

Paul did. It was the first pulse and expression of his new life in Christ. "Behold he prayeth!" said the Spirit. The fact, was the surprising but conclusive proof of his spiritual change and transition. From being Saul the persecutor, it was thus shown, he had become Paul the Saint. However, after that event, was his life one of prayer, as well as heroic labor—of prayer for himself—for his countrymen, for the Gentile world—for the blood-bought church. Holier, intenser, sublimer aspirations probably never ascended from a soul this side of heaven.

Jesus Christ did. It is a most impressive truth. It ought to be pondered by all who do not pray. The Savior was perfect. He was divine. He sustained no such relations of dependence as we sustain. He had no sins to be forgiven. There were in him no lusts to be restrained and purified. He was subject to no temptations he could not resist. He was assailed by no enemies he could not conquer. He had life in himself. He had creative power. He had infinite merit. But he prayed. He prayed in earnest, and with his disciples.

"Cold mountains and the midnight air Witnessed the fervor of his prayer."

Yes—David, Daniel, Paul, Jesus Christ, all prayed. They were men of prayer.

Do you pray?—Presbyterian of the West.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, always in advance—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

We are desirous of receiving Religious Intelligence of all kinds, and from all places. We shall send our paper to Clergymen, and officers of different religious societies, not only in the Province, but in the United States and Europe; and we should be glad to receive communications, reports of Missions, foreign and domestic, and of benevolent institutions, pamphlets, magazines, and any thing else that will forward the object of this paper.

We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the "Religious Intelligencer," or "Free Baptist Book Concern," be addressed to the Editor, Elder E. McLeod, St. John, N. B.

J. J. UNDERHILL, Pub. and Business
D. W. CLARK, Wm. PETERS, Committee.

Jan. 2, 1854.

ST. JOHN, N. B., MARCH 10, 1854.

CHRISTIAN CHARACTERISTICS.

Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people. 1 PETER, 2:9.

This Epistle which contains these remarkable words, was addressed to "the strangers scattered abroad," who were believers in the Lord Jesus Christ. It was not only designed to comfort, and build up those to whom it was immediately addressed; but like other portions of God's Word, it is profitable for us, and is designed for our instruction, upon whom the ends of the world are come. The characteristics of a Christian then are the characteristics of a Christian now. The peculiarities of discipleship are no less needed now than then; and where these peculiarities are exhibited now; they are quite as striking as they were then. The verse at the head of this article presents the peculiarities of the Church of God at all times—not only when consisting of "strangers scattered abroad," but the whole generation of the faithful, from Abel to the last heir of the everlasting kingdom that shall be redeemed from the world. 1st. Ye are a chosen generation—that is, the class whom he is addressing, and which he brings to view in the seventh verse, as those who believe; and unto whom Jesus is precious; and who are the opposite of the disobedient who stumble at the word, and unto whom Christ is rather a rock of offence, than a crown of honor. The term generation is variously used in the word of God, and has different significations. It is sometimes used for the genealogy and history of a person—as this is the book of the generation of Adam. That is, the history of Adam's creation and of his posterity. Again the book of the generation of Jesus Christ, the Son of David. That is, the genealogy and history of his life, death and resurrection. Again it is used in reference to the persons who live in any one particular age; as God said in relation to those whom he brought out of Egypt. "I was grieved with that generation?" in the same manner as we might speak of those who now live, as the present generation. Again it is used in reference to a particular class of men, as John the Baptist denominated the Pharisees and Sadducees, who come to his baptism, as "a generation of vipers;" and Jesus applied unto them the same term. In the verse under consideration as well as in other places it is used in reference to a particular seed. And the Psalmist in bringing to view the humility and glory of the Son of God declares,—"a seed shall serve him; it shall be accounted unto the Lord for a generation." (Psalms 22:30.) And we find the parallels running through the whole of God's revealed truth—"a seed of evil doers"—the generation of the wicked; and the seed of the righteous—the generation that shall be blessed. These two seeds, or generations have always been in the earth, since the days of Cain and Abel, and always will be until the wicked are destroyed out of it. The characteristics of those referred to in our subject will be presented as we proceed. Ye are a chosen generation—which implies to select or make choice of. That it is the prerogative of God to choose, none will deny—that he has exercised that prerogative is evident—"My servant whom I have chosen," (Isaiah 43:10.) "Mine elect, in whom my soul is well pleased," (Ch. 42:1.) But the nature and time of that choice is worthy of consideration. That God by an arbitrary and despotic decree in the councils of eternity—even if such councils ever existed—determined, irrespective of character, condition, or circumstances, that a certain part of the human family should be saved, and all the rest unconditionally perished, we do not believe. Every statute of God is against it—every revelation of the Divine mind, opposes it, and

