

THE CHRISTIAN VISITOR.

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THE CHRISTIAN VISITOR.

Saint John, N. B., Dec. 1, 1858.

EDITORIAL CORRESPONDENCE.

Fredericton, Nov. 24th, 1858.

Dear Visitor,--On Saturday last, after an absence of more than three weeks, we left Carlton Co. and returned home.

On reaching Fredericton, we soon learned that our dear brother Earle was here; and after a hurried greeting with our family, we hastened away to the house of prayer and praise. Soon, the congregation assembled, and soon the public service of God commenced. From the first moment of our entrance into the house of God, we felt that the divine presence was there. Many hearts were up-lifted to a "throne of grace," and every thing conspired to say, "It is good for us to be here."

After the usual preliminary services, Brother Earle took his text, "The master has come and calleth for thee," were the words, and ere he closed his sermon, it was evident that the master of assemblies was there, and that he was calling numbers who were present, by his spirit and grace, to a realizing sense of their need of Christ as a Saviour. "The place, was none other than the house of God, and the gate of heaven," to many souls. With many tokens of good, the meeting closed, when we separated, to seek a preparation for the solemn services of the approaching sabbath.

Sabbath morning came. Without a cloud, and with the bright sun of heaven looking down upon us with light and joy, we were again invited to the house of prayer. Your humble servant, too much worn out with the labours of the previous three weeks, felt unable to join the multitude in their morning worship; but in the afternoon and evening, he enjoyed the delightful privilege of meeting with "the congregation of the saints," and to say with many others, for the congregation was unusually large and solemn, "How awful is this place." That much good was done in the name of the holy child Jesus, we doubt not, the great day of eternity will declare. Since the Sabbath meetings have been continued three times, during each day. Brother Earle preaches in the morning at half past 10 o'clock; prayer meeting in the afternoon commencing at 2 o'clock, and preaching again in the evening at 7 o'clock. All the meetings are largely attended, and the indications are evident, that a work of grace has commenced in the city of Fredericton, beyond anything which has been witnessed here, for many years.

In the good providence of God, our good brother Seelye, of Woodstock, visited the city, one week before the arrival of Brother Earle, and held quite a number of meetings. His visit was exceedingly opportune, and many were encouraged and blessed under his ministrations. He still continues here, though he intends to leave for his home on the morrow. The Lord bless and cheer his heart with bright signs of promise in the field of his stated labours. He is a worthy, warm hearted, and able preacher of the gospel. And with our warmest and heartiest sympathies, we wish him "God speed," in every good word and work.

Numbers here, have already been redeemed by the precious blood of Christ. Many who were backsliders in heart and in life, have been reclaimed. The few who have "borne the burden in the heat of the day," have been encouraged, and hundreds are looking and praying, for higher displays of the divine grace and power.

Our Free Baptist brethren are enjoying a refreshing season from the presence of the Lord. Brother McLeod is full of zeal and hope. Already, he has had the happiness of baptizing quite a number, and we are told that still others are waiting to go forward in this delightful and blessed ordinance.

Our Methodist brethren are holding a series of meetings, and we learn that among them, the interest is strong and deep. Thanks be to the ever blessed God! Religion is beginning to take the place of politics in the minds and conversation of those who reside at "the seat of government." It is high time that this should be the case, for very many had grown forgetful of God. Our prayer is that the good begun work may go forward, until hundreds and even thousands, are raised up to call the Saviour blessed.

G.

Friday, Nov. 26.

Blessed, ever blessed be the name of God, for what he is doing for many souls in this very, wretched city. Years have past without any thing like a general work of grace among the churches here. Iniquity has long abounded, and the love of many has long waxed cold. But now! O how the prospects brighten around us, as we daily listen, morning, afternoon and evening, to

"the church going bell and as we enter the places of prayer; gaze upon the bowed forms of struggling saints, returning prodigals and anxious sinners, the future looks full of hope and promise, and many hearts and hands are up-lifted to God.

