

## TERMS AND NOTICES.

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PAYMENT ALWAYS REQUIRED IN ADVANCE.

## Take Notice.

FROM TO PAY MONEY TO.—Our place of business in St. John is in the Drug Store of Mr. M. McLeod, 26 Charlotte Street. Persons wishing to pay money for the *Intelligencer* will please call there; or, if more convenient, they may call at the Book Store of Messrs. Barnes & Co., Prince William Street. Mr. McLeod and Messrs. Barnes & Co. are the only persons in St. John authorized by us to receive payment for this paper.

Money sent by letter may be addressed to us, either at Saint John or Fredericton.  
Correspondence and Communications intended for insertion in this paper, to be addressed to us at Fredericton. EXCHANGES.—Publishers with whom we exchange, will confer a favor on us, by addressing our Exchanges to Fredericton.

## Religious Intelligencer.

SAINT JOHN, N. B., JANUARY 24, 1862.

## OUR TERMS.

For nearly three and a half years the *Religious Intelligencer* has been published on the cash principle—that is, PAYMENT IN ADVANCE. The terms have been constantly advertised in its columns, and special reference has been made to them from time to time. Notwithstanding this, some of our subscribers have taken offence because their papers have been stopped when the time for which they had paid, has expired. They have thought we should continue the paper although they had not signified their wish to us that we should do so. A little consideration will show the impropriety of this. We do not know who may wish the paper continued unless they notify us. Many of our subscribers are utter strangers to us, and we can only judge of their appreciation of the *Intelligencer* by their promptitude in renewing their subscriptions. When this is not done, our terms being known to them, we naturally infer that they do not want it any longer. True, it may not always be convenient for persons to forward the amount of subscription at the very time when their term expires; still, we think, with a little care, the price being so very small, the subscription could be kept up without omission. Every year convinces us more and more that the only safe mode of publishing a newspaper is on the cash system; and also, that in nine cases out of every ten—it is more satisfactory to subscribers. Nothing would induce us to return to the old credit system—it is ruinous.

We regret that we are obliged to drop the names of some of our subscribers who have not renewed for 1862. Some of them are strangers to us; others are old and valued friends. We regret to part with any of them; but we hope it will only be for a brief period—and that they will at an early day forward to us their subscriptions for the current year.

In a number of cases subscribers have wished us to continue the *Intelligencer* to them until *forbid*. We have now on our books a considerable number of names who are in arrears. It would be an easy thing, we find, to imperceptibly slide into the old credit system. We most respectfully solicit all subscribers who are behind in payment to forward to us as soon as possible the amount due, and also for a term in advance.

In examining our books, and weighing the matter well, we have come to the conclusion to drop in a few weeks all names that are not paid in advance. We would be glad to accommodate our friends when they request us if we could, but our circumstances and means will not allow it. The continuance of the *Religious Intelligencer* depends greatly on our strict adherence to our terms of PAYMENT IN ADVANCE. Subscribers whose terms of subscription have expired, or nearly expired, will find the number to which they have paid marked on the wrappers of their papers. We respectfully solicit their renewals.

PLEASE REMEMBER—OUR TERMS ARE PAYMENT IN ADVANCE.

## PREACHERS AND PREACHING.

We resume our remarks on this subject. The measure of a preacher's success in the ministry will be in proportion to his consecration to the work. We believe it is true in everything, that success is greatly depending on our devotion to the object sought. An indolent, heartless prosecution of any work, will not be likely to be crowned with success. Especially is this true in the work of the ministry. To be successful, the minister should feel the responsibility of his calling, and be devoted to it. No self-denial should be too great—no sacrifice too much—no labours too abundant—to serve Christ and save souls. But let none mistake a misdirected zeal for a true consecration in the work of the sacred office. It is the constant, abiding, every-day devotion to the cause in which we are engaged, that insures success. And no man should presume to receive ordination to the work of preaching the Gospel, who does not intend, at all hazards, and at any sacrifice, to continue in the work while he lives. With a proper estimate of the responsibilities of an ambassador for Christ, how can men abandon the work of their office, and follow the vocations of the world for the purpose of laying up riches here? Let them themselves answer, as unto God, and not to us. The admonition of an eminent and experienced minister, to one much younger in the work than himself, may be introduced here:—"Set before you," said he, "the best patterns of piety. Labour to be like *Caleb*, the son of Jephunah, who had 'another spirit' from the timid spies, and followed the Lord fully. Strive to be like *Joshua*, who resolved, 'As for me and my house, we will serve the Lord.' Like *Elisha*, who was to be the Israelites as chariots, and horsemen, and fire, for protection and defence. Like *Daniel*, who cheerfully abandoned princely honor, and exposed himself to the most terrible deaths, for the sake of a good conscience. Like *Paul*, who 'counted not his life dear unto himself, so that he might finish his course with joy.' The same writer from whom we make the foregoing extract, faithfully and pointedly exposes defects which are sometimes found even in preachers. "The piety of some ministers," says he, "has serious