every sentence of the Gospel loudly contradicts it. That the fall of man, and the introduction of sin into the world, determined the necessity of an election, we do not doubt. That the end is known unto God from the beginning, we also admit; but the nature of that knowledge, God has not revealed. Election in the sense of God's electing love, implies salvation; and who in the face of God's truth, will assert that men are saved before they believe. Hence the nature of our election is wrapped up in the incarnation, death, and resurrection of the Lord Jesus; and the time of our election is on our believing in him; after which we are sealed unto the day of redemption. And hence the conclusion that none but believers are included in the generation of the righteous, because none but believers are God's elect. Ye are a chosen generation—Not you who are the children of wrath, and the heirs of hell—but you who are created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them.

A royal priesthood.—Under the law a priest was one ordained and appointed of God, not only to teach the people, but also to offer up sacrifices for his own sins, and theirs also. (Lev. 4:5, 6.) Christ not only by his active obedience fulfilled the moral requirements of that law; but by his sacrificial death, he abolished the ceremonies thereof; and instead of entering into the holy place made with hands, by the blood of bullocks, he entered into Heaven itself by his own blood, there to appear in the presence of God for us; "made a high priest forever, after the order of Melchisedec." As Aaron stood, the High Priest under the first Covenant, so Christ under the new and everlasting Covenant becomes the Apostle and High Priest of our profession. Further, as under the new Covenant Christ was once offered to bear the sins of many, and there remaineth no more sacrifice for sins, so the priesthood under this covenant, no longer bathe their hands in blood, nor minister in carnal ordinances. Ours are pure offerings—offerings in righteousness—spiritual sacrifices, acceptable to God by Jesus Christ. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God thou wilt not despise. (Ps. 51:16.) and unto this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. (Isaiah 66:2.) This is our priesthood, and these are our sacrifices, embracing in their grasp the presentation of our bodies as living sacrifices—the offering up of ourselves, with all we have and are to God. But ye are a royal priesthood. Here is a dignity and honor attached to our priesthood, which never belonged to the house of Aaron or the tribe of Levi. Royalty implies illustrious, noble, kingly. Those only are royal among men, who pertain to the house and lineage of a king, being of royal parentage, and this applies to the chosen generation—once they were only servants—now they are sons, they have been adopted into the family of Heaven—they have been raised from their degradation and exalted from the borders of hell, to be heirs to a crown. God who has appointed his only begotten Son the heir of all things has enacted a divine statute, by which the "seed royal" is increased; so that the poor of this world may become rich in faith and heirs of the kingdom which he has promised to them that love him. That statute is the law of adoption by which the children of wrath are made the sons of God; "and because they are Sons, God sends forth the spirit of his Son into their hearts crying Aba, Father."—"Ye are all the children of God by faith in Christ Jesus, and if children, then heirs, heirs of God, and joint heirs with Jesus Christ."—And he has promised that if we overcome, we "shall sit down with him in his throne, even as he overcame and sat down with his Father on his throne." Hence the exclamation of the beloved disciple, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father."—And the new song of the four beasts and the four and twenty elders, who fell before the Lamb, with their harps and golden vials full of odours, "and sang to him who redeemed them to God by his blood, out of every kindred, and tongue, and people, and nation, and made them unto God kings and priests, and they should reign on the earth." (Rev. 1:6.) So God's people are a royal priesthood—but they are also a holy nation—the term nation is used here in the same sense that Paul used it in before king Agrippa—My manner of life from my youth which was at first among my own nation at Jerusalem; know all the Jews (Acts 26:4) that is, his own people, natives of the same stock.—And its real definition is a people distinguished from another people—and such are peculiarly the people of God. "So the people shall dwell alone, and shall not be reckoned among the nations," (Num. 23:7.) was the exclamation of Balaam, and even during a period of their dispersion, the wicked Haman preferred the charge against them that their laws were diverse from all people. (Estr. 3:8.) Among the nations of this world they are strangers and sojourners, and that which constitutes them a distinguished people from other people is holiness—they are emphatically a holy nation. By holiness as applied to men, we do not understand the holiness of angels. But whatever was set apart according to God's institution, to his use and for his service, was holy. The altar, the tabernacle, the vessels of the ministry, the priests, and everything pertaining to the worship of God were holy, and under that covenant God declared that Zion should be a holy nation. They were rendered so by consecration to God, and the blood of sprinkling. And if under the dark economy of types and shadows, God required holiness, and pronounced them holy, who by the blood of bulls and goats, were sanctified; how much more should holiness characterize the gospel dispensation, under which by one offering Christ hath perfected for ever them that are sanctified. (Heb. 10:14.) Yea—inscribed on the standard of the Christian Church, plain as if written by the finger of God in the curtain of heaven, stands, "HOLINESS UNTO THE LORD," like the engraving in gold that Aaron wore upon his forehead. (Ex. 28:36.)