Since our last letter, which was written on Tuesday last, the signs of promise have greatly increased. Many Christians have been much revived, many backsliders have been reclaimed, and many sinners have been deeply awakened and are earnestly saying "Sirs we would see Jesus," while numbers have been moved to sing the Lord's song.

Brother Earle still continues with the Baptist church, preaching morning and evening, while on each afternoon prayer meetings are held at 2 o'clock. The meetings are well attended, and deeply interesting and solemn. Every thing betokens a mighty work of grace, and professing Christians are beginning to have "power with God and men." Our dear brother Earle is most heartily in the work, and God is "with him of a truth."

Many have asked us, we refer to those who are strangers to our brother, "What is his system and what plan does he adopt in holding and carrying forward protracted meetings?"

Perhaps the best answer that can be given to this question is, he has no system and no preconceived plan. You never can anticipate him; and we doubt much whether he can anticipate himself. All his measures appear to be of the extemporaneous and spontaneous class. For instance you attend his meeting to-night, and after his sermon, or just at its close, you hear him asking for some outward exhibition of the religious state of feeling in the congregation. It may be a request to "rise in your seat, kneel in your place, come out into the aisle or in front of the pulpit to prostrate yourself before the mercy seat." The invitation may refer exclusively to one class of persons. Perhaps to the anxiously inquiring, or the backslider, or the burdened Christian, and so on; and, the invitation may embrace all of these classes. You cannot judge from his course of procedure this evening, what it may be to-morrow evening, or in the next meeting. His request and his invitation, seem to be suggested by the peculiar circumstances at the time, without any undue urging or long waiting. The result is, you can not consistently complain of his measures, his system, his plan, for they appear to make themselves; and hence, their spontaneous character. One's prejudices soon become subdued, if they had any in the commencement, for the Spirit of God so uniformly appears to approve, that all desiring the spiritual good of their fellows, fear to oppose, lest they be found "fighting against God." Thus the work of God goes forward, and we rejoice and give thanks.

Our Methodist brethren are holding daily and nightly meetings, with many indications of the divine favour. Our Free Baptist brethren continue their meetings every afternoon and evening; and since the pastorate of Brother McLeod commenced with this church, it must at least, have doubled its membership. Our prayer is that this blessed work may go forward, until in every house and family in this city and vicinity, the family altar shall be erected and the morning and evening sacrifice, be offered up to God.

PROTRACTED MEETINGS.

The season of the year has now arrived, when our churches are making special efforts for the salvation of souls in protracted meetings. Late Fall, and during the Winter, are seasons more generally devoted to efforts of this kind than any other portions of the year. Nor is this peculiar to the Baptists; for all denominations believing in the utility of such efforts, improve the cold season of the year more generally than the warm months, in making protracted efforts of a religious character, for the up building of the church. To all this, we have not a single objection. We firmly believe that it is in the order of God's appointment, and in perfect harmony with his own gracious designs. But while we cherish this view of the subject there are several objections which we entertain, concerning the too frequent course pursued by our preaching brethren in efforts of this kind. And

1st. The positive and arbitrary character of the appointments for such meetings. For instance. There are several ministers who have entered into covenant with one another to labour together in protracted meetings in their own immediate vicinity. They appoint a three or four days meeting in the town of A., and ere the time is up, crowds flock to the house of prayer and a deep religious interest springs up among the people. But at the expiration of the time previously set all the preachers leave and hasten to their other appointments, and thus closes the meeting. No preacher remains upon the ground to strengthen, under God, this growing religious interest! and the result very often is, a revival of religious feeling among the people merely for the time being, without any ingathering of souls to Christ. Whereas, if the arrangement entered into among these preachers made the important provision for at least one of their number to remain upon the ground, should circumstances require it and continue the meetings and visiting while the prospect looked encouraging then, in our opinion, more good would be done by bringing a greater number of souls to Christ, and in strengthening the things that remain, and which otherwise would be "ready to perish."