blemishes in it, against which you would do well to guard yourself. There is in some in the sacred office the semblance of envy; and this appears in the uneasiness which they evince when they hear another praised, or mentioned in their presence; and in their efforts to detract from the merited commendation of their brethren in the ministry. Envy is the vice of little minds. When you envy another, you acknowledge your own inferiority; and when envy produces its corresponding fruits, it makes a man appear little and mean. I repeat it—this is a vice of little minds, of low minds. My experience has taught me that, generally speaking, they whose gifts are the smallest have the most to say against others. What is love to ministers so common a virtue that you should do anything to diminish its influence? Are the hearers of the Gospel, or the members of the Church, so readily disposed to give due honor to the ministers of Christ, that any one of their own order can ever be doing anything to disseminate a prejudice against his brethren? There is, also, in some ministers a disposition to retail slanders. Let it have no existence in your heart. Guard yourself against this. Remember that excellent maxim of your ministerial economy, 'Speak evil of no man,' else your word will 'eat as doth a canker.' Take care that your piety be not blemished by lightness of behaviour. Remember, wherever you are, that you are ministers of Christ, and suffer not yourselves to be betrayed into any action which would not sustain that high dignity. Aim at superior degrees of piety. Such are the judicious and wholesome words of one eminent for ministerial gifts and graces. We cannot refrain from adding those of another equally eminent and pious:—"In his general deportment," says he, "in his dress, in the minutiae of his character, the minister is the object of notice, and often of imitation. In his private intercourse, he may counteract all the effects of his public labours. He may reason like a *Howe*, or pour out strains of eloquence like a *Hall*; and yet if the taunt be applicable, 'Physician heal thyself,' he will fail either to convince or to persuade." Our limits forbid extended remarks on this subject this week: it is one of the first importance, and we shall refer to it again at an early day.

## ST. JOHN PROTESTANT ORPHAN ASYLUM.

A more benevolent and Christian institution does not exist in our city than the one, the name of which stands at the head of this article. Its origin dates during the cholera in St. John in 1854. A public meeting to bring its necessity before the citizens was held in the Institute in January 1855, and during the following Session of the Legislature an Act of Incorporation was passed. The object of this Asylum is to provide a home, food, clothing, education, &c., for destitute orphan children, without distinction of sex or color, and at a suitable age to apprentice them to proper trades or employments with suitable masters or mistresses.

The Seventh Annual Report was read by the Secretary at a meeting of the members recently held. It says:—

The Directors would beg leave humbly to record their deep sense of gratitude to the Giver of all good, and to express their sincere belief that the efforts which have been made from year to year to support the Institution, have been most providentially blessed by Him "without whom we can do nothing."

At the close of the year before last, the Directors reported having nine inmates in the Institution. At present there are eighteen. Thus it will be seen that the numbers have been doubled. During the past year thirteen have been admitted—five boys and eight girls—and four have left the Institution, having been provided for elsewhere. One, after having been four years in the Asylum, has been sent to Scotland, to the care of her grandfather, who wrote to express a wish to receive her, her parents both being dead; the other three have been provided with suitable homes or situations in the neighborhood. During the whole time the Institution has been in operation, thirty-nine orphans have been admitted into it; twenty-one of them have left it, being either given up to their friends or else apprenticed or adopted.