A peculiar people.—That is, exclusive property. This seems to be the crowning feature, and well it might. As the dying Jacob said of the sons of Joseph, Ephraim and Manasseh, "they are mine; as Reuben and Simeon, they shall be mine." (Gen. 48:5.) So hath the Lord said of his people: "thou art mine—and I am

the Lord thy God, the Holy one of Israel, thy Saviour." (Isaiah 41:13.) They are his peculiar people. The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. (Ps. 133:4.) The Church of God, which he hath purchased with his own blood.—(Acts 20, 28.) redeemed not with corruptible things such as silver and gold—but with the precious blood of Christ, (1 Peter 1:18, 19) who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (Titus 2:14.) Hence God's people are purchased, redeemed, saved,—not only from hell but FROM ALL INIQUITY. If we look at them, either in relation to their redemption, or the price of their redemption; they are peculiar. Saved, as we have observed from sin, redeemed from death, and brought out from bondage the most awful in its nature, as well as the most terrific in its results, they present a peculiarity that defies a parallel, and like a bright spot in the black valley of death they shew forth the praises of him, that has called them out of darkness into his marvellous light. But the price, O the price,—warriors exchange prisoners, and kings redeem their conquered subjects with gold and wealth. But hark—hark.—We hear the voice of inspiration—"God commanded his love towards us, in that while we were yet sinners Christ died for us." (Rom. 5:8.) Conceived in the bosom of infinite love, brought forth amidst the groans of Gethsemane, the agonies of Calvary, and the gloom of the grave, revealed in the universal burst of glory to God, from the Church on earth; and consummated amid the songs of angels, the shouts of the redeemed, the destruction of death, and the damnation of the wicked; when from a great white throne an immortal voice, shall call forth a new-born world, and the redemption of John's unnumbered multitude shall swell the anthem of heaven, and fill eternity with praise to God. Called from the midnight of death and the borders of hell, darkness more terrible than that of Egypt which was felt—brought under the beams of the sun of righteousness, and introduced by "the washing of regeneration, and the renewing of the Holy Ghost" into the fullness of the blessing of the Gospel of Christ, they "shine as lights in the world," and men take knowledge of them as they did of Peter and John that they have been with Jesus. These are the chosen generation, the royal priesthood, the holy nation, the peculiar people. These are they whose names are written in heaven. These are they that shall walk with him in white for they are worthy.

How many of our readers bear the features presented—does your holy life and godly conversation shew forth the praise of God. Are you walking in the light, having fellowship with him and with each other.—O answer yourselves the question, as God will require an answer in the great day of eternity.

DO NOT FORGET IT!

We wish our subscribers and readers not to forget that the design of this paper is to do good. It was no part of our intention when we started it, to make money by it. If anything should be realized beyond the actual expenditure in its publication, it would be faithfully appropriated to the cause in which we labour, and for which only, we wish to live—the cause of God. It was placed in the hands of the Denomination to which we belong in order to give it greater influence, and render it more useful. Its price was put at the lowest figure, in order to favour its design, and meet the ability of all classes. With the present issue; ten numbers will be before the public; and of the character of our paper we leave our readers to judge. We can assure them our weekly visits to them in the columns of the Intelligencer costs us no little anxiety and labour. But if we do them any good, we shall be ten thousand times better rewarded, than if we were enriched by the enterprise—our aim will be accomplished.

