

# The Religious Intelligencer

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

That God in all things may be glorified through Jesus Christ—PETER.

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## THE RELIGIOUS INTELLIGENCER

An Evangelical Family Newspaper,  
FOR NEW BRUNSWICK AND NOVA SCOTIA.  
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ship in which they reside, but the NAME of the  
office where they wish to receive their pa-  
pers, that we want.

For the Religious Intelligencer.  
Practicable Hints.

How often Christians wander from the path  
of religious consistency, and plunge into errors  
which tend to retard the progress of peace and  
happiness.

We know that we all err—for there are none  
righteous, no not one, but alas we too often  
err, and very often when we could avoid it.

We often fall into errors by which we are  
alone injured, not only bodily, but also spiritu-  
ally; and again, by which we not only injure  
ourselves, but also those around us.—For exam-  
ple, we may advocate total abstinence in soci-  
ety; we may denounce the drinking customs of  
society as an evil of the greatest magnitude; we  
may urge and entreat those who are addicted to  
habits of intemperance to forsake the death deal-  
ing cup, or death—death eternal will be the re-  
sult. Then may we shut ourselves up from the  
gaze of every earthly human being, and quaff  
the soul-destroying beverage which we openly  
condemn against; or we may do it still more  
openly—when among those to whom we are un-  
known as total abstinence advocates. Thus we  
trample under foot one of the brightest ornaments  
that man can possess—principally: thus we injure  
ourselves not only in body, but also in soul, for  
the heart is false, it is rotten at the core.

In the second place we may, as church-going  
professing Christians, advocate and practice the  
moderate use of intoxicating beverages—not only  
may we do this, but we may keep it on our  
side-boards, and be continually passing "the  
bottle to our neighbors' lips." We may gather  
together the young, and the old, to celebrate a  
birth day anniversary, or to take leave of a part-  
ing friend; and next among that joyous circle  
pass the ruby wine in all its enchanting beauty  
—entice the young, and piously inclined to par-  
take of it, or we persuade one who has been re-  
solved from the verge of eternity to take one glass  
only; that glass may be taken, the old appetite  
may be rekindled, and he may fall back into the  
hands of Satan's agent—a victim through that  
one glass.

At a Temperance meeting in Philadelphia  
some years ago, a learned clergyman spoke in  
favor of wine as a drink; demonstrating it, quite  
to his own satisfaction, to be scriptural, gentle-  
manly, and faithful. When he sat down, a plain  
elderly man arose, and asked leave to say a few  
words:

"A young friend of mine," said he, "who  
had long been very intemperate, was at length  
persuaded, to the great joy of his friends, to  
take the pledge of entire abstinence from all that  
could intoxicate. He kept the pledge faithfully  
for some time, struggling with his habit fearfully,  
all one evening, in a social party, glasses of  
wine were handed around. They came to a cler-  
gyman present, who took a glass, saying a few  
words in vindication of the practice. Well,  
thought the young man, if a clergyman can take  
wine, and justify it so well, why not I? So he  
also took a glass. It instantly rekindled his  
lively and slumbering appetite, and after a rapid  
downward course, he died of delirium tremens—  
died a raving madman."

The old man, with tears rolling down his fur-  
rowed cheeks, paused for utterance, and was just  
about to add, "That young man was my son, and  
the clergyman was the Rev. Doctor who has  
just addressed the assembly."

GEORGE LUMAN.

## Killing Sermons.

The preacher labored faithfully this morning.  
Many were affected under the sermon. Among  
the rest were some of your children. Now is a  
good time for you to come in to help your pastor  
in the work upon your own family. But alas!  
instead of this, you have destroyed the impres-  
sions on the heart of those affected. "How?"  
you ask in astonishment. Why, when returned  
from church, instead of talking with those seri-  
ous children, you began to criticize the preach-  
er in their hearing! During the sermon you  
were half asleep part of the time, and reading a  
book another part; and now your work  
must be finished up in a criticism of the dis-  
course. It was too long, or too short. It was  
too cold, or rather boisterous. The hymns inap-  
propriate; the prayers too common place. All  
this you have to talk before these children, but  
little while ago so thoughtful. When you are  
done they are thoughtful no longer. Your words  
have driven off their good impressions.—In-  
dex.

## Leaving it in God's Hands.

"Father, I will leave the matter in your hands,  
and will give myself no further trouble about it."  
"Very well, I will attend to it."