The Institution is under the care of a number of ladies, who direct the master and mistress of the children in their management of them, and the Directors attend to the fiscal and other matters of importance connected with the admission of children into and leaving the Asylum. This Institution is supported by the free contribution and donations of the benevolent, collections occasionally made in places of worship, &c. The expenditure the last year was \$967.91; and at the end of the year there remained on hand only a small balance of \$36.69. The Report concludes as follows:—

With the increased number of orphans now in the institution the Directors would again remind its friends that their best exertions on its behalf are required to improve its financial resources. As a general Protestant Institution they desire to see the St. John Protestant Orphan Asylum more generally supported, and it is their full belief that were its character and object only more extensively known, little else would be required to enforce its claim upon the benevolence of the community at large, and to secure those claims being fully and heartily responded to; and they venture to express their hope that the friends of the charity will second the exertions they are making to provide for the Fatherless and Orphans, and as far as lies in their power, interest in its behalf those who from whatever cause, have not yet accorded to it that support which it merits at the hands of all.

We most cordially commend this institution to the sympathy and support of the humane and charitable. J. Frazer, Esquire, is Treasurer, to whom, or to any of the Directors, donations can be made.

## City Correspondence.

[The Editor does not hold himself responsible for the sentiments of Correspondents.]

St. John, January 19, 1862.

To the Editor of the "Intelligencer."

DEAR SIR,—I send you the following condensed report of the first part of a sermon preached by one of the ministers of this city, which contains some reference to the war question, and which may be interesting to those readers of your paper, who are possessed of too much good sense and christian character to be influenced by the reckless spirit of hostility toward the neighboring Republic which is manifested by some of the Editors in these Provinces. In such times as these, when unscrupulous politicians on both sides of the Atlantic are endeavoring to raise the war spirit among the people, the religious press ought to speak out boldly against such iniquity and folly, and raise its voice in favor of honorable

peace, which, in view of the late courteous action of the American Cabinet, the British nation is bound to maintain.

TEXT: John vi. 26, "Ye seek me because ye did eat of the loaves and fishes, and were filled."

The miracle of giving an abundant repast to so large a company of people from such a small quantity of provisions, was particularly calculated to give the people who witnessed it a favorable impression of Christ and his doctrine. No doubt the preaching on that occasion was wonderfully superior to any they had ever heard, but the fact that the wants of the body were supplied, as well as the wants of the soul, appears, from the text, to have been the chief reason why the congregation followed the Preacher across the sea of Tiberias, in order to hear him again. The remark with which our Saviour received them must have been very mortifying to their pride, and it gives to those who read the account of the affair a very low opinion of their spirit and character.

Following Christ or pretending to follow him from motives of personal interest is far more common in these times than it was in the early days of the church; there is every reason to believe that any prophet who would give free dinners to all the members of his congregation, would have a very large number of followers, for, although the truth is a sad one, we must believe that most men are more easily convinced by appealing to their appetites and interests than by addressing their reason and conscience.

Profession of piety and outward attention to the duties of religion, for purposes of self-interest, is the outworking of that despicable spirit which our Saviour rebukes in the words of the text. Let us study this rebuke in the words of the text, and let us study this rebuke in the help of observations on some of the common operations of human nature which appear in these modern days.

First, then, there is much outward religion, whose motive is respectability.

In all christian communities it is "the correct thing" to be an attendant on the ministrations of some learned and elegant clerical gentleman; and accordingly there are few families which pretend to belong to the upper class of society who do not hold a place of religious enthusiasm in the place of worship. This is all very well as far as it goes; but the tendency of such patronage of God's house and Christ's gospel, is to debase one and dilute the other.

It is quite probable that if the Divine Spirit were to apply to such a church for permission to convert three thousand people in one day, within its walls, there would be considerable hesitation on their part. The strength of their religion, and whatever is essentially practical about religion, are softened down to the point of indifference on the occasion. And as for diluting the gospel, we all know that there are many such churches in which the minister dare not, on peril of losing his place, preach total abstinence from intoxicating liquors, or the duty of breaking every yoke and letting the oppressed go free.