2d. Another objection is, that in many instances nearly all the time is occupied with the pulpit services, without the proper development of the gifts in the church. And

Nothing is truer than the old saying, that "it requires all the church to preach the gospel." There needs to be a general improvement of all the gifts. Operated upon as they are, by the "same spirit," their development should be more uniform and general, inasmuch as one gift is made dependant upon the other, as one member of the human body is made dependant upon the other. By such means, the active unity of the body is preserved, and hence, there can be no "schism."

We would not understate "the preaching of the word," for it has pleased God, "through the foolishness of preaching," not foolish preaching

"to save them that believe." But while this is highly important, it is not less important that the gifts of prayer and exhortation should be improved on the part of the church.

3d. Another mistake sometimes made, is that which relates to an over-anxiety for numbers to be added to the church without sufficient carelessness in regard to the character of their religious experiences.

Revivals are much to be desired and all should pray to the God of revivals for the carrying forward and establishment of his blessed work. But let us see to it, that we do not through our own inconsistency, lay the foundation for future trouble by the necessary enforcement of church discipline. "One sinner," it is said, "destroyeth much good;" and we may add, that one unworthy member of a church destroys much good. A few genuine Christians have more influence with God and men, than any number of false professors can have. "The effectual fervent prayer of the righteous man, availeth much." May such prayers be mingled in all our protracted meetings during the present season, that our dear ones may be brought to a saving "knowledge of the truth," and that angels may have occasion to rejoice over the repentance and conversion of sinners.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Rev. George Armstrong lectured last Friday evening, on the subject of "Christian Missions, particularly those connected with the Church of England." The Association was first addressed, in which the ideas were expressed, that although denominational distinctions existed in the Church, yet the fundamental principles of belief, namely, "salvation by faith in Jesus Christ and eternal life through his mediation, were the same in all evangelical bodies; and although these differences might be an apparent source of objection to the infidel and the heathen, yet they were more artificial than real. The lecturer could safely state that while he might be attached to the form of church government recognised by the established Church, yet he was happy to meet upon the platform his brethren differing from him in doctrine, to review the great success which had attended the efforts of British Christians in evangelizing the heathen, and to co-operate with them in this noble enterprise. He remarked that in the latter half of the last century the light of Christianity shone dimly in England. The enemies of Truth, taking advantage of this low state of doctrine arose en masse, determined to expel from society, the system of religion as taught in the New Testament; when forth from the ranks of true believers, there came a band of eloquent and God-fearing men, resolved that they would stand by the truth, cost what it would, and that neither persecution, nor death itself, should deter them from publicly preaching the gospel of Jesus Christ, exposing the follies of infidel dogmas, and boldly defending the Christian faith. Such men were Whitfield, Wesley, Watts, Doddridge, and a host of others. The lecturer paid an eloquent tribute of respect to the memory of Carey, the immortal founder of Missions in India. He was a Baptist in principle, and although of low origin, he possessed great natural parts, and his soul being fired with the idea, that British Christians should put forth efforts to evangelize the heathen, to this result he preached a sermon before an association of his brethren, the subject of which was, "Attempt Great Things for God, and expect great things from God." A little unwary or thirteen pounds having been contributed on that occasion, with that small amount he set out on his mission, which has resulted in so great glory to the Church, and benefit to mankind.

Sierra Leone, and New Zealand were chosen to illustrate the success, which had attended Missions growing out of the established church. The Gospel had extended, wonderfully in those parts, New Zealand, which forty years since, was inhabited by a race of Cannibals and barbarians, was now wholly under the influence of Christianity. This part of the lecture was illustrated by a number of interesting diagrams.

Rev. Mr. Ferrie will occupy the platform on the next evening. The public may expect a treat.

(To the Editors of the Christian Visitor.) UNEMPLOYED TALENT IN OUR CHURCHES.

