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THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., OCT. 31, 1855.

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

TO CORRESPONDENTS.
 No communication will be inserted without the author enclosing 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 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.

Young Men's Christian Association of St. John.

This interesting Association came visibly for the first time before the public in a formal way on Thursday evening last. Pursuant to appointment the meeting was held in the Mechanic's Institute. At an early hour the spacious hall was filled to its utmost capacity from the platform to the doors. So great was the crowd that many who were anxious to be present could get no admittance. The seats were principally occupied by ladies, the gentlemen in obedience to the laws of etiquette standing in the aisles to give place to their superiors.

At 8 o'clock, p. m., the members of the Association attended by the ministers of the city took their place upon the platform. The several denominations we observed were clerically represented by the two Mr. Armstrongs, and Mr. Scovill, Episcopalians, Messrs. Bennett, Baird, and Stewart, Presbyterians, Messrs. Smithson, Hennigar, and Cardy, Methodists, Messrs. Robinson, Harris, and Bill, Baptist, Mr. Mackay, Congregationalist, Mr. McLeod, Free Will Baptist, and Mr. Staveland, Covenanters. The meeting opened with prayer by Rev. Mr. Smithson, and the services were enlivened by interesting pieces of sacred music, tastefully performed by the choir of the different denominations. Professor Stevens playing the organ.

The Hon. W. B. Kinnear, President of the Association delivered the Inaugural Address. He began by expressing the deep interest which he felt in this Institution and the happiness which it afforded him to be permitted to take a prominent part in the promotion of its object. In referring to the origin of these Associations, Mr. Kinnear remarked that they commenced at least as early as 1844, at which time, by a Report drawn up in 1850, it appears that the Young Men's Christian Association of that great city (London) was instituted.

"These societies have been found so acceptable, and so abundantly useful, that in England they now number 35; in Scotland 5; in Ireland 5; and in Australia 3. France has above 40; Holland 12; Belgium 5; the German States 108; Switzerland 50; Italy, Sweden, Algiers, Malta and Syria 6, to which adding 47 in the United States and Canada, and one recently established, and highly prospering in Halifax, N. S., we have the grand total of 318.

It is well known that the objects for which they were established, were the *Spiritual and Mental Improvement of young Men.*

The means for the accomplishment of these objects have usually been

Devotional Meetings;
 Classes for Biblical Instruction and Literary improvement;

The delivery of Lectures;
 The diffusion of Christian Literature; and
 A Library for reference and circulation.

The Meetings of the Association are held in their rooms for the purposes of prayer; reading the scriptures; mutual edification and encouragement; and for receiving information on all matters tending to promote the welfare of the institutions.

Any member has the privilege of introducing his friends; indeed, this is one of the chief objects of these Societies. In large towns numbers of young men are to be found engaged in a variety of occupations, who by their means are quickly sought out, and these gladly find a kind and frank reception. Too often has the youthful stranger been left to make his way as best he could among the more religious portion of the community, or find a refuge in the oft times more congenial haunts of frivolity and dissipation.

A number of the most distinguished religious and literary men of London, and other places, have already added greatly to the extension of our literature, as their instructive and deeply interesting "Lectures to Young Men," have from time to time been published, after having been delivered at the meetings of these societies. The same course of instruction is contemplated in this place, and a number of gentlemen friendly to our object, will deliver forthrightly lectures to succeed this Inaugural Address."

In the course of the address the President took occasion to remark upon the lukewarmness of the religious principle of the present age, and to show that it is largely diluted with what he pleased to term "ceremoniousness." "In the midst," said the speaker, "of much lukewarmness and relaxed religious principle, we have to deplore the return of the human heart to a preference for a religion largely diluted with ceremony, and adorned with the exquisite proportions of architecture, or in some, a desire for novelties in doctrine, and crude speculations founded on a notion that the plain, simple, and pure truths of the Bible must change with the advancing state of science, and that fresh discoveries are reasonably to be expected in religion as in the paths of human knowledge, or worse than all, the spread of infidel principles, which indeed have been greatly fostered by the two alarming and prevalent errors just referred to.