Those stout, honest old doctrines, of the necessity of regeneration by faith in Christ, holiness of life, and practical piety, are softened down to the point of indifference on the occasion. And as for diluting the gospel, we all know that there are many such churches in which the minister dare not, on peril of losing his place, preach total abstinence from intoxicating liquors, or the duty of breaking every yoke and letting the oppressed go free.

Second. There is another motive which comes nearer to a correct one than that last mentioned, the strength of which many desire to be moderately pious, viz. a desire to quiet the agitations of conscience.

A strictly conscientious man is a truly religious man, but one who compromises between his conscience and his worldly advantage, and seeks merely to avoid unpleasant reflections, is not a really good man. He only practices honesty that he may keep the peace, and avoid falling out with his moral nature. This too is well, but it is very little, and if it be the only reason for rectitude of conduct, in such cases there is reason to fear that, by little and little, even this barrier will be broken down, and a strong tide of wickedness overshadow the soul.

Third. We come now to speak of outward piety from a motive more directly selfish, viz. for pecuniary profit. It seems strange that religion should ever be considered as a profitable speculation, yet so it oftentimes appears.

In our Saviour's time the temple was desecrated by being occupied as a market and money exchange. It was bad enough to make the house of God a house of merchandise, but it is far worse to make merchandise of the truths of our holy religion, and even count on the profits of piety in money. The religion of Christ was meant to be master, but it is too often degraded to the position of a servant. Let us take for illustration the case of a certain man who goes into a new town to set up in his business or profession. If he be a shrewd business man, in the eyes of the world, he will take a good look at the religious denominations, their relative numbers and respectability, and note the one from whom he is likely to receive the most patronage. Having fixed upon the proper church, he becomes a very regular and attentive worshipper, and so arranges his acts of piety as to "make them pay."

It would be a very interesting subject for some love statistics to estimate the amount of money which is made by investing in the funds of fashionable religion. No doubt the largeness of the sum would surprise you. Now such a course of action is nothing different from offering one's religious belief to the highest bidder, though the buyer in such cases is sure to be cheated, for such church members are dear at any price. No church can afford to have such poor property long on hand.

There is, or was, in New York City, a business firm of whom one partner was a Christian and the other a Jew. The advantage of taking religion into account in the formation of this co-partnership was quite evident, for the Jew, however much he might despise the Christian Sabbath, felt bound to keep his own; so that there was a clear loss of the best day for trade in the whole week. The Christian, on the other hand, could not keep open his shop on Sabbath breakers, so Messrs. Jew and Christian arranged the matter nicely together; for the Christian looked after the business on Saturday, and the Jew went to the synagogue, and came home with a clear conscience, ready to open the store on Sunday morning, and let his partner go to church.

Now the difference between these two cases is just this, one proposes to make the most by his religion, while the other endeavors to be religious at the smallest possible expense. The spirit, in both cases is the same, the *EATING OF THE LOAVES*, is the hinge on which the whole question turns. Leaving you to make a more extended application of these illustrations for your own instruction, I now proceed to say something on the general idea of *selling one's principles in politics and morals*.

Do not forget, my excellent friend, who may be shuddering at the mention of that word, "politics," in the pulpit, that the pulpit has been denounced by just such men as yourself for not speaking out on the great moral questions which are involved in national politics. There are few fields where the truths of God's word can be used to better advantage, than in holding politicians responsible to moral laws in all their words and actions. The teachings of Christ take cognizance of every act and motive under the sun. If you say that politics are too degraded for religion to notice, we tell you that the politicians, though they are the chief of sinners, have all the more need of the Gospel, and if they had been faced, boldly and squarely, by the ministers of religion, and held to the law of God, which all jurists of any account acknowledge as the fundamental principles to which all human legislation is bound to conform, then politics would not have been so dirty

a profession; and there might have been a better state of things among the nations of the earth.

The spirit which Christ rebukes in my text is that which actuates sundry godless government counselors, editors &c., in their course of conduct in relation to the question of war between England and the United States. It is not strange that such papers as the *London Times* and the *New York Herald*, in two great cities, should be under the influence of the reckless and irresponsible mob of disappointed politicians, and in order to please their readers should, in a covert and deceptive style, or in a barefaced, impudent manner, endeavor to write down the kind feeling between the honest, christian part of the populations of both these countries, and to write up all the ugliest passions of which bad men are capable.

