

freedom and a higher civilization, suppress the institutions which in the very nature of things must, from their antagonism to Divine laws and human instincts, be destructive of social purity and order. The *Times* correspondent states, what no one acquainted with the past history of Naples can gainsay—"Of late years monasticism has been the resource of indolence; the nursery of superstition, vice, and political subservience, so that society may be expected to benefit in every respect from the change." Noble institutions certainly; blessings, indeed, to a country. Mr. *Times* correspondent, if you do not fearfully libel you tremendously compliment the system of our Parliament so generously supports! "The mendicant friars are entirely suppressed, and with great advantage to the country; and they have more than any other order paralyzed industry and nurtured indolence and dirt." A valuable Order truly. The suppression of these pests to society, and nurseries of vice and superstition, will not be without its influence on home opinions and practices. Certainly the population and Government of Naples are better judges of the institutions of Popery than we can be at present; and our devout wish is that we may not be cursed with better chances of judging in our own country; and we see that the voice of the people, now they have a voice, is "down with the monasteries." The wave of opposition to the papacy we believe has commenced its fearful swell and onward march, and it may yet have a terrible rebound from the rocks of Albion. Certainly, events are very instructive, and England, though slow to learn, must in time comprehend the truth which the history of other people is demonstrating, that papacy is a great curse.—*Christian Cabinet*.

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., DECEMBER 27, 1861.

BROTHERLY LOVE.

RECENTLY BY A BERNON.
Preached in Fredericton, Sabbath evening, December 22, 1861. By Rev. E. McLeod.

But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia; but we beseech you, brethren, that ye increase more and more.—1 Thess. iv. 9, 10.

Increase is a law of nature. All that is living grows, and all that grows is living; and that which is true of the natural life, is true of the spiritual—as in nature, so in grace. This law is recognized by the Apostle in our text, in which he exhorts the Christians at Thessalonica to increase in brotherly love.

Some say, that the Christian at the moment of conversion "possesses more of the pure and childlike Spirit of Christ than at any subsequent period in his experience." We do not doubt but many persons are filled at conversion with the Spirit; but if they continue consistent, growing Christians, they will be capable of holding far more of the Spirit afterwards than then, and he who has most of the Spirit of Christ will have the most brotherly love. Differences of opinion may, and do, exist in relation to what is the true element of religion, and to what its external evidences are. Ordinances, forms, and duties, may be substituted for Christianity, and the love of God left out. We do not believe in any religion that is destitute of ordinances, forms, and duties; no fellowship, no worship; to boast of which is disorder. We hold to the ordinances of Christ; we contend for Scriptural form and order in the worship and service of God; we teach and enforce the duties which Christ and the Apostles have laid down; but underlying all these, giving force and vigor to each, and rendering them an irresistible power in the feeblest Saints, is that invincible and unrestrainable principle—LOVE. And this is religion. Nothing can be a substitute for love. The most exalted gifts which Christ has bestowed upon the Church cannot; they are nothing without it. The Apostle has clearly shown this in the latter part of the 12th, and the 13th chapter of 1st Corinthians. Gifts may be coveted, yes, we should desire spiritual gifts, and when received, we should exercise them to the edification and profit of the body of Christ; but above, and beyond all these, there is a more excellent way. No matter what a man's position in the Church might be; he may occupy the sacred desk, and fill the holiest office, but if he is destitute of love, his talents, his gifts, are only as sounding brass, or a tinkling cymbal. Were even an angel to descend from heaven, and cease to love, he would cease to be an angel.

But not only is love the element of all true godliness; it is the external evidence of genuine religion. "By this," saith Jesus, "shall all men know that ye are my disciples, if ye have love one to another." It is the fruit of union with Christ; and as no gift in the Church, however great, can be a substitute for it, so also, no other fruit of the Spirit can supply its place, or make up for the deficiency of love. Faith and hope, without Christ, are trees without fruit. Not that love can supply the place of these, or exist without them. Faith is the root of all true religion. Hope is the tree springing from the root, and love is the fruit by which the tree is known. The husbandman in the parable came seeking fruit on the fig tree. The fact that the tree had been planted in the vineyard was not enough; that it still continued there was not of itself satisfactory. Fruit was required; and the doom denounced against it, was the result of its barrenness. No other grace can supply the place of

love: there may be base imitators, but every one that loveth is born of God, and knoweth God.

