prayer occupied just fifteen minutes, but it did not seem long, for it was so partitioned into subjects prayed for, that I do not think any felt the length of it. It was evidently prearranged, very simple and very pointed; no ostentatious, no repetition of ideas. It was an ordering of his cause, and a filling his mouth with arguments. Such a style of prayer could not be acquired without the most careful cultivation. The writer next refers to Spurgeon's pulpit power; but reserves particulars for a future letter.

An Extraordinary Revival is in progress in Muller's Orphan Asylum, Bristol, England. It commenced, as reported in an English paper, under the following circumstances:— A member of the Institution was ill of consumption and death being evidently near, great anxiety was felt for her conversion. The truths of the Gospel were clearly presented to her mind. Earnest entreaties were addressed to her on the subject. Grave anxiety was felt by her friends and teachers for her condition; but their anxiety was to become reconciling and anxiety in her. Up to a very short time before her death, the message of mercy was rejected. On the 29th of May, the Lord was pleased to reveal himself to her, and from that moment she became as decidedly happy and interested in religion as she had before been hardened and indifferent. She did not survive the change; but, previous to that, she sent message upon message to her companions with her dying love, beseeching them to become reconciled to Jesus. These dying words were made the means of a great change on the rest of the orphans. Upwards of three hundred and fifty have been brought under concern for their souls, many of whom have found Jesus, and are rejoicing in him. During their leisure hours they want to pray and read the Scriptures; notes of mutual encouragement and enquiry on spiritual subjects are written to one another and confession of sin is freely made. Mr. Muller, at a public meeting, recently said that since the first of January, 1860, upwards of four hundred and fifty orphans have been awakened, many of whom have been brought to a saving knowledge of the Lord.

The funeral of our departed Bro. Robison coming on Tuesday rendered it impossible for us to leave in time to attend the association at Newcastle. The delegates appointed by the Brussels Street Church were prevented from going by the same reason. Bro. Garner is pledged to attend the anniversary of the American Bible Union in New York, early in October, and therefore he could not go. Brethren Spencer and Fosby were not able to leave, consequently our only ministerial representatives from the city are brethren Cady and Carvey. Brethren Francis and May are the only lay members who have gone, so far as we have been informed. Our city representation is good in quality, but we extremely regret it is not larger in quantity. Let those detained at home pray all the more earnestly for God's rich blessing upon those who have gone before.

We are requested to state that in consequence of the death of Rev. Samuel Robinson, the Tea Soiree at Carleton is postponed until Thursday evening, when a rich treat is expected. The amount refunded by Rev. Mr. Fosby, to the S. M. F. was \$35 instead of \$20, as stated through mistake in the missionary report of last week. We understand a very interesting revival of religion is now in progress in Jacksonville. The pastor, Rev. John Rowe, has baptized a number. We greatly rejoice in these indications of divine approval of the ministry of our esteemed brother in his new field of labor. May the good work be widely extended and be our earnest prayer.

Zion's Advocate, of recent date, has an appeal, signed by leading ministers, calling upon the denomination to rally to its support by the payment of all dues, and by a vigorous effort to greatly increase the subscription list. The Advocate suffered serious loss by the late Portland fire; but we rejoice to see that through the unflagging energy of its devoted editor and proprietor, Rev. Dr. Stanton, pastor of the 1st Baptist Church in Portland, and his associate, Mr. Colcord, it has come up from its bed of fire with a freshness and vigor which cannot fail to increase its popularity. We trust the earnest pleadings of its friends will be heeded by our brethren in Maine, and that its future success will be fully commensurate with its sacrifices of the past.

Secular Department. COLONIAL. The Borderer speaks of an early frost in Sackville, and of unfavorable weather for gathering in the harvest. Wheat good both in quantity and quality; potatoes rust struck; buckwheat promises well. Fall ran of shad up the rivers are very fine. The new Moncton bridge which is soon to be completed, will effect says the Advocate a thorough change in the mail arrangements of Albert County. A daily mail to Harvey is in contemplation. The freestone business of Albert promises well. Dr. Josiah's garden, Petiodia, is producing very fine tomatoes. Every farmer should grow this excellent vegetable in his garden. SUSSEX SALT WORKS DESTROYED.—On Tuesday we received from the obliging telegraph operator at Sussex the following telegram:—"Salt works were destroyed to the ground at four o'clock on Sunday morning. It is supposed that some persons set fire to the property. A man stole the horse of Brand, the proprietor, and left him at Belding Sproul's, Apohaqui. Brand has got the horse, and they are now after the thief." Messrs. Thomas & Wetmore, in whose office the Works were insured, offer a reward of \$200 for the discovery of the incendiary.