I say in such large cities as London or New York, where there are such masses of humanity crowded together, it is not strange that, as in great heaps of waste cotton or other inflammable material, a kind of spontaneous combustion should take place sufficient to burn up the character of a newspaper by searing the conscience of its editors. But what, in the name of common honesty, what is the call for such ungenerous and often untruthful representations of the spirit of the American and the policy of the British Government. Is there a class of society here, like the dregs of New York or the money-kings of London, which require such newspaper writings as that which disgraces the journals of this and neighboring Provinces? Whose interests are promoted by great swelling hostile words in capital letters at the heading of sensation dispatches? or who is the wiser for synopses concerning the action of either Government which do not come true? It is all done for gain; but who gains by such doings? certainly not the people in general, for as a corrupt fountain cannot send forth pure water, so a corrupt press which can be bought for money cannot enlighten or improve the opinion of the mass of the people; not the English Government certainly, for if it had done all that the press of this city advised and predicted, we should have been at war with the only nation under the sun which is worthy to be the friend and equal of England. Would war increase the value of newspaper property? would men who have neither character nor fortune to lose have more chances of gaining? In the event of a war will these brave scribblers fight? Not at all. I only wish that the hard fighting in all the wars had to be done by those who bring them about, we should soon have a reign of peace. But war, especially a war between England and America would be "evil and only evil, and that continually;" a blight to civilization, a curse to the world; and yet there are men who, having no principles but their selfish or national advantage in trade and territory, who sound the call to arms, and would gladly consent that the regulars, the volunteers, and the guards should fight, in order that they may have the privilege of earning the money of traitors and gaining the profits of slaves. Truly the leaves of which some men have eaten have not produced any better effect upon them, than did those which were eaten by the hypocrites, whom Christ exposes in our text.

Thank God! in spite of politicians and office seekers, though the *Times* thunders out "war," and all the small imitators of it here and elsewhere echo the roar; though the emissaries of traitors croak and flatter; though England's cotton lords and the mob of American fanatics cry out for war, there is a Royal Lady sitting upon the throne, who with a voice that thrills through every Christian's heart, and whose echoes might be heard in Heaven, answers *peace, peace, and THERE SHALL BE PEACE*.

We omit the concluding portion of the discourse in which the speaker showed the right motives of action in reference to questions of policy, morals and religion. We have need of such plain talk in these stirring times.

Yours for the right,

HAVEN.

## CANADA CORRESPONDENCE.

Colonel Rankin's case—Americans in Canada—Weather, &c.

CORONAG, CANADA WEST, JAN. 7, 1862.

Col. Arthur Rankin, M. P. P. for the county of Essex, who, it will be remembered, was dismissed the militia service, and deprived of his rank, for accepting a commission in the United States Army, a few months ago, has resigned his post in the Federal service, and written the Deputy Adjutant General of the Province, offering to do duty on behalf of the British Government. From the letter which is given to the public, it appears that one of the conditions upon which he accepted service in the United States was that he should not be required to take the oath of allegiance to that Government, and that in the event of any serious complication with England, he should immediately return to Canada. There seems to be a strong feeling in favor of his restoration to the rank which he formerly held; persons of all parties recommending it freely and spontaneously. The suggestion will not be likely to pass unheeded.

The martial spirit has been evoked in various forms, but above all the utterances we have met with, a letter from Thos. C. Clarke, Esq., civil engineer, now residing in Ottawa, impresses us most. We venture therefore, to give it entire:—

OTTAWA, 24th Dec. 1861.

Thos. D. Arty McGee, Esq., M. P. P.

DEAR SIR—In your otherwise excellent letter to the secretary of the New England Society of Montreal, dated 20th Dec., 1861, there is a statement in regard to American born citizens, which I cannot allow to pass unnoticed. You say 'their interests are mainly or wholly American.'

"They may be true of some of those more adventurous, here to-day and gone to-morrow, that chance has thrown on this side of the lines, and who perhaps next winter will be found on the other side again; but it is emphatically untrue of those American-born subjects of Her Majesty, who like myself, have adopted Canada as their home."