The religion of ceremony has ever been op-

posed to that of the heart, and when the heart, which is the seat of man's disorder, remains unaffected, the power of religious profession is lifeless. I do not by this observation intend to deny all ceremony whatever; on the contrary, all natural and revealed theology teach us that a simple ceremonial is highly useful in aiding the growth of divine principles in the heart. But it is the substitution of a host of corporeal acts for the inward, renewing, heavenly principle, which is so debasing, and reduces the purest and most elevating system of religion in the world, so worthy of its divine founder, to a refined mingling of Paganism and Judaism with traditional Christianity. It is amazing how any who have the Bible, with every other aid which unpersecuting and unobstructing modern times confer on man, can embrace such grovelling views of Christ's soul-renewing doctrines. "We are the true circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Such a passage as this from God's holy word,—and there are thousands of a similar nature,—cuts up, root and branch, this leaning of the heart on the 'beggarly elements,' by which strong language the Apostle describes this tendency to fall back on a mere ceremonial for salvation. It has borne sad sway in our time, and has distracted or perverted many an unstable mind, in despite of previously formed evangelical views—of all ancestral and holy recollections—and of the knowledge of that wide field of history which displays the utter darkness and persecuting spirit of a system built on mere ceremony."

The address contained some admirable suggestions on the subject of Temperance. "With regard to Temperance," said Mr. Kinnear, "it is enjoined in every portion of God's word, and can in no light whatever be deemed to be on a footing with the sadly degrading vice and sin of drunkenness. Terrible indeed is the evil, and fearful the desolation, which attends its footsteps; for it is one which is confined to no time—no country—no climate under Heaven; which levels alike the proudest in rank, the loftiest in intellect or the poorest and meanest; desolates families, and pervades all communities,—breaks more hearts, and ruins more souls, than any of the evils known in the dark and mournful catalogue which have debased and degraded the history of erring man.—Wars sweep away thousands and tens of thousands in their destructive and sanguinary course, and 'lamentation, and mourning, and woe' follow in their melancholy train, but at length the monster death is gorged, and there arrives at last a period of cessation. Famine seldom extends beyond a particular country, or afflicts that country long. Pestilence pours forth its horrors for a season, and then departs. But who has ever heard of a people which have not discovered and used the fatal spirit of alcohol, and have not suffered from its abuse? Even the great 'Preacher of Righteousness' living in the antediluvian world, and escaping from the effects of God's anger on a guilty race, fell before its perils, and the dreadful tale of Lot, after having been preserved, with a portion of his family, from the overthrow of Sodom, speaks fearfully as to this world-wide evil."

We regret that our space will not allow us to furnish at present fuller extracts from this truly excellent address, which was listened to throughout with marked attention. We are glad, however, to learn that arrangements are in progress for giving it to the public in pamphlet form, and then all will have an opportunity of reading for themselves.

We have only to add that this infant cause has our warmest sympathies, and earnestly do we pray that this auspicious commencement may be followed by enlarged progress in this department of Christian effort!

The Great end of the Christian ministry.

The Ministry of the Gospel is ordained by God to accomplish a specific purpose, namely the conversion of sinners to God. The Christian Minister may expatiate upon the inspiration, the sublimity, the poetry of the Bible, he may explain the hidden mysteries of the Christian faith and expound all its doctrines and all its precepts until he has thoroughly indoctrinated his people in all the sentiments of God's book, but if he fail to fix upon their hearts the impress of renewing grace he leaves them where he found them in the gall of bitterness, and in the bonds of iniquity, with this painful reflection preying upon his own spirit that his hearers have resting upon their souls, a deeper guilt and a more withering curse than if he had never told them of the way to heaven. It is not enough that we preach to our people learned sermons, or great sermons, or evangelical sermons or eloquent sermons, or even powerful sermons. We must labor to preach sermons that will arouse the conscience, correct the judgment, save the soul. It is one thing to please and another to profit. We may gather around ourselves admiring multitudes, and this may flatter our pride and gratify our vanity; but if they stop there they are lost, eternally lost. Let us remember this, and strive in prevailing prayer, and in apostolic endeavour and labor to gather them to Christ, that they may be saved. Unless we shall succeed with the divine blessing in doing this, our ministry so far as its great end is concerned, will be pronounced in the judgment of the last day, and in the presence of congregated worlds, a tremendous failure.