This doctrine was clearly understood by every disciple in the primitive Church. Our text shows this. "Touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another." This is the law of Christ (John xiii. 34). With the first breath of new spiritual life in the soul is love to God, and love to the brotherhood. Neither does it stop here. It embraces our enemies also. "Love your enemies," is one of the "sayings" of Jesus. He who professes the new birth—"to be born again," and yet holds hatred in his heart against any man, is deceived in his religion—it is vain.

Our next enquiry is the evidences by which we know that we love our brethren—that we love others. Some are liable to be deceived in relation to brotherly love, because they are willing to be. If they do not utterly hate, so as to persecute, they would persuade themselves that they love. By just such evidence as we know that we love our friends naturally, we may know that we love persons in the Lord. We love the company of those to whom we are particularly attached; we are unwilling to hear or believe evil concerning them; we require convincing evidence to do so; we will hide their faults; if we find them in trouble, we will sympathize with them, and relieve them if we can. These are some of the common and ordinary evidences of human friendship. Sincere, strong love, goes much further than this. It has forsaken father and mother—it has scorned honors and emoluments—it has sacrificed the greatest ease and comfort—it has crossed seas and continents—it has encountered danger—turned pain into pleasure, and laughed at death. These are the achievements of natural love. Is the love of God less—is it weaker? Can we have brotherly love, and not seek the welfare and prosperity of the brethren? There is such a thing as loving in word and tongue, and not in deed and in truth. In vain are professions of love to persons or things, if it presents no drafts on our benevolence, when benevolence is required. If we have this world's good, and see our brother have need, and shut up our bowels of compassion from him, how dwelleth the love of God in us? True love "will lay its own advantage by, to do its neighbor good." Can a man love his brother when he sees him struggling with adversity and want—his children requiring bread and clothing, and he in affluence, and plenty, withholding the needed aid? Ah, no! The commendation of brotherly love is—"I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." In the 13th chapter of 1st Corinthians, also, are the characteristics of this almost obsolete Christian grace. "It suffereth long, and is kind; it envieth not; . . . it thinketh no evil. . . . Love never rejoiceth in evil reports, or feeds on slander; it never triumphs the sin of another, but hides the faults of all. Where love exists, it will flow out in a thousand little acts of kindness, which the donor never remembers, but which carries consolation and joy to the heart of the recipient, and are recorded in the book of God, to come forth again with blessings infinite and eternal upon the head of the giver. "Whatsoever a man sows, that shall he also reap." One other feature of love we note—it will not suffer sin, when known, upon a brother. But it will not kill the patient to cure this disease.

We now come to consider the increase of this grace. "We beseech you, brethren, that ye increase more and more." Two things are necessary to increase, or growth. First, nourishment; and second, exercise. The plant and the tree must suck in their food and nourishment from the earth and air, and wave to the passing breeze to become strong; the child requires appropriate food and training that its limbs and muscles may expand and strengthen; even intellect must have its food to grow, and the best formed mind naturally, would be but little better than idiocy if it could not drink in from the fountains of wisdom and knowledge that are without. This same law reaches the Divine life in the soul of man, and every grace of the Holy Spirit must have its appropriate nourishment and exercise to grow and increase. The food necessary to the increase of love to God, love to the brethren, and love to all men, is—First, prayer, reading the Scriptures, and meditation thereon. No Christian grace can be maintained without these. Second, waiting on the ministry of the Word in its public preaching, keeping the ordinances, and the fellowship of the Saints in prayer and social meetings: in short the use of every means of grace, private and public, which is within our reach, and humbly, prayerfully, and thankfully, drinking in from them the water of Life. With many, it is common to undervalue these, and how can such be benefited by them? Neither can there be any substitute for them. They are God's appointed means; and he who neglects any single one of them, does so at the peril of his fellowship with Christ. Perhaps there are few more ready ways to extinguish our love to the brotherhood, than to withdraw our presence and sympathy from their social and public fellowship. The next thing is, exercise. The pool that has no outlet will become stagnant and impure. Its waters will dry up, and the bed where they lay will become loathsome. So also with love in the heart, if it be restrained there, and is not allowed to flow out in deed and in truth. Words alone will not do, there must be acts corresponding to the wants of the persons loved, and our ability to bestow. God manifested His love in the gift of Jesus Christ. This was the measure of his infinite benevolence. Let us be followers of God, walking in love, giving as he prospers us, ministering as we have ability. Do we find any hungry, feed them; are they naked, clothe them; are they oppressed and embarrassed, sympathize with them, and relieve them if possible. If our love be ever so small, so faint, iness it—set it to work, and like the merchant's capital, it will increase. The prophet's daily loaf increased, rather than diminished, the widow's barrel of meal. The box of ointment poured upon the head of Jesus is the memorial of the love of her who did it, wherever the Gospel is preached. If we would have our love increase, we must embody it—give it form, life, action. This also is the evidence to the world that we love one another. Then the world sees, admires, and exclaims—"See how these Christians love one another."