The Salt Works above referred to are owned by James B. Brand, Esq. He found the horse which had been stolen at Belding Sproul's, Apohaqui Station. He was told on enquiry he had been left there by John McBride. This man was formerly a workman in the employ of Mr. Brand, and suspicion now rests upon him of having stolen the horse.—Journal.

ENGLISH AND FOREIGN. LONDON, Sept. 13.—The Atlantic Telegraph Company have called a meeting of the stockholders for the purpose of raising funds to buy up the interest of the Anglo American Telegraph Company, under whose auspices the cable has been completed. PARIS, Sept. 13.—The Moniteur of today publishes a convention which was signed in the city of Mexico, by which Maximilian transfers to French agents one half of the receipts from Customs throughout the empire, for the purpose of paying the liabilities of Mexico to France. The convention goes into operation on the 1st of November. The Journal des Debats of today states that the French and English Governments have jointly made an active representation to the Sultan of Turkey against the acquisition by the United States Government of an island in the Gulf of Ormuz. MADRID, Sept. 13.—The Spanish Cortes have voted to increase the import duty on certain goods, to 12 per cent. TURKEY, Sept. 13.—Advices from Athens state that the Ottoman assembly have voted for the annexation of the island of Crete to Greece. BRUSSELS, Sept. 13.—Negotiations between Prussia and Saxony make very slow progress. It is said that Prussia demands the taking of an oath of loyalty to herself by the Saxon troops, the payment of ten millions thalers as an indemnity to Prussia for the expenses of the war and the right to garrison the Fortress of Konigsberg, and the cities of Dresden and Leipzig with Prussian troops. ST. PETERSBURG, Sept. 13.—A farewell banquet was given today to the American embassy. Mr. Fox and several U. S. Naval officers were present. Count Gortschakoff made a speech, expressive of the hope that the era of good faith now prevailing between Russia and the United States, may be permanent and stationary, that there was danger of its being considered a menace to other nations. FLORENCE, Sept. 14.—It is announced that the Plebiscite which Austria and Italy have agreed upon, at all points, but the amount of indemnity that they will soon arrive at a satisfactory adjustment on this score, when the treaty of peace will be officially signed by the high contracting parties and proclaimed throughout both countries. BRUSSELS, Sept. 14.—Some doubt having been expressed of the passage of the bill authorizing the King to make a loan for the liquidation of the late war expenses, it is announced on what may be considered reliable authority, that the Chamber has rejected the Chamber of Deputies will be dissolved by a royal decree. QUEENSTOWN, Sept. 14.—Steamship Persia, from New York Sept. 9th, has arrived, thus making one of the shortest passages on record. PARIS, Sept. 14.—It is stated that arrangements for a meeting between the Emperor Napoleon and Count Disraeli have been completed, and the interview will take place in the city of London. SYRIA, Sept. 14.—A conflict has taken place in Syria between the Parsees and the Bedouins, in which the latter were defeated. CONSTANTINOPLE, Sept. 15.—Advices received from the Turkish army announce that it has commenced the invasion of Lebanon. LONDON, Sept. 15.—There is a rumor of difficulty between Italy and Austria on the subject of the debt of Venetia. It is said that Great Britain has urged the Porte to give an autonomy to the Cretans, and that the Porte has refused. The troubles on the Eastern Coast of the Mediterranean are on the increase. ST. PETERSBURG, Sept. 15th.—The United States squadron left Russian waters today. BRUSSELS, Sept. 15th.—Count Bismarck has sent a letter of thanks to the United States Minister, acknowledging the kindness of the American ambassador who furnished the fifty tons of tea for the wounded in the hospitals. PARIS, Sept. 15th.—It is expected that the circular which the Emperor Napoleon is about to issue to the Powers of Europe will be very pacific in its tone and character. VIENNA, Sept. 15.—We are on the verge of another year which threatens to equal in extent that just ended. The present year has been most fruitful in Italy, and has made unreasonable demands, to which Italy will not submit. Austria has overcharged the debt of Venetia, and withholds Venetian property which she was bound to transfer. BRUSSELS, Sept. 14.—Prussia has emphatically notified Austria that she will not suffer Italy, her ally, to be insulted and defrauded, and that if Austria insists upon present claims, she must leave. PRAGUE, Sept. 14.—The onward march of the Prussian troops has been perseveringly arrested, and the demobilization of the entire army stopped. DRESDEN, Sept. 14.—Everything looks like war. There is no reply from Austria to the notification of Prussia. It is now up to a question of hours whether troops be again put in motion for Vienna. QUEENSTOWN, September 17.—The Ann from Liverpool for the Baltic, has put into this port badly damaged. HAMBURG, Sept. 17.—At a meeting of the inhabitants of North Schleswig held in the city of Flensburg, a resolution was adopted in favor of the incorporation of the entire Duchy with Prussia.

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