The following paragraph selected from a deeply interesting address delivered by the Rev. John Angel James, of Birmingham, on the occasion of the recent Jubilee Services held in his church, puts this matter in a most impressive light. Dwelling upon the conversion of sinners to God as the grand design of the Christian ministry, the venerable preacher says—

"Ministers may think too little of this now, and the work of conversion be lost sight of too, in their eager desires and ardent ambition after popularity and applause; but the time is coming when these, except as they give a man a wider sphere for his converting work, will be thought worthless and vain. Amidst the gathering infirmities of old age, and the anticipation of eternity—much more at the bar of Christ, and in the celestial world—it will be deemed a poor and meagre reflection to a min-

ister of Christ, that he was once followed and applauded by admiring crowds. The knowledge then, that he had been the instrument of converting a single sinner from the error of his ways, and saving a soul from death, will be worth more than the applause of a world, or the admiration of an age, and is an honor for which the crown of royalty, or the wreath of victory, might be bartered now, with infinite advantage. Then, amidst the scenes of the last judgment, and the splendors of immortality, they who have been most eager in seeking, and most successful in obtaining the richest distinctions of earth, shall confess that 'he who winneth souls is wise,' and shall see that 'they who turn many to righteousness shall shine as the stars for ever and ever.'"

We publish by request the following Communication; but we must at the same time remind our readers that while we most cordially respond to the sentiment so forcibly expressed by Mr. Wedderburn, that "Righteousness, Temperance and a judgment to come, are sublime doctrines which have an intimate relation to each other, and which should occupy, as joint tenants, the sacred seat of the heart's love," yet justice to ourselves and others demands that we should say that the responsibility of any charge expressed or implied in the letter against an individual or individuals, rests wholly with the author.

(Copy.)

St. John, N. B., November 3, 1855.

To the Members of the "Saint John Young Men's Christian Association."

MY DEAR FRIENDS,—Several zealous members of your excellent Association have called upon me, and expressed themselves greatly grieved by certain general observations which I made at a recent public Temperance Meeting in the Hall of the Mechanics' Institute, in reference to Young Men's Christian Associations, and their positions in connection with the great question of the Temperance Reform. They (and they assert, many others) labored under the idea that I made precise and particular allusion to the Association before the members of which the Hon. W. B. KINNEAR, on the preceding evening, delivered an Inaugural Oration. I know not upon what just rule or principle of interpretation the opinion is predicated. I alluded to such Societies generally. There are three in the City of St. John: The first inaugurated some time since by the Rev. JOHN ALLISON, holding connection with the Wesleyan Methodist Church; the second subsequently opened by the Rev. I. W. D. GRAY, related to the Episcopalian Denomination; and the third that with which you are identified in membership.

I have endeavored to remember my remarks.

After disclaiming any desire to impair the usefulness of such wisely-conceived Associations, I spoke thus:

"But you may talk of your Young Men's Christian Associations; you may present to the public all the moral purity, peace and piety of an Inaugural Assembly; you may listen with warm pleasure to the eloquent enunciation of the sublime theories of a Biblical Inspiration in an Introductory Oration; you may so far and so successfully indoctrinate young men's minds with an abstract knowledge of a theoretical godliness that they may be enabled to perplex theology with the subtlety of scholastic disquisitions, and bewilder philosophy in the mazes of metaphysical incomprehensibilities, and yet ALL may lack upon the fleshy tablets of the human heart, the sacred impress of the pure and unfeigned principles of a living, an animating, a practical piety. I have been educated to look upon 'RIGHT-NECESSITY, TEMPERANCE and a JUDGMENT TO COME' as inseparable subjects of contemplation and study; as a celestial co-partnership (so to speak) instituted under apostolic injunction and ratified in the Courts and Councils of the Eternal. 'What God hath joined together let no man put asunder.' I have looked upon them as splendid and sublime doctrines emanating from the Word of Heaven, which should occupy, as joint Tenants, the sacred seat of the heart's love—the nature of whose tenure should be everlasting; therefore, when I hear, as I have heard, members of such Associations vaunt of their capability and practice of taking, in your aristocratic rum shops, their Milk Punch, their Whiskey Joddies and their Brandy Smash, I do say in the solemn sincerity of my soul, much too as I rejoice at the abstract endeavor to disseminate widely the hallowed things of an Evangelistic piety, there must be something wrong and rotten in the internal polity or constitutional economy of the Society, and God help us when the grandeur and solidity of the pillars of the Temple of the Most High, can only boast of a foundation upon the unhallowed and usufructuary basis of their bacchanalian Christianity!"