This, to which our text refers, and of which we have been speaking, is our great want. It is the want of our churches, and of our people generally. More of it is needed in the pulpit and in the pew. We may have knowledge, we may have talent, we may have wealth, we may have numbers; but what of all these and more, if love be absent there? How often do we esteem ourselves better than others, rather than others better than ourselves. The same course of conduct which we sometimes pursue toward the erring in the church, if acted out in civilized social life would be execrated by all. Does sudden illness seize a member of our family—does the pulse beat weak and trembling—does the heart faint, and the temples throb, and the eye close, and the tongue palsy, and signs of life become weaker and fewer? We have read of some savage tribes, who, under circumstances like these, refused the offices of affection, and abandoned the diseased to wretchedness and death. But not so in civilized society. Physicians are called, cordials are administered, affection exhausts every invention to relieve, while anxiety and hope hold on to the very last symptom of returning health. This is human love. Should the love of God shed abroad in the heart by the Holy Ghost given unto us, be less than this? If a brother errs, instead of casting him off, and denouncing him as wicked and abandoned, no pains should be spared to reclaim and restore him, and while there is the least symptom of spiritual life every effort should be made which the law of Christ and the Apostles dictate or warrant. No brother can be saved in unrighteousness—the Gospel contains the only prescription for the spiritually diseased. Does adversity, and poverty, and want, and woe, cleave to the hearthstone of a brother, or sister, or son, or daughter? Affection sympathizes, administers and relieves. Should Christian love do less? God forbid. O for a revival of this holy principle in our own heart—in the hearts of these among whom we labor, and in the hearts of all. Whatever else we may possess, if we are destitute of this, our religion is vain. "If ye love not our brother whom we have seen, how can we love God whom we have not seen." "Be not deceived, God is not mocked; for whatsoever a man sows, that shall he also reap. For he that sows to his flesh, shall of the flesh reap corruption; but he that sows to the Spirit, shall of the Spirit reap life everlasting."

THE "INTELLIGENCER" FOR 1862!

This number closes the present volume of the *Religious Intelligencer*. Our subscribers have been able to judge for themselves of the change which we have recently made in its appearance. We think all must be satisfied that it is greatly improved. To make the *Intelligencer* worthy of the continued support and patronage of its friends and the public generally, is our aim. The time for which a large number of our subscribers have paid expires this week.

NOW IS THE TIME TO RENEW!

We intend that the religious department of the next volume, shall be more interesting than it has been in any former volume. The news department will of course depend for interest on the events which may transpire. Indications are now, that the year 1862 will be one surpassing in interest any former one for at least the last forty years. We shall chronicle events of general interest, as they occur. A summary of local and domestic events also will be given. We believe we shall succeed in making the *Intelligencer* welcomed and loved in every household to which it pays its weekly visits. We shall not forget the young; but shall endeavor always to give them something to both please and instruct. We here venture to express our conviction, that no family can afford to do without a good religious paper! How can \$1.50 be expended by a family so as to afford them so much gratification, and exert upon them so good a moral influence, as in procuring a healthy religious journal? The parent, who, to practice economy (because it is hard times, or from any other cause), stops his religious paper, and deprives his family of its influence, fails to understand the true interest of his household.

We tender to all our subscribers our grateful acknowledgments for their past support. We respectfully solicit the renewal of their patronage. All will remember that our terms are PAYMENT IN ADVANCE. Money sent by mail will be at our risk, but we prefer to have large amounts sent by some safe private conveyance. ONE DOLLAR will secure the "Intelligencer" EIGHT MONTHS! SEVEN SHILLINGS AND SIX PENCE, ONE YEAR.