It is painfully evident, that in most of our churches there is a large amount of talent unemployed in carrying forward the cause of Christ. A church should be regarded as an organization formed not merely for the spiritual advantage of its members, but also for the still higher purpose of making inroads upon the kingdom of the prince of this world. Under the great captain of their salvation, Christians should be constantly making aggressive efforts with the spiritual weapons which he has placed in their hands. When these are used under his direction they always prove to be mighty to the pulling down of strong holds. And yet how many there are who call themselves the soldiers of Christ, who never take to themselves "the whole armor of God," and are not trying to acquire skill in wielding "the sword of the Spirit." Defeated by their spiritual enemies, and bowed down by apathy and indolence, they are not found among Christ's advancing hosts.

We are all required to be growing in grace, and making our increase in knowledge and strength constantly available for the promotion of God's glory, and the improvement of our fellow-men. How necessary it is that every Christian should always be trying to do good, and training himself for still greater usefulness. He should ever remember that others will be inevitably affected either favourably or otherwise by his religious character; and that the advancement of Christ's cause is in a measure intrusted to him.

No church however small it may be, should feel satisfied if its members are not increasing by the addition of converted sinners; and its moral influence becoming more and more widely diffused. No means should be spared to bring out and develop all the talent there is in the church. This may be done by such means as systematic visitation on the part of the members, by Sabbath schools energetically sustained, and by well con-

ducted prayer meetings in which all who speak and pray will seek not only their own improvement and satisfaction, but also the edification of others. Those who really desire to live to some good purpose, and prove themselves to be true followers of Him who went about doing good; will find their fund of useful information increased, their Christian zeal stimulated, and their moral resolution strengthened, by carefully perusing a very excellent book of 270 pages, recently published by Gould & Lincoln, Boston, entitled; "The Harvest and the Reaper; home work for a land and how to do it." It may be found at the Colonial Book Store. The work ought to be read by the large number of believers recently added to the churches in these Provinces. It would doubtless have a powerful influence in forming their future Christian character, by showing them the demand for faithful, persevering labor, and inducing them to become working Christians.

[From our New York Correspondent.]

New York, 25th, Nov., 1858.

THE BIBLE IN PUBLIC SCHOOLS.

The election for a large number of municipal officers will occur in a short time, and though the fact does not excite a tithe of the general interest which was manifested in the result of the state election, to which I referred in my last letter, yet there is the settlement of a question of such grave importance involved in the result of the next civic election as cannot fail to awaken deep solicitude in the minds of many Christians as to what that result shall be.

The question at issue is, whether the Bible is to be excluded from our public schools or not. If this question be settled in the affirmative, it will not require much prophetic sagacity to predict that ere long a desperate effort will be made to overthrow our whole system of free Education. That this is the aim of the Papal hierarchy in this country, there can be but little question in the mind of any one who has been even a superficial observer of the schemes of the Roman Catholic officials as developed in their political manoeuvres, and in the open avowals made in their leading newspaper the organ of Archbishop Hughes. The Archbishop has publicly boasted that already he has drawn off 10,000 children from the public schools of New York; he declares that during the next five years he will draw off 40,000 more. He has already controlled the action of the Board of Education in the various wards to the extent of excluding the Bible from about a dozen of our public schools, in one or two of which were scarcely any Catholic pupils. And now in looking over the lists of nominations for school officers to be elected in the several wards of the city it is seen that the Democratic party have in nearly every case, selected Irish Catholics for these positions.

But we trust that there will be sufficient union among the other political parties to defeat this attempt of Rome to sap one of the foundations of virtue and liberty in this Republic. We are glad to learn that public meetings are being held by the friends of the Bible and it is said that even the Jews, as a body have signified their intention to oppose, so far as they can, all attempt to exclude this best of all text books from the public schools.

THE MORTARA CASE.

Speaking of the favor with which the Jews regard the use of the scripture as a text book in the schools, reminds me to mention as a matter that is exciting much interest among the Israelites in this country the now well known abduction of Mortara's child by the Roman Inquisition, of the City of Rome. A public meeting of the Jews of Philadelphia to denounce the barbarous and unjustifiable act of the Pope and his minions, has just been held, and a similar meeting is to take place in this city ere long at the suggestion of Sir Moses Montefiore of London.