The above, to the best of my recollection, (for I spoke without notes) were my words. I have added nothing—I have omitted nothing. I write, as the date of my letter implies, on the day following the public utterance of them.

The gross inconsistency of which I complained, is, or was, of daily occurrence, and I knew the fact. I made the remark remembering the vaunting confession of one of the "young members" himself. I made the assertion advisedly—conscientiously—boldly. I repeat it. The individual is not, nor was he, a member of your body. If, therefore, as your members complain, injury has, directly or indirectly, accrued to you or your Society, I regret it; if to a Society respecting and tolerating such impropriety, I rejoice at it. In the former case, I make the only reparation in my power, to wit, a distinct avowal that I alluded particularly (if particularly at all) not to your Association, nor yet to that in communion with the Wesleyan Methodist Denomination; in the latter case, I have the testimony of a good conscience to support me, and only add the fervent hope that the feeble remarks I made and the attention they have elicited may, under Divine direction, accomplish a permanent, an edifying and a beneficial effect.

Most sincerely yours,

WM. WEDDERBURN.

The Micmac Mission.

Extracts from the report made and the addresses delivered before the Society, at its recent anniversary in Halifax, will be found on our first page. This movement of Christian combination in behalf of a long neglected and deeply injured race is one adapted to call into vigorous exercise faith, hope, and charity. How long had the poor Indian been allowed to remain in the grossest ignorance and in the most debased depravity without a single effort on the part of the Protestants of these Provinces to pour light upon his understanding, or to rescue him from his thralldom! Bro. Rand was the first to consecrate his life to this self-sacrificing mission, and we rejoice to know that he has gathered around him many others who evince a readiness to co-operate with him in this heaven-appointed work. May the time soon come when the GAZER STARR shall so attend the ministrations of the *home missionaries* that he shall have occasion to rejoice over converts born of God.

WE have to regret a paucity of European news in our columns this week. This is in consequence of the late arrival of the Baltic at New York. She was not in time to furnish the American papers that arrived by the last Mail with her intelligence, but the Telegraph Despatches which appear in another column are supposed to contain the most important items. We shall look for highly important intelligence by the Steamer soon due at Halifax.

HORTON CHURCH.—The "Christian Messenger" is informed that the Rev. S. W. DeBlois, of Chester has accepted an invitation to become the pastor of the First Baptist Church of Horton, N. S. This field connected as it is with our Educational Institutions at Wolfville is one of commanding importance. Our young Bro. having spent so many years of his life in Wolfville, and having there first experienced the power of the truth upon his heart inducing him to consecrate his life to the sacred ministry, cannot otherwise than feel himself at home. May God bless him and make him a blessing!

Memoir.

SALISBURY, October 31, 1855.

DEAR BROTHER,—Our dear sister Esterbrook was one of the first members that composed the first Baptist Church in Sackville, and adorned her profession, till the Lord was pleased to call her to her heavenly rest, on the morning of the Lord's day, the 20th of October. Our dear sister was truly a godly woman; her creed was truly apostolic, and her whole life, from the time of her union with the church, was worthy of imitation by all who love the Saviour. She was a widow for a number of years, during which time she watched over her children as a christian mother; calling them around the family altar, and praying with them; and the Lord heard and answered her prayers. I think all that are now living were members with her in the same Church. During the time of her second widowhood she lived in her husband's house, with his children in cordial love and friendship. I visited her three days before her death. After prayer she said she was perfectly resigned, either to go and be with her Saviour, or to endure her affliction longer, as the Lord pleased. As she drew near the close of her mortal life her soul appeared to be entering into heaven. Every sentence was praise to her Saviour, and when she felt she could speak no more, she said to her step-daughter, who, like a ministering angel, waited on her,—"Praise the Lord I can speak no more," and in a few moments she fell asleep in Jesus. Her end was peace. She was followed to the grave by her only surviving sister, and her husband Deacon Frederick Sears, as first mourners. Her funeral was numerously attended. I improved the event from Revelations 14th chapter, 13th verse. This dear sister was for 55 years a worthy member of the first Baptist Church ever organized in New Brunswick. She died in the 80th year of her age.