COURTESY.—Our esteemed contemporary, the *Colonial Presbyterian*, will accept our thanks for the following gratifying notice of our paper. It has ever been our aim to have our columns imbued with the spirit of love, and whatever other defects may be noticed, the *Intelligencer* shall never be the vehicle of malice and slander. We seek to do good to all—and especially to ALL who love our Lord Jesus Christ. The *Presbyterian* says:—

The *Religious Intelligencer* is now published by Barnes & Co., whose facilities for newspaper and job printing are great, and who are a thoroughly reliable and obliging firm, worthy of extensive patronage. The *Intelligencer* is now and ever was a newspaper of most excellent spirit, and it has our best wishes for its success. We always read it with interest. Its reduced size is amply compensated for otherwise. It is large enough in all conscience for \$1.50. The subscribers all pay in advance and save all trouble. Why cannot the subscribers to the *Colonial Presbyterian* do the same?

A SUGGESTION.—The present size of the *Intelligencer* is good for binding. The paper on which it is printed is also an extra quality. We intend the matter it contains to be unexceptionable, not only for present but for future reading. We therefore suggest that our subscribers be careful of their papers and file them. They can be handsomely and strongly put up in volumes of one year each, for 50 cents. A more interesting book could scarcely be found than a volume of these papers. The whole cost would only be \$2.

The Nova Scotia Protestant Alliance still lives. Another course of lectures has been inaugurated in Halifax under its auspices.

The Week of Prayer, in Halifax, for 1862, is to commence on Sabbath, the 5th day of January, and to conclude on the succeeding Sabbath. We have not heard of any similar arrangement being made, as yet, in this city for similar services.

REV. JAMES BLEAKNEY.—We regret to learn by the "Baptist and Visitor" of last week, that this well known Baptist Minister departed this life, after a long season of suffering, at his residence at Gondolo Point, on the 14th inst., in the 60th year of his age. Mr. Bleakney was a native of Salisbury, Westmorland, and commenced preaching at quite an early period in life. He travelled extensively in New Brunswick in the employment of the N. B. Baptist Home Missionary Board. He was universally regarded, we believe, as a good man, and has gone, we have no doubt, to a heavenly reward.

DEDICATION!—The friends in Fredericton and vicinity, will remember that the New Free Baptist Meeting House, just completed in that city, will be opened for religious services on Sabbath next. Sermons will be preached at 11, 3, and 6 o'clock: a special collection at the close of each service for the Building Fund. Rev. G. A. Hartly will preach at 11 o'clock. All the seats will be free, and the public are respectively invited to attend.

THE PEWS in the House will be sold on Monday, commencing at 11 o'clock. The public are also respectfully invited to attend the sale of the pews.

WE learn that the Rev. Mr. McGhee, Baptist Minister, died, after a long illness, at his residence at Nashwaak, a few days since. His remains were interred, we are informed, on Christmas day.

REVIVAL AT BUTTERNUT RIDGE, AND NEW CANAAN.—We are rejoiced to learn that the Rev. J. A. Smith is enjoying the blessing of God upon his ministry in an enlarged degree. The work of revival has been in progress for some time past in his field of labor, and many have professed faith in the Lord Jesus. Our valued Brother, we are told, has baptized upwards of twenty at New Canaan, and upwards of thirty at Butternut Ridge. God grant a similar outpouring of His spirit upon all our Churches.—*Baptist Visitor*.

NEW YORK CORRESPONDENCE.

The following letter was received just too late for our last issue. It was written previous to the arrival of the news from England by the *Europa*, but contains much that is still interesting. [ED. INTEL.]

NEW YORK, Dec. 14th, 1861.

NEW YORK, with all its reported bribery and corruption, has displayed much wisdom in the election of its next Mayor. Wood, of whom I spoke in my last, has been rejected by a handsome majority, and Opdyke, the Republican and stigmatized Abolition Candidate, is the Mayor elect. Every means, within the reach of his opponents was brought to bear against him previous to polling day, but the loyal and respectable citizens of New York had become so thoroughly dissatisfied with his predecessor, as to ensure his complete defeat.

Some of the city journals, of extensive circulation at home and abroad, set forth the principles of Mr. Opdyke, as most obnoxious, and accused him of being guilty of almost every kind of iniquity. Among other things, he was reported to be an "Abolitionist" which, it is to be regretted, he denies. With a certain class, no stronger canvass could possibly be used against a man in New York. Abolitionism seems to be dreaded by a majority of the citizens. The north is by no means in favor of unconditional emancipation of the slaves.