"Our sympathies are not with the invaders of Canada. Human nature forbids it. A man's sympathies are where his best interests are: with his wife and children, his home and fireside. 'Where a man's treasure is, there will his heart be also.'"

"We have enjoyed in Canada all the privileges, political and social, which are granted to the sons of the soil. We have been protected by her laws in time of peace, and I hope we never shall be found backward in defending her laws against any invader. We will protect our wives and children, and our homes without asking who the invaders are, or on which side of a surveyor's line they were born. It is our duty to drive them back first, and inquire their pedigree afterwards."

"And if this fratricidal contest should take place between two Christian nations—for which alas! they both seem too ready—Americans as you clearly point out, will not be the only ones called to the sad duty of fighting their own countrymen. There are English, Irishmen and Scotchmen on both sides of the border, who may ere long be arrayed against each other."

"If there be any of my American-born fellow-citizens who dissent from these sentiments of mine, let them make it known, but I am sure there are none."

"As you have taken occasion to tell your countrymen in the United States, that in case of an invasion of Canada they need expect no assistance here, so I will raise my voice and tell my countrymen that when this struggle comes upon us, if come it must, we shall forget all nationalities, all races, and all creeds, and unite with one soul to fight, as Canadians, for the land we live in."

We are having weather which is the strangest of compounds. For example, the new year came in mild, soft, and rainy—a day in spring to feeling, and in outward appearance. The afternoon was cold in the extreme; a wind of the sharpest, and frost of the

keenest. The consequence can be guessed. There is much sickness. The families are few in which no one is ailing. In this life are many things over which we have no control. Are we, therefore, helpless? By no means! We can secure the friendship of Him who has said, "Because thou hast made the Lord, who is my refuge, even the Most High, thy habitation: there shall no evil befall thee, neither shall any plague come nigh thy dwelling." And if all the plagues of this world are not applicable to the children of God generally, there is a sense by no means insignificant, in which its truth is indicated. There are those to whom "all things work together for good"—even such as love God; and the sting is extracted from evil, when it comes from a Father's hands, and as a blessing. Even the fury of the oppressor does not frustrate the grace of God or lessen the value of the promise: "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad." Such an exhortation proves the value of the promise; for joy is not recommended by Christ, where it is not appropriately expressed. Although coming under the head of "instant out of season," the exhortation—earnest, affectionate, and pressing—of the writer to the reader is:—Be sure you have God for your friend. His friendship will raise you beyond the reach of permanent evil, and secure you untold good. You will be brought ultimately into his presence where there is fullness of joy; and to His right hand where there are pleasures for evermore. Are not these things worth seeking and obtaining?

## THE NEWS.

## BRITISH AND FOREIGN.

The British people are anxious to do honor to the memory of His late Royal Highness Prince Albert. Among other memorials to his excellence, his statue is to be erected—at the request of the Queen—in the Horticultural Gardens. The following touching letter from the Prince of Wales to the Council of the Royal Horticultural Society will be read with interest:—

Osborne, Dec. 25th, 1861.

Gentlemen,—Prostrated with overwhelming grief, and able, at present, to turn her thoughts but to one object, the Queen, my mother, has constantly in her mind the anxious desire of doing honour to the memory of him whose good and glorious character the whole nation in its sorrow so justly appreciates. Actuated by this constantly recurring wish, the Queen has commanded me to recall to your recollection that Her Majesty had been pleased to assent to a proposal to place a statue of herself upon the memorial of the Great Exhibition of 1851, which it was intended to erect in the new Horticultural Gardens.

The characteristic modesty and self-denial of my deeply lamented father had induced him to interpose to prevent his own statue from filling that position, which properly belonged to it, upon a memorial to that great undertaking which sprung from the thought of his enlightened mind, and was carried through to a termination of unexampled success by his unceasing superintendence.

It would however now, Her Majesty directs me to say, be hurtful to her feelings were any other statue to surmount this memorial, but that of the great, good Prince, my dearly beloved father, to whose honour it is so readily raised.

The Queen therefore, who most anxiously desire that instead of her statue, that of her beloved husband should stand upon this memorial.

Anxious, however humbly, to testify my respectful and heartfelt affection for the best of fathers, and the gratitude and devotion of my sorrowing heart, I have sought and have with thankfulness obtained, the permission of the Queen my mother to place the statue of my father upon the memorial.