I remain,

Your brother in the Lord,
 JOSEPH CRANDALL.

FREDERICTON, N. B., Oct. 30, 1855.

REV. AND DEAR BROTHER,—You will rejoice to hear that the good work of the Lord is going forward gloriously in the Cardigan Settlement, already seventeen have been added to the Chief Shepherd's flock in that locality, four of whom, many years ago, professed the religion of the Saviour, but in a dark and cloudy day had wandered from the Lord and His people, but now they have returned to Jesus the shepherd and bishop of souls. Recently I have spent a few days with the people there, assisting them in this good work, Sabbath before last I assisted brother Sanders in administering the Saviour's Ordinance to twelve willing converts, who, having believed on the Lord Jesus Christ with their hearts unto righteousness, declared their attachment to Him by being publicly baptized in His sacred name. This is certainly like primitive christianity, who, when men and women believed, were baptized and added to the church. It is expected that a goodly number will come forward next Saturday at the conference to tell what God hath done for their souls. Pray this good work may continue to go on till numbers are brought to the Saviour, in consequence of a sudden and violent illness which brother Munroe recently passed through, he was hindered from being there, as was expected. I had to go in his stead; he is now recovering and able to attend to his numerous duties altho' weak. May the Lord of revivals bless you in St. John with his presence.

Yours in Christian Fellowship,

CORRESPONDENT.

TORQUE, Oct. 29, 1855.

DEAR BROTHER BILL.—I returned yesterday from St. Francis, where I had a delightful visit and witnessed a revival of the work of the Lord. There are several candidates for baptism, and the brethren request to be organized into a church. We had a deeply interesting Conference meeting on the Thursday before I left. It was not in my power to accommodate the brethren then (not being ordained) and so engaged to go back with Elder Rigby and organize a church, baptize the converts, &c. I will write you again in reference to my visit at St. Francis more at length.

My object in writing now is to request the Board to send a Missionary as soon as possible to that interesting field. I will explain in my next the probable amount that would be derived for his support. I need only say now that the prospect is highly encouraging and the Board may have no hesitation with regard to the propriety and desirableness of occupying St. Francis as a missionary field. I preached yesterday at Grand Falls and Tobique, and leave this morning with Bro. B. for St. Francis. Who can be obtained for that field? It would be desirable for the missionary to acquire a knowledge of the French language. There were French people present at nearly all my meetings, who listened apparently with devout attention. Send an active, healthy young man possessing fair preaching qualifications, and capable of advancing the interests of the cause throughout that region.

Yours, &c.

L. WALLACE.

SALISBURY, Nov. 1, 1855.

DEAR BRO. BILL.—We are happy to inform you that the work of the reformation is still going forward in this place. We have had the privilege of administering the ordinance of baptism on the three successive Sabbaths since we last wrote to you, and hope to baptize next Sabbath also, the work advances calmly but steadily.

Father Crandal has just returned from a visit of several weeks, he preached to us to-day most blessedly, and our meeting was a very happy one, and we feel to pray that his life may be long spared to point sinners to the Lamb of God that takes away the sin of the world.

Yours as ever,

W. A. COLEMAN.

WALLACE, Oct. 25th, 1855.

DEAR BROTHER,—I have just finished my tour to the eastern part of the Province. I have accepted a call from the Church at Canso, and shall (D. V.) proceed immediately to enter upon my new field of labour. May the Lord bless the union. Please send my Visitor to Canso, County of Guysborough, and oblige,

Yours sincerely,

J. C. HURN.

RELIGIOUS SUMMARY.

A Rare Example.

A Christian merchant, of one of our large towns, in Central New York, has taught a Bible class of young ladies for the last ten years, and has not been absent from the class a single Sabbath—but has frequently gone home from New York on Saturday, so as to meet his class on the Sabbath, and then returned to the city on Monday to complete his business. Such faithfulness has had its reward. The whole class, twenty-five in number, are all rejoicing in Christ; and nearly as fast as accessions are made from among the impenitent, they are brought to a knowledge of the truth.

There is no more delightful or profitable service than that of a faithful Bible class teacher, and intelligent Christian laymen, who have no such classes under their care, deprive themselves of benefits which the Christian merchant, here referred to, could not easily find words to describe.