We wish however to state, that it is desirable that the subscriptions should meet the expenditures, and in order to this, we need a large increase to our already large subscription list. Was our price seven shillings and six-pence instead of five shillings, we should now be entirely beyond fear of embarrassment. At its present price, the cost will certainly not be a lawful excuse for many who are without it. If we had all who can afford it in the country for subscribers, we would gladly supply those who cannot afford it—gratis. Our design in referring to this matter at present is to inform our friends that we want an early day at least ONE THOUSAND MORE SUBSCRIBERS. We are endeavouring to make our paper acceptable to all classes; and we are quite sure a very small effort is only wanted on the part of our numerous friends to double our present list. Will they try? Let each see what he can do in addition to what he has already done—send us one new subscriber, if no more. If one half of our present subscribers would do this, it would enable us to engage in another branch of Christian labour, for which we are only waiting a favourable opportunity, and a little means. Friends—one and all—do not forget it—we want more subscribers.

We have received in "exchange" the first number of "THE COTTAGE'S FRIEND, and Guide of the Young," published at Toronto, C. W. It is a well printed monthly of 24 pages, and is designed for the benefit of the young. The first number, now before us, is full of good articles, calculated to promote the religious and intellectual improvement of the reader.—The terms are two shillings and sixpence a year, in advance. A discount of 20 per cent. made to Sabbath Schools. Ministers and others procuring four subscribers will receive one copy gratis, and in proportion for a larger number. Address "The Cottage's Friend," Box 618, Toronto Post Office.

THE SAILOR'S MAGAZINE.—We have received this valuable monthly in "exchange," published at New York, by the American Seaman's Friend Society. Its excellent character is already well known. The Rev. E. N. Harris of this City, Seaman's Chaplain, is Agent for this work.

Elder A. Taylor spent last Sabbath in St. John, and left on Wednesday for Belisle and places adjacent.

To-morrow morning (Friday) we write on Thursday, we expect to leave home for Fredericton, and shall not return until Monday night or Tuesday.

We are quite barren of Domestic Religious Intelligence this week. We hope we shall not be so in future. Last Sabbath we were absent from the city. We spent the morning with the Church and congregation at Jones' Creek in Greenwich, and intended to remain there the whole day; but was called to attend a funeral on the east side of the Reach in the afternoon, which deranged our previous engagements. We however, enjoyed in the morning at the former place, and in the afternoon at the latter, seasons of usual interest, and we trust profit. Good congregations were in attendance at both places. We regret to inform our readers that brother Samuel Short at Greenwich, with whom some of them are well acquainted, lies dangerously ill. Should it please God to remove him, the Church there will feel the loss. The health of our brother French at Long Reach, is nearly restored, and we commend this faithful brother to the confidence of the Churches.

TO OUR READERS.

We wish our readers to bear in mind that this paper is a religious paper—its design is to give and cultivate religious impressions; our articles generally are selected and written for this purpose; if we fail in this we lose our aim. And if conscious of this failure we would cast the paper from us, as an unclean thing. We pen this paragraph to meet objections that may be raised to the religious character of our editorials, or our sheet generally.

CHINA.

RELIGIOUS VIEWS OF THE REVOLUTIONISTS.

An American Paper publishes a letter from a missionary at Shanghai, dated Nov. 4, which gives an exceedingly hopeful view of the religious aims of the revolutionary leaders. The writer speaks of the young relatives of one of the chiefs, now at Shanghai, with confidence in the reliability of their representations, and accounts for their being separated from their family. He says:

"In estimating this movement, it is important to understand the personal character of its leaders. It will be anxiously inquired whether they are indeed governed by the precepts of the gospel of Christ. At present this is a question concerning which we must stand in doubt. One thing, however, can hardly be doubted—they are sincere in their belief of Christianity as a religious system, disinterested in their professions of that belief, and are acting according to the light they have, in conformity to their heartfelt convictions.—Their conduct cannot be accounted for in any other way. It is not policy that suggests their course. Why should men, aiming at the possession of the empire, array against themselves all the long cherished prejudices of their countrymen, by declaring war against time-honored institutions and universally received opinions? No, they must be sincere."