Thus spoke an affectionate son to a loving fa-  
ther. The matter alluded to, was one which  
had caused the son great anxiety. The adjust-  
ment of it was within the father's power. The  
son was about to set out on a journey. He there-  
fore very properly committed the matter into his  
father's hands. Having done so, he felt no fur-  
ther anxiety about it.

"My son," said Mr. G., "I wish you to take  
this bundle to the river. Take it to the corner,  
and I will join you there and help you carry it."  
The son had a desire to go in another direction.  
The request or command of his father interfered  
with his plans. He could not refuse to obey,  
but he obeyed with a sullen spirit. He took the  
bundle to the corner as directed. It was heavy,  
and he bore it with great difficulty. When his  
father offered to take it, he held on to it and  
said, "I can carry it alone."

"You had better let me relieve you," said the  
kind father.

"I can carry it alone," said the son. The father  
noticed the unpleasant tones of his voice, and  
thought it wise to let him bear his unnecessary  
burden.

Not a few Christians seem to act towards God  
just as that son acted towards his father. God in  
his wise providence imposes burdens. He does  
not wish to have them crushed under them. He  
offers to relieve them—to bear their burdens  
for them; but they often obstinately cling to  
them, and say they can bear them alone.

What wonder is it, that God lets such bear  
their unnecessary burdens!

Reader, there is no burden, nor care, nor sor-  
row which Christ "ashes you to bear alone. He  
wishes you to cast it on him; or if that be im-  
possible, he will share it with you. What a view  
this gives us of the love of Christ? and what a  
view does our conduct in clinging to our bur-  
dens and bearing our sorrows alone, give us of  
our own folly and sin!

A godly man was once the object of persecu-  
tion and slander. His good name was taken  
away. Those who had before treated him with  
confidence, shunned him. His burden was a  
heavy one. That which greatly increased its  
weight was the fact that for the time his power  
of doing good was almost wholly destroyed.

He entered upon no labored defence of his  
character. He suffered in silence, and prayed  
for his slanderers. He sought the sympathy of  
a few Christian friends whose confidence in him  
could not be shaken.

"I have not seen you for some time," said a  
friend as they met. "You look better than when  
I saw you last."

"I am out of trouble," was the reply. "I have  
laid the matter down at the feet of the Lord,  
and said, 'Lord I roll that trouble off upon you—  
I'll have nothing more to do with it.'"

In so doing he was obeying the command to  
cast your care upon Him." The depression of  
sorrow was removed, and his energy revived for  
the service of God. We have no right to exhaust  
in burden, bearing the strength which ought to  
be employed in God's service.

An exchange paper advertises as follows:  
"Wanted in every church, pious elders, who feel  
their responsibilities as 'overscers of the flock,'  
and study the peace and unity of their charge,  
and seek to promote the spirituality of every  
member; men of godly walk and conversation,  
who are not ashamed to conduct prayer-meetings,  
or speak to the impenitent to warn them of  
their danger, and entreat them to flee from the  
wrath to come."

"NAKED TRUTH."—A late eminent lawyer,  
in one of his addresses to the jury, explained the  
meaning of this phrase by relating the following  
fable, worthy of old Aesop himself:—

"Truth and Falsehood, travelling one warm  
day, met a river, and both went to bathe at the  
same place. Falsehood, coming first out of the  
water, took his companion's clothes, leaving his  
own vile raiment, and went on his way. Truth,  
coming out of the water, sought in vain for his  
own proper dress, disdaining to wear the garb of  
Falsehood. Truth started, all naked, has never  
overtaken the fugitive, and has ever since been  
known as Naked Truth."

Bayard Taylor, the well-known traveller, thus  
speaks of the immorality of the Chinese:—It is  
my deliberate opinion that the Chinese are mor-  
ally the most debased people on the face of the  
earth. Forms of vice which in other countries  
are barely named, are in China so common that  
they excite no comment among the natives. They  
constitute the surface level, and below them are  
depths of depravity, so shocking and hor-  
rible that their character can never be hinted.  
There are some dark shadows in human nature  
which we naturally shrink from penetrating, and  
I made no attempt to collect information of this  
kind; but there were enough in the things which  
I could not avoid seeing and hearing—which are  
brought almost daily to the notice of every for-  
eign resident—to inspire me with a powerful  
aversion to the Chinese race. Their touch is  
pollution, and, harsh as the opinion may seem,  
justice to our own race demands that they should  
not be allowed to settle on our soil."