—Examiner.

The Jews.

The following summary of facts respecting the efforts being made for the conversion of this interesting people, and the success attending these efforts was presented to the Evangelical Conference at its late Meeting in Paris:—

We had considerable information laid before us respecting the Jews. The London society for their conversion has thirty-three stations and ninety-one laborers, fifty one of whom are converted Israelites; four hundred Jews have been converted in Poland within thirty years, chiefly through its agency, but the present year the work of the society there has been suppressed. In the Duchy of Posen it has eight hundred Jewish children in its Christian school. In Berlin there are two thousand baptized Jews. Neither himself, you will recollect, was one of them. England has many thousands of Christian Jews, and you will be surprised at the well-authenticated statement, that the Church of England includes fifty-nine in her own ministry. In one Chapel—of Palestine Place—seven hundred adults have been baptized, besides seven hundred children, who, after instruction, have been received to the bosom of the Church by baptismal rite. Great changes have taken place among the Jews in Germany. They are among the most learned men of the country, and many of them are professors in the educational institutions. Moses Mendelssohn translated for them the books of Moses, and has thereby shaken the old Rabbinical system to pieces; a new era has since set in among them; many turn to philosophy and Rationalism for consolation; others to a purely Mosiac or Biblical atonement; while not a few look unto Christ and are saved. Judaism, indeed, seems shattered thoroughly in much of Europe. Its traditional prejudices are giving way, and something important must soon come from its changes. There are eighty thousand Jews in Constantinople, and missionaries have an open door to them there. There are societies for their evangelization and assistance at Basle and at Strasbourg. These societies are compelled to educate their converts to trades as well as to Christianity; for such have been the absurd laws of many European countries against the Hebrews, that they have not been allowed to learn useful handicrafts! How an American states and wonders at such barbarism?

GERMANY.—The Chronicle has advices from Rev. J. G. Oncken with a statement of his labors in the circulation of the Scriptures in Germany. The number of Bibles printed up to the present period, is 30,000, in which is a valuable edition of the school Bible. Brother Oncken says, "that persecutions in Mecklenburg continue, and increase, but the work in general is progressing, and we are confident, with the Lord on our side, we shall see glorious things."

Mr. Carlow, a Methodist minister in Buenos Ayres, says, that with the single exception of a small Scotch chapel lately completed, there is not one building devoted to the public worship of God, on the long line of country stretching from within two leagues of the city to the base of the Andes—a distance of at least, 600 miles; what is the amount of population is not stated nor conjectured; but though the natives retain a few of the Roman Catholic rites, they have no check of any kind upon their inclinations, and live in a state of nature, as completely as any tribe or nation on all the African Continent! Yet here Romanism once held undisputed sway over the bodies, souls, and estates of men.—*Watchman & Reflector.*

It is stated that the executors of the estate of Mrs. Emily C. Judson have made arrangements with the Rev. Rufus W. Griswold, D. D., to prepare a memoir of her life and letters. The book is expected to appear early in the spring. The American and Foreign Christian Union have lately added to their collection of Books on the Literature of Romanism and the Reformation, above a hundred volumes, rare and curious, from the library of a priest, who has, within a short time, thrown off his Popish trammels. No less than thirty-seven Episcopal Missionary preachers proclaim the Gospel in the Irish language, besides all that is doing by the Presbyterians, Independents, Wesleyans and Baptists.—*Id.*

General Intelligence.

SEVEN DAYS LATER.

Important from the Seat of War.

The Collins steamer Baltic arrived at New York on Saturday morning, from Liverpool, with English dates to the 20th October.

The Allies were active in attempting to cut off the Russian retreat, having advanced from Eupatoria, Balda, and Kerch in strong force.

Kinburn, an important position on the mouth of the Dnieper had been captured by the Allies—Advancing post of Allies had reached within five leagues of Baschi-Sorai. The Russians have built new fortifications at the North side of Sebastopol and intended to stand siege.

The Russians were defeated before Kars with great slaughter.

Breadstuffs slightly advanced. Markets generally steady, with limited business.

The Bank of England interest advanced to six per cent, for 60 day bills, and 7 per cent. for longer Dates.

SECOND DESPATCH.

(By the Fredericton and Quebec Line.)