There are now in Shanghai two young men, one of whom is the son, and the other the nephew and adopted son, of the insurgent chief, who has the title of the "Eastern King." The former is twelve, the latter eighteen years of age. The elder followed the army from the first outbreak until it left the province of Kwangsi, and was present at the earlier battles and sieges. He saw some of remarkable deliverances which are described in the books of the "descent of the Heavenly Father." One of these was the occurrence of a thick fog when the insurgents, having been totally defeated, were flying before their pursuers. The fog, by concealing them, saved them from being cut to pieces. Similar explanations, perhaps, may be given of the peculiar language employed in the books in other instances.

"What is more interesting, however, is the Christian character of these youths, as developed under the sole teaching of the insurgents. As to be expected, they are deficient in knowledge, and yet so far as their knowledge extends, their views appear to be sound and scriptural. Of the elder one particularly, the Baptist brethren speak in the highest terms. He had seen but small portions of the New Testament until he came to Shanghai, and it is a new constant companion. He studies its contents with the avidity of one who longs for the bread of life, and can relish the sincere milk of the word. Both of the young men, after suitable trial, have been received into the church by the Baptist mission at this place, and they regard the elder one as giving very much clearer evidence of genuine conversion than any one they have yet received into their mission church.—We have ground to hope that their teachers may not be behind them in the knowledge and love of the truth. These youths have come from Canton, seeking an opportunity to reach Nanking. The elder one was sent back from the army to see to the welfare of the family at home; and the occupation of the country, abandoned by the advancing insurgents, by imperial troops, cut off his return."

"It would seem, from the account which these young men give, that the leaders of the insurrection regard themselves as raised up by Providence for the express purpose of opening the way for the spread of the gospel in China. The present rulers have set themselves against it by restricting foreigners to a few places on the coast, and by persecuting the professors of the religion of Jesus. Therefore, they are to be deprived of power and others to be put in their place, who shall encourage preaching of the gospel, foreign and native, to pass through the empire 'as freely as the winds of heaven.'"

We learn that during the protracted meeting at Studholm noticed in our last, six were added to the Church in that place, four by baptism, and two who had been previously baptized. Our brethren, Elders Gunter and Wayman were obliged to leave on Monday last, each having engagements elsewhere.

THE MARLBORO' HOTEL, BOSTON.—The Admiral having resumed her route between here and Boston, we beg to call the attention of travellers to this Hotel, situate in Washington Street. We do not hesitate to state from personal knowledge, that we believe the Marlboro' is unsurpassed for sobriety and quietude; and we recommend our travelling Provincialists who want a home—away from home, to try the Marlboro'. The Religious Intelligencer may be found in the reading room of this excellent house.

NEW YORK CORRESPONDENCE.

THE AMISTAD CAPTIVES.

NEW YORK, Feb. 23rd, 1854.

MY DEAR BROTHER,—You doubtless remember a few years ago, a slave-ship from Africa on her way to Cuba was taken possession of by the slaves. They were called the Mendi, from the place where they kidnapped. The name of the ship was *Amistad*, the slaves are often referred to, under the name of "Amistad Captives." When they got possession of the ship they undertook to return to Africa, but came ashore on the coast of one of our Free states, not slave coast, of which to our shame we have to confess our Republic boasts much. Upon their landing question arose whether they should be set at liberty, given over to their owners who would doom them to slavery. The case at length reached the United States Court, when John Quincy Adams took charge of them; he had not for years before taken charge of law case; but was induced to take charge of this, his great interest in liberty. The Captives were set at liberty, and through great efforts on the part of American men, they were taken to their native country accompanied by missionaries.

There were some 38 of these Mendi Captives, and think some 34 lived to return. There are now two nations connected with this Mission, on the west coast of Africa beside Sierra Leon and Liberia, about 130 miles from the former place. One of these stations is Kru Mendi and the other Good Hope, the latter being on an island, the name of which does not occur to me. In these two stations there are now ten missionaries including the females and assistants. The mission is under the auspices of the American Mission Association, an organization that like our mission societies, refuse to receive the price of blood into their treasury, and to men-stealers, or their abettors and apologists as a matter of him who came as a light to the gentiles to a deliverance to the Captive, and to preach the Gospel to the poor.