I notice that several of our secular journals have alluded to the matter frequently as an act of gross injustice, but the religious press much to my surprise has uttered but few comments upon it. It is considered a matter of so much importance in Europe that it is expected that France and England and other European powers will if it has not already been done, enter their protest against this invasion of the civil rights of man.

As a Baptist Christian, I am glad that the Romish Church has so fully exposed her true character, and that she has taken the ground in a practical manner to show that she does really believe that the sprinkling of a few drops of water on the face of a Jewish child, even though it were sprinkled not by priestly hand but by the hand of a female servant, does constitute such a "child a true member of the papal communion."

The subsequent step of forcibly abducting the child from its parents, and retaining possession of it under cover of a most infamous law, is an outrage on common sense and human rights which cannot be too severely condemned.

But may we not hope that this outrage will excite a spirit of general inquiry into the true character and pretensions of the Papacy, as well as draw attention to the absurdities of baptismal regeneration and infant sprinkling. Indeed we ought to hope and pray that this event may be one of the links of the chain of events which shall serve to overturn this "ground and pillar of Popery," as John Gill termed Infant Baptism. We know that when the great reformation of the 16th century commenced; it was one single event which contributed very largely to incite Luther to attempt reform. That was Tetzel's scale of indulgences. But when Luther attacked that system of unholy avarice, he did not mean to leave the church of Rome. But this led him to examine more minutely other abuses, and finally, when at last he went to Rome itself and saw all the iniquity that was practiced under the open eye and in the very place of the Pontiff, there it was that he discovered the Papal church to be "the mystery of iniquity." So now it is to be hoped that this Mortara case may arouse some second Luther from his cloister to declare a crusade against all popish practices whether they be found in the Romish or other churches. Indirectly and to some extent it has already had the effect of directing the Protestant people of our city to the absurdity of christening children by the use of water. A

large public meeting of Protestants of all denominations was lately held to protest against the persecutions of Roman Catholics on the part of the Swedish government and at the same time a resolution was passed condemning the recent infliction of fines & imprisonment on the Baptists of Sweden and also condemning the forcible baptism of Baptist Children.

STATE OF THE CHURCHES.

It is to be regretted that recently there had arisen serious internal divisions in several of the churches in this vicinity. In as many as five or six of our Baptist churches has this occurred of late, but the breaches are being either healed or arrangements have been made for separation and the constitution of new interests, & thus matters will in the end be settled, if not amicably, yet I trust in such a way as to allay if not to prevent further discord among brethren. In not a few of the churches, there is a revival of earnest prayer and effort for the conversion of souls. At the 6th St. Church, last Sabbath, Pastor Norton baptized an able and highly respected brother who has been for many years a clergyman in the Methodist church. On the same day, in Bloomfield, N. J., Brother Graham, Pastor of the F. W. Baptist church of this city, baptized six persons, all of whom had been members of a Presbyterian church.

LITERARY NOTICES.

The following works issued by Messrs. Gould & Lincoln, of Boston, have been presented for our notice:--

The Life and Times of Rev. Isaac Backus, by Rev. A. Hovey, D. D.

This is a timely production, and well worthy of attentive perusal. It is the memoir of a distinguished Baptist historian, and is intended as an introduction to a new edition of Backus' Church History, and the first instalment we hope of a complete history of the Baptists of New-England. As we perused this volume we could not but notice how very similar, in many respects, was the experience of Mr. Backus and that of our departed fathers, the worthy founders of the Baptist denomination in these Provinces.

His struggles with his convictions on the subject of baptism, on the qualifications essential to church membership, on communion, and on church order, were struggles almost identical with those which we have heard Father Harding and others of the fathers declare they had experienced. In the petty annoyances to which the author shows the early Baptists of New England were subjected, and the opposition of the clergy, we have a fair representation in many respects of what the pioneers of Baptist principles in these provinces were obliged to endure.