The Collins Steamer Baltic arrived at New York this morning (Saturday) at 9 A. M.

The Allies have organized a concentrated advance on Eupatoria, Balda, Kerch, and Kinburn, in order to surround and cut off the Russian forces.

Kinburn, an important post at the mouth of the Dnieper, was computed by an allied expedition.

Jaman and Phamagora, in the Straits of Kerch, were destroyed.

The advanced posts of the Allies are now within five leagues of Baschi-Sorai.

The Russians were retreating. Gen. Liprandi intends to defend the line of Belbec, where a battle was anticipated.

The north side of Sebastopol has been surrounded by the Russians with new fortifications, and placed in a state to support a siege.

The Russians, on the 25th Sept., made an attack on Kars, and were repulsed with immense slaughter. Four thousand, it is said, including several officers of rank, were killed.

The Bank of England has increased the rate of discount, to six per cent. for sixty days' paper, and seven per cent. for longer period.

The Bank of France has also raised its rate to five to six per cent.

Consols closed at 86½ a 87.

There is great alarm in commercial circles. A panic was anticipated.

DeLisle & Co's. estate was to be wound up, under inspection.

The adjudication of bankruptcy in Oliver's case was quashed for the fourth time, and the estate was to be wound up under assignees.

The Wiener Zeitung, Oct. 8, publishes the following despatch from Prince Gortschakoff:

Oct. 4, 11 P. M.—Yesterday and to-day the enemy continued his demonstrations against the valley of the Upper Belbek, but no affair occurred. During the night the enemy returned to the activities of the Balda valley. No particular movements of the fleet against Eupatoria has been remarked. The cannonade against the northern part of Sebastopol is as it was before.

The Paris correspondent of the London Times gives the following despatches:

MADRID, 10th.—The insurgents of Catalonia have been defeated near Moragueras. The Caballeros Fofal and Forras have been killed and Langos and Lerdies taken prisoners. Twenty-six of the band have been shot. Commandant Forgas has dispersed the band of 'Tristany' but it is not known in what direction that leader has fled.

CAGLIARI, Italy, Oct. 20.—The laying down of the submarine cable between this place and the coast of Africa has been interrupted in consequence of the rupture of the cable. The English vessel, the *Rentel*, which was engaged in the operation, is about to return to England with the cable, which cannot probably be laid down until the weather becomes more favourable.

The Zeit. of Berlin, has the following reference to the Sound Dues:

We can confirm the news that the affair of the Sound Dues is to be submitted before long to a Congress of the States interested in the question, and that Denmark, in a despatch sent to these States, expresses a hope to see delegates assembled in the second fortnight in November.

POSITION OF THE COMBATANTS.

At length it seems clear, both from the reports of Prince Gortschakoff and from the accounts which have reached us from the Allied armies, that neither is the Russian army retreating, nor are the Allied commanders content with the fall of the town of Sebastopol as the crowning exploit of the campaign of 1855. As yet, therefore, neither the gratuitous advice of the peremptory and prophetic Times, nor the difficulty of provisioning the Russian army in the Crimea, has had the effect of driving the Russians to Perekop. Neither has Prince Gortschakoff shown any signs of retreating—not indeed, do we believe that he will show any signs of retreating, until by the operations of the Allies, he is compelled to take that course.

The truth is, as we pointed out some time ago, the Russians have everything to gain by delay. If they can only maintain their present position for two months, they will be in a much better situation for the purpose of conducting negotiations than if they were now to evacuate the peninsula. Exasperated as the Russian army and the Russian people must be by the fall of Sebastopol—and that such exasperation is not to be disregarded—it is obvious enough that the effect of a voluntary retreat might be such as seriously to endanger the life, or even the dynasty of the present Emperor. Assuredly, it is for no slight cause that an Absolute Monarch condescends to defend himself before his subjects in a public manifesto.

But whilst the perils of Russia are great, and the necessity of putting on a bold front is of vital importance to the empire, the necessity under which the Allied Governments are placed of pushing on the war with relentless vigor, becomes every day, if possible, more imperative. And, indeed, it appears, if we may judge from the information which has reached us, that energetic measures have already been taken to carry this policy into effect. Although at first some doubt seems to have arisen as to whether the military movements communicated by telegraph were correctly represented, and although some of the public journals seem at a loss to understand their import, still we think