## The Fashionable Lie;

"NOT AT HOME."

"I never," says a lady "sent that message to  
the door but once, and for that once I shall  
never forgive myself. It was more than three  
years ago, and when I told my servant that  
morning to say 'Not at home' to whomsoever  
might call, except she knew it was some intimate  
friend, I felt my cheeks tingle, and the girl's look  
of surprise mortified me exceedingly. But she  
went about her duties, and I about mine, some-  
times pleased that I had adopted a convenient  
fashion by which I could secure more time to my-  
self, sometimes painfully smitten with the re-  
proaches of my conscience. Thus the day wore  
away, and when Mr. Lee came home, he start-  
led me with the news that a very dear and inti-  
mate friend was dead."

"It cannot be, was my reply, for she exacted  
of me a solemn promise that I would alone sit by  
her dying pillow, as she had something of great  
importance to reveal to me. You must be mis-  
informed; no one has been for me"—here sud-  
denly a horrible suspicion crossed my mind.

"She sent for you, but you were not at home,"  
said Mr. Lee, innocently; then he continued, "I  
am sorry for Charles, her husband; he thinks  
her distress was much aggravated by your ab-  
sence, from the fact that she called your name  
piously. He would have sought for you, but  
your servant said she did not know where you  
had gone. I am sorry. You must have been out  
longer than usual, for Charles sent a servant over  
here three times."

Never in all my life did I experience such  
loathing of myself, such utter humiliation. My  
servant had gone further than I in adding false-  
hood to falsehood, and I had placed it out of my  
power to remove her by my own equivocation. I  
felt humbled to the very dust, and the next day  
I resolved, over the cold clay of my friend, that I  
would never again, under any circumstances, say,  
"Not at home!"

For the Religious Intelligencer.  
To the Unconverted.

Man, in an unconverted state, is in the eyes  
of God, however favourable he may look upon  
himself, altogether an unclean thing, and subject  
to the countless vice which fester in and corrupt  
the human heart. And it is only when we view  
ourselves wholly dependent on Him who is ab-  
solutely independent, that we will be able to over-  
come these master passions of our depraved na-  
ture! 'Tis true, as intelligent beings, we may  
through self respect and a regard for friends and  
companions, restrain and control in a very great  
measure many, very many of our carnal propen-  
sities, desires and passions, and thereby obtain a  
partial victory; but let temptations present them-  
selves when we are not under the immediate  
scrutiny of those whose presence have proven to  
be barriers between us and the committing of  
those gross vices, and it is then and there only  
that we will satisfactorily prove the mutability  
and fallaciousness of vows made in our own  
strength and the deceivableness of the unregene-  
rate heart.

Grace is the alone antidote, grace is the only  
sure, certain, and effectual remedy.

I have my heart before me in its unsubdued  
and unenlightened state, I view its hardness, its  
darkness! I tremble with horror! I turn over  
its multiplicity of pages; on the very first title  
page, I read pollution! I turn another, and there  
is anger! another, and there is revenge! another,  
and there is ambition! another, and there is  
pride! and another, and there is pride's foster-  
mother prodigality! and so on page after page un-  
til the ample volume is perused; envy, oppression,  
distrust, vanity, folly, slander, scepticism, athe-  
ism, infidelity composing the entire work. I turn  
the last leaf to see if perchance there may be  
even a blank, but alas! alas! as I read on the  
title page, so I also read on the "Finis." Pol-  
lution! Pollution!

My God! my God! what a heart is mine! Can  
I not discover some virtues uncorrupted by sin's  
polluting breath; am I altogether "an unclean  
thing." I paused for a reply. Hark! "an un-  
clean thing."

Unconverted man, unconverted woman, un-  
converted child, this means you, this heart is  
your heart! however fair and comely to look  
upon may be thy person; nature may have lavished  
her supplies of beauty upon you! and art in rich  
abundance may hang your couch with curtains  
of damask, and spread beneath your feet the soft-  
est carpets; your steps may even be free from  
lacerating thorns. Kings may do you honour and  
Princes bow at your approach; the wealthy and  
fashionable may flatter around you, but remem-  
ber when the roses fade and drop to earth, the  
branch is only covered with instruments of pain,  
and that which was once admired is now despised!