The chief minister at this station is Mr. Thompson, a man who in Missouri, in company with two others, had been sentenced to the state's prison for attempting to give deliverance to some Captives in southern prison house. After four years service in on they were pardoned out by the governor of the state. Among the assistants is a fugitive slave, who was at school at the same place where I spent my college years, and I have been led to give you this note from having met him in this city this week. He is just returned to this country to recruit his health. I hope if I should give you his name it might lead to being kidnapped, and carried to a slave plantation. It is the beauty of our fugitive slave law, I am quite interested in the following particulars which I learned from him.

The people where the stations are, though idolaters are not cannibals. It is but a little distance in the interior to cannibal tribes. Mr. G. the fugitive, brought home with him two stone idols; the one resembling the head and neck of an African; the other the head, neck and arms, or fore legs of an ape. The tribes on the coast are frequently at war with the interior tribes these were compelled the missionaries to break up station they once planted in the interior; not from while at the station, but from difficulty of communication with each other in time of war. The missionaries have never suffered even fear from the natives of any part though they are often within hearing of their battle. They have some muskets, more among coast tribes while the others fight mostly with slings and sword. The missionaries have a lease for 99 years of a tract of about 160 acres at each station. The land is of very superior quality. At each station there is a good mission house, the frames of which were sent from this country. They are placed upon a foundation about six feet high; this is of brick, manufactured there; in making brick and other important work from Mr. Whipple that Mr. G. is decidedly a useful man at the station.

The houses are placed on such foundations for reasons. It is requisite to health to have a free circulation of air under the dwellings in that country and it is necessary to have them underpinned with brick, stone, to protect wooden building from destruction by the ants. These little creatures are very destructive. Kegs and all wooden vessels and even houses are destroyed by them, eating and carrying entirely away everything of that kind to which they gain access. They will not however climb a brick or stone wall, so that ready protection may be had. One species of them much larger than any in this country, call Buga-buga, they are so numerous and active, that in a short time they will soon consume, and carry away by piece-meal a barrel of pork if they gain access to it. There is another species still, not so large as those just mentioned called Drivers. Their bite is poisonous as they go in immense armies to which everything living gives way. Man, Lion, Ammonia must yield to the armies of these insects. If they come to a dwelling the only thing is to desert it room by room as they will to traverse and till they please to retire.

The missionaries I understand have not reduced to writing any of the native languages, though they speak one or two. They have more than a hundred native children in school, teaching them in the English language. The natives are often employed to labor, receiving about fifteen cents per day.

There is one thing among these natives very favorable to the progress of civilization. They each possess a farm, often very small, but still a farm to which they are much attached, and in the cultivation of which they take great pride. They are extravagantly fond of any improvement in the means of tillage. This is great advantage. To bring Indians to this condition requires great labor and is perhaps impossible in our generation.

I learn that some four or five of the Amistad Captives are members of the mission church. You may have noticed that President Pierce in his late message recommends congress to pay the kidnappers for the captives, though our Supreme Court has pronounced their claim invalid. Undoubtedly they have no valid claim to anything but a gallows.

THE STEAMER ADMIRAL.—This Boat so long and well known on the route between this City and Boston arrived here yesterday, (Thursday) morning, being her first trip this season. We learn that the Admiral has been refitted and improved during the winter; and she is still under the command of her former Master Captain Wood, so favourably known to the travelling public. Mr. McAULY also, her former Clerk, whose abilities in his office, and gentlemanly conduct to passengers, has secured him universal esteem, is at his post. For safety and speed the Admiral will doubtless remain unsurpassed.

AMERICAN PAPERS.—Subscribers to these papers informed that we received them by the Admiral yesterday, (Thursday.) But in consequence of our absence they will not be mailed this week. As soon as we return home next week, we will forward all, including the January number of the *Child's Paper* to those who have not yet received it.

ANNAPOLIS, Feb. 28.—On Sunday night about 10 o'clock, the house belonging to widow of David Lent was burnt to the ground and all her provisions destroyed. The fire originated from defect in chimney.