His description of the low standard of piety required of candidates; for admission into the church and the lamentable laxness of discipline, we fear would apply now to many churches in our land. He says: "Not merely were those who came to full membership in the church who made no pretensions to genuine piety or a change of heart; but many whose walk was evidently contrary to the gospel, were allowed to retain their standing with the people of God." But this was then the lamentable state of many of the congregational churches of New England in Backus's day, and confessed to be so by men of their own denomination, such as Edwards and others; yet now they are mainly evangelical and for this, we cannot help believing they are to some large extent under God indebted to the faithfulness with which Backus and his brethren maintained the pure doctrines of the gospel.

The New England Theocracy: a History of the Congregationalists in New England, from the Revival of 1740, by H. F. Udden with a preface by the late Dr. Neander. Translated from the second German Edition by Mrs H. C. Conant.

This is an able and scholarly production from the pen of a German scholar brought up at the feet of the learned and renowned historian Neander. As a work of historical reference, it deserves a place in our libraries by the side of D'Aubigne's History. Indeed it may be regarded, to a certain extent, as a continuation of the 5th vol of D'Aubigne, which presents the history of the Reformation in Great Britain under Henry VIII. For as the author shows in chapters 1 & 2, it was not of that reformation in England that sprung the gems of that church which the Puritan forefathers afterwards planted on the shores of New England.

Throughout the whole work, the author gives ample evidence of having thoroughly investigated, with a patient and candid spirit, the materials, and data necessary to be examined in order to present a correct notion of the development of those peculiar religious phases which distinguished the New England churches from the time of their organization to the period of the great revival in the year 1740.

Essays in Biography and Criticism by Peter Bayne M. A. 2 vol, 1st, an d 2nd series.

These essays are the production of a young but vigorous writer who has already taken rank with the first British critics. His first published work, entitled "The Christian Life, Social and Individual," was a work of rare value and intensely interesting. Its publication created a great sensation both in Britain and America. The late lamented Hugh Miller, whom Mr. Bayne has succeeded as Editor of the "Witness," was lavish in his praise of the new work, and so far as we know, it has received nothing but praise from the public journals generally. These essays will be found to be worthy of the pen that wrote "The Christian Life," and we cheerfully commend them to the reading public as essays distinguished not only for high literary merit but also for their good moral and religious tone. They are not a mere reprint of what has previously appeared in the British Reviews, but many of them have been prepared by the author himself especially for his American publisher.

"Gathered Lillies; or Little Children in Heaven." By A. C. Thompson, and "Our Little Ones in Heaven." Edited by the author of the "Aimwell Stories &c."

These two little books are intended to whisper words of comfort and hope to those who have been bereaved of their little ones. The only exception we can take to the selections found in "Our Little Ones in Heaven," is to that found on

the 169th page entitled "The Infant Spirit's Prayer," which to our mind, tho' we are willing to allow for poetical license, savors too much of the Romanist notion of the "Intercession of Saints."

EUROPEAN NEWS.

ONE WEEK LATER FROM EUROPE.

The steamship Europa, Capt. Leitch, which sailed from Liverpool at 9 A. M., on the 20th inst. arrived at Halifax yesterday afternoon at 2 o'clock. She reached Liverpool from Queens-town on the 18th, and sailed for Halifax on her regular day, performing the passage in about 9 days.

The Europa reports on the 20th, off Bell Buoy, passed the American ship Tornado, of Philadelphia, bound West; at 5 P. M., 6 miles to the westward of Holyhead passed steamship Persia; 21st, about 25 miles west of Cape Clear, passed American ship Escort, bound East.

The Ariel experienced such severe weather that the Captain's knees-pan was broken; by one of the seas that struck her.

The Saxonia reached Southampton on the evening of the 19th.