A few scraps are scattered throughout these states, but the small number compared with the whole of the opposite class. Whether it would be policy to set four millions of slaves free at once, we leave for others to determine, but the injustice of holding them in bondage is already too apparent. If they cannot be emancipated immediately, the tendency of matters should be in that direction. When such a result is actually and generally desired, a way will soon be devised.

Congress has recently assembled at Washington. The President's message has been received, as well as the reports of the members of the Cabinet. The state of the country has received its share of notice in these documents.

The Secretary of the Treasury has just submitted his report. The financial department appears in a healthy condition. An immense amount of money is required to carry on the war, but no difficulty has yet been experienced in obtaining the necessary sums. According to the estimates of Secretary Chase, the country was in debt on the first of July 1861, about ninety and a half millions of dollars. By the first of July 1862, it is computed at five hundred and seventeen millions, and should the war continue until July 1863, will amount to nearly nine hundred millions of dollars.

Economy and retrenchment are recommended by the Hon. Secretary, with a reduction of large salaries, and an abolition of unnecessary offices. The Secretary of war, in his report, gives many circumstances of immense interest to the people of this country. He states, that there are more than six hundred thousand men already in the service, a large proportion of whom are ready to enter the field. This is indicative of the activity of the department since the beginning of the rebellion. But a great body of men does not constitute an army, and the fact is rapidly commencing itself to the minds of all except the most superficial observers.

Questions, relative to Privatizing are now occupying the attention of Diplomats and Journalists, on both sides of the Atlantic.

In 1856, Great Britain, France, Russia, Prussia, Austria and Turkey, being assembled in Congress at Paris, with a view to modify the law of nations so as to mollerate the evils of maritime war, adopted and set forth a declaration in the following words:

"First.—Privatizing is, and remains abolished. "Second.—The neutral flag covers enemy's goods, with the exception of contraband of war. "Third.—Neutral goods with the exception of contraband of war are not liable to capture under the enemy's flag. "Fourth.—Blockades, in order to be binding must be effective—that is to say, maintained by forces sufficient really to prevent access to the coast of the enemy."

This declaration was subscribed to by the Congress then assembled, with a resolution to invite all civilized nations to accede thereto. Forty-six sovereigns gave their signatures to the same, but the U. S. Government with Mr. Buchanan at its head, did not feel disposed at that time to accept such a proposal. Soon after Mr. Lincoln's inauguration the Government evinced a willingness to adopt the foregoing Declaration, which was rejected by the preceding administration. But England and France with a hope of preserving strict neutrality between the contending states, refused to allow the privilege desired. They do not wish to be compelled to interfere with the Privateers of the South, and thus violate their proclamations of neutrality. How the question will be decided is not yet absolutely settled, and while the affair affords opportunities for editors to complain, it does not augment the feelings of friendship which it is hoped exist between this country and European nations.

The news from England relative to the capture of Mason and Sidel from the British Mail Steamer *Trent*, has just arrived and is read with more than usual interest.

The Government of Great Britain has not yet spoken, but the *London Times* and other English organs, have freely expressed their opinions, pro and con. From them, we learn that the feeling of the nation was much stirred at the receipt of the news. And though the right of search is generally acknowledged by them to be in strict accordance with international law, yet the special transaction appears to many as an "insult to the British flag." Whatever may be the result, it is certain that Commander Wilkes had not the slightest idea of insulting Great Britain, but merely to obtain the persons of the rebel Ambassadors who had rendered themselves obnoxious to the Government of the United States by their perfidy and disloyalty, and who were then on their way to Europe to solicit aid in the destruction of that Government and constitution which they had sworn to protect and defend. Should reparation be demanded by the British Government, and on legal grounds, Secretary Seward will doubtless be prompt in making the necessary concessions. The weather continues remarkably fine.

The health of the city is comparatively good though the bill of mortality for this week considerably exceeds that of last.

THE NEWS.

BRITISH AND FOREIGN.

DEATH OF HIS ROYAL HIGHNESS PRINCE ALBERT!