I remain, Gentlemen, yours,

ALBERT EDWARD.

To the Council of the Horticultural Society.

At a special meeting of the Council, summoned on Thursday, January 2, to receive this letter, the following resolution was agreed to:—

That under the lamentable and affecting circumstances in which the Council are placed by the irreparable loss which they, in common with the nation, have sustained by the decease of their late President, the gracious offer of His Royal Highness the Prince of Wales should be accepted, but at the same time he should be assured that they contemplate the loss of Her Majesty's statue with regret.

Every thing in relation to the character of the Prince of Wales, should be interesting to British subjects. We therefore copy the following testimony to his character, which appears in an English paper:—

The extreme earnestness, we had almost said vehemence, with which the *Times*, for two or three consecutive days after the death of the Prince Consort, appealed to the Prince of Wales to decide instantly and finally in favour of alms of honour and usefulness in preference to a life of frivolity and folly, has been hastening us to the choice he should make and that his tastes and habits are not such as his royal mother could wish, or the nation approve of. Under other circumstances it would have been gross impertinence in us to thrust ourselves forward as the defenders of His Royal Highness; but, as most erroneous notions about his life and conduct have been prevalent for the last few days, and as our journal is published among a community which has lately had the best means of knowing what the tastes and habits of the Prince of Wales really are, we are sure we shall be pardoned if we give public expression to what we know is the universal opinion in Cambridge and elsewhere.

During the time the prince resided at Madingley and Cambridge, his daily life was so completely before the public, there were so many ways of ascertaining how he spent his time, and everything connected with him was so completely free from secrecy and seclusion, that if there had been anything to find fault with in his conduct, it most certainly had been known to ourselves and the Cambridge public; and, therefore, considering the universal manner in which he lived among us, it is proof positive that his conduct was irreproachable when we are enabled to assert, in the most emphatic manner, that we never once heard even a whisper of any of his royal highness' tastes and habits. We declare, without fear of contradiction, that while the Prince of Wales was at the University he proved himself to be a good and amiable young man, a true English gentleman, and a prince wholly free from everything approaching to a debased tendency. No parent could wish his son to behave better, and now that his time of trial has come, we feel confident that his royal highness will be found neither unworthy, nor unfit, nor unable to console and assist his bereaved mother, and to fulfil the warmest hopes of the people.—*Cambridge Independent.*

ARRIVAL OF THE "UNITED KINGDOM" OFF CAPE RACE.

CAPE RACE, Jan. 23rd.

The "United Kingdom" with dates to the 11th inst., was intercepted at 10 A. M., to-day.

The "Europa" arrived on the 6th instant. Pending her arrival there was a feeling of great suspense in England, but funds kept very firm. On news transpiring there was some disappointment and funds were temporarily depressed. Some of the Journals argue that a definite answer was not to be expected by the Europa, and think that the cause of private losses

nothing by delay. The *Mor* hopes of peace. The *Mor* ment will prominent be ention should be says, immediate have been a gre victory on the Federal Excheq but peace.

All the jour the proceedi the presented looked for in Cabinet Coun Russell in his refusal to surre rebels had been was being press The "Europ Paris Patria ton Governme on condition the South.

The *Mornin* tled, England commercial dependence of is manifestly to be taken by P The *Daily* Confederates to really a Additional to embark.

The *Times* ry, Admiral of-battle Ship Sloops, and it with.

Shipment continues un The Privat the officers a sels, solicited Consul dema

was granted port without American Co lution of Spa

Parliamen can be called Text of A

Vienna 18th of England, mard with

Continen higher, firm earthquake

CANTON, Cabinet in Prince Kon

MELBOURNE, mail, 149,000

The "Cl on the 8th. ment of the

The new tion, but a manner in

others acco Federal's ton, suppli which rem

The ves Vigilant, he The King Cotton

Breadstuf By disp ous battle the defeat of men ar prisoners severe; General Z the killed two add army bus not co-op

Under vigor The prepar ability within a items of

At las Burnsides and Foot in Kansas both see with rebellion the new

next day force yur far per cured the

what is the doubtl 20,000 consist 60,000