The Easterly gales which had prevailed around the English Coast for several days had moderated. The seaboard mails have been greatly deranged. The government sent two steam sloops to the chops of the Channel to relieve vessels in distress.

Robert Owen, celebrated as a Religious and Social writer is dead. He was in his 86th year. Another attempted assassination is reported in Ireland.

The London Gazette contains a notice of an application for a charter for the Bank of British Columbia and Vancouver's Island.

The 300th anniversary of Queen Elizabeth's accession to the Throne had been celebrated with Protestant demonstrations in various parts of England. The Bishop of London delivered a lengthy primary charge to about 1000 Clergy-men of his Diocese at St. Paul's. He condemned the practice of the Confessional.

The Great Ship Company had been duly organized. The Great Eastern is to cost the new Company one hundred and sixty thousand and £140,000 more is estimated for finishing her. The Gazette announces the appointment of Dr. Henry Barth, the African traveller, to be a companion of the Bath.

The camp at Aldershot is in admirable order just now. The effective strength of the troops there is little over 10,000 men of all arms.

Latest by Telegraph to Liverpool.

LONDON, Saturday morning. The Daily News City articles of Friday evening says:--The funds to-day were dull, and a decline of one-eight per cent., was finally quoted, owing principally to the languor of business.

The Times City article says:--The English funds opened steadily this morning at the firm prices of yesterday, and remained without much alteration. The abundance of money increases, and transactions have taken place in the discount market at 2 1/2 per cent.

About £40,000 in gold arrived to-day from St. Petersburg, and a further similar amount is expected immediately. The whole has been sold for exportation.

SPAIN.

MADRID, Friday. The Queen will open the cortes in person.

THE MASSACRE AT JEDDAH. The English and French Commissioners arrived on 12th at Jeddah, on board the Cyclops. There were three English ships of War in the roadstead.

FRANCE.

Reinforcement of French troops have been ordered to Cochinchina, in consequence of resistance being organized in the interior.

Lord Clarendon and Palmerston were on a visit to the Emperor at Compiegne.

PARIS, 19th. Funds slightly firmer to-day. The three per cents. closed at 74 to 85. It is asserted that the United States Government has declared its consent to Spain claiming satisfaction from Mexico by an armed force.

Letters from Rome assert that all the Great Catholic powers had addressed a remonstrance to the Pope for the release of the Jewish boy Mortara. The Pope replied that the boy's return to his parents was impossible.

INDIA.

The Bombay mail of Oct. 25th, had reached England. The Bombay money market was easy. The ex-King of Delhi has been sent to Calcutta under an escort.

A proclamation, in which the British Crown assumes direct domination over India, was expected to be promulgated on the 4th November. Great preparations were making to celebrate the event on a grand scale.

And explosion took place at the Kunachee Arsenal as some fireworks were being prepared. Four men were killed. The whole of the rifle and musket ammunition, amounting to a million of rounds was destroyed, and the greater part of the Arsenal destroyed.

SHIP NEWS AND MARKETS.

Arrival from St. John. Nov. 17th. Charlotte Bennett, Belfast, with foremast sprung; 14th, Wanderer, shields.

Sailed. Nov. 13th. Kingston, from Liverpool Consols 98 1/2. Cotton advanced 1/2. Bread stuffs firmer. Provisions brisk. Sugar dull. Tea firm. Timber and Freight unchanged.

Domestic.

The correspondence on our first page between Rev. H. P. Guilford Junr., Editor of the Christian Visitor, and the Baptist Church at Fredericton, is interesting in as much as it not only exhibits a happy state of feeling between the parties immediately concerned; but shows the importance which both attach to the new engagement upon which he has entered. He has given up a salary of \$600 a year to devote himself to the interests of this paper, and he has done so with a conviction that in this department he can be more extensively useful than by continuing his pastorate at Fredericton. We trust that the desire on his part to make himself thus generally useful will be duly appreciated by the ministers and churches of the denomination, and that he will have abundant evidence that his decision which occasioned so much anxious thought and