The Telegraph wires never flashed sadder and more unexpected tidings to the ears of Her Majesty's subjects in these colonies, than those which have this week been conveyed. Scarcely could we realize the truth of the message, when it announced so sudden an event. No intimation of his illness had been previously received, and being in the prime of life, and usually enjoying good health, as a cotemporary justly observes, "a feeling of incredulity irresistibly seized on the mind" when we read the despatch announcing that

HIS ROYAL HIGHNESS, PRINCE ALBERT, EXPIRED AT NOON ON SUNDAY THE 15TH, OF GASTRIC FEVER!

The sympathy for Her Majesty which this event called forth in every heart that loves her, (and where is there one that does not!) must absorb, for a season at least, every feeling of excitement awakened by the stirring events occurring between England and the North. The death of no man could have stirred so profoundly the popular mind, or called forth so instantaneously the public sympathy. His Royal Highness was beloved and respected for his own excellence. His life and character, we believe, are without reproach. He occupied his high and lofty position and honors with great dignity and self command. More than all this, as the Prince Consort—the husband of Queen Victoria—his death is a great public loss, the result of which can but call forth anxiety and fear on the behalf of Her Majesty. But a few months since she received a severe shock in the death of Her beloved mother; the present sudden, and if possible, nearer bereavement, occurring too, at a time when great political events are transpiring, must have a powerful effect on her mind. We are certain that Her Majesty's bereavement, though in one sense it is no greater than a similar event would be to the humblest wife and mother in her realm, will call forth the profoundest sympathy of millions of hearts that love her, and prompt to increased daily prayer that the God of all grace may be with her, and bless her in her deep trial, and vouchsafe to the whole Royal Family the especial protection and care which He alone can give.

We refer our readers to the following extracts from despatches and papers, which show the present condition of affairs between our own Government and the North.

ARRIVAL OF THE "ARAGO." CAPE RACE, Dec. 21st.

The Arago, from Havre on the evening of the 11th, was intercepted off Cape Race at 6 P. M. on Saturday.

FRANCE.—The *Times* correspondent says that the French Foreign Minister's opinion on the outrage is most precise and positive, namely:—The violence committed by the Captain of the San Jacinto is indefensible; that by regarding the Commissioners as contraband, Lincoln and his Ministers contradict themselves, for they refused to admit they were belligerents.

The Emperor does not materially dissent from his Minister. Bourse firm, advanced quarter on Monday; Rentes 69.70.

BERLIN.—The various Military Stations in Ireland are ordered to complete the strength of the sixty-nine regiments of the line.

The Government is negotiating for steamers to transport troops to Canada. Warrior ordered to be supplied with 8 Armstrong 100 pounders, and change her forty pounders for severies, and will be ready for three years service on the 11th.

Black Prince being filled as rapidly as possible. Chanticleer, 17 guns, ordered on immediate Foreign Service. First and third battalion train six hundred strong, 6th Battery Royal Artillery (18th company) ordered immediately to Canada.

Grenadier Guards will be ready at a moment's notice. The *Times* of the 10th says:—Impression that Niagara's advances encourage hope of disavowal of San Jacinto outrage and surrender of the Commissioners, caused consols to advance.

Less excitement; at Lloyd's little do on Warriars. Canada fires advanced 4 per cent. Produce market quiet. Consols 90½ to 90½.

French press, *Moniteur* excepted, says that in event of War, France will remain neutral. Warsaw much disturbed.

Transport Melbourne sailed from Woolwich, 6th, with troops, arms, and ammunition, for Canada. Hero, 80 guns, sailed on the 8th to join the North American Squadron. Sutlej, 51 guns, will be despatched to the same place immediately.

Other steamers will follow shortly. Large Staff medical officers ordered to Canada, with many Sergeants as Drill instructors for Canadian militia.

6th Dragoon Guards embark immediately. General Scott is passenger by the Arago, improved in health.

ARRIVAL OF THE "EDINBURGH." CAPE RACE, Dec. 22.

The Edinburgh from Queenstown, 12th, intercepted late last night. Reuter telegraphs to Queenstown as follows: London, 12th.—The *Journal De Havre*, *Semaphore*, of Marseilles, and *Gironde*, of Bordeaux, advise French Government to preserve strict neutrality in case of war between England and America.

The Paris *Temps* approves of the *Daily News*' proposal to appeal to mediation of friendly power, in accordance with the agreement made at the Paris Conference of 1856, and says no other power but France can be mediator.

The Paris *Pays* advocates an energetic intervention of France between England and America.