"An unclean thing." You once my dear reader, en-  
tirely unclean, full of impurities, covered all over,  
from head to foot, inside and out, with  
"wounds and bruises and putrifying sores!"  
and from the depths of thy heart and issuing out  
of thy mouth is bitterness, and cursing, and blas-  
phemy, and right over thy head, thy defenceless  
head, I see a naked, yea a flaming sword suspen-  
ded by a thread just ready to break. Oh, arouse  
ye! arouse ye! behold your danger, and while  
your eyes are upward turned let me point you  
to the "Lamb of God that taketh away the sins  
of the world." Look and live! look and live!  
remember the awful sentence. "The wicked  
shall be turned into hell, and all the nations

that forget God," and also remember the soul  
cheering words of the Redeemer. "Him that  
cometh unto me I will in no wise cast out. And  
he is the same yesterday, to-day, and forever."

He is now just the same that he was in the past,  
The Alpha, Omega, the First and the Last;  
He is God over all, the beginning, the end,  
The same ever faithful, omnipotent Friend!

He is the preserver of all of his saints,  
His ear always open to hear their complaints;  
And he says to them, "I even I, am thy might,  
Thy Redeemer, the Holy One, fullness of Light."

I stand now in waiting my grace to impart,  
To all who are broken and contrite of heart;  
I'll wash you, I'll cleanse you from sin's darkest  
blot,  
And present you to God without wrinkle or spot!

Oh who would not come to this fountain of joy,  
To these living waters, without an alloy;  
And bathe there forever in that crystal flood,  
That flows from the throne of the Eternal God!

All, all of earth's millions though scattered so  
wide,  
May come to this great inexhaustible tide,  
And be made clean and white like the blessed ones  
above,  
That stand round the throne of God's infinite  
Love!

"An unclean thing." Yes sinner, unclean,  
unclean. May God by his spirit bring you near  
to him, that you may be made every whit whole.  
Yours, in the bonds of love,  
BENJAMIN F. RATTRAY.

## English and American Churches.

The American churches seem to be behind  
the English churches in their zeal and contribu-  
tions for meeting the demands made upon them  
to send the gospel to the heathen. In England,  
especially, there appears to be commendable  
interest prevailing in regard to India, and its be-  
nighted, superstitious people. The prospect  
now is that the extra contributions for the special  
fund for the evangelization of India will reach  
£90,000—about \$450,000—before the May anni-  
versaries. Of this sum, the London Missionary  
Society, £35,000; the Propagation Society, £18,-  
000; the Wesleyans, \$51,000; and the Baptists  
£1,000. The United Presbyterians of Scotland  
have also raised £6000, for the same object.  
The London Missionary Society have accepted  
the services of no less than ninety-two candidates  
for the Foreign field during the past fifteen  
months.

## Maxims of Business.

Such suggestions as the following would se-  
cure a race of business men, who would honour  
the land that furnishes them so noble a theatre  
for successful enterprise:

1. Engage in no business inconsistent with  
the strictest morality—none in which you can-  
not daily seek the blessing of the Most High.

2. Follow your chosen vocation—and that  
alone—whatever temptations to speculation or  
rapid acquisition may present themselves.

3. Adopt no "tricks of the trade," however  
sanctioned by custom, that involve deception or  
untruthfulness.

4. Never incur a debt beyond your resources.  
5. Always live within your means.

6. Devote a fixed part of your income before-  
hand to charitable uses, to be employed and ac-  
counted for as systematically as family expendi-  
tures.

The man who will regulate his business by  
such simple rules as these, may free himself from  
the feverish excitement of adventurous traffickers,  
and assure himself, with God's blessing, of an  
honest competence, if not of a beneficent  
affluence. Such principles make the character  
of the Amos Lawrence and Samuel Blodgets  
of the business world, and secure for a people,  
honored by their example, a good name among  
the nations.

## Wives Read This.

It is astonishing to see how well a man may  
live on a small income, who has a happy and in-  
dustrious wife. Some men live and make a far  
better appearance on six or eight dollars a week,  
than others do on fifteen or eighteen dollars.  
The man does his part well, but his wife is good  
for nothing. She will even upbraid her husband  
for not living in as good a style as his neighbor,  
while the fault is entirely her own. His neigh-  
bor has a neat, capable, and industrious wife,  
and that makes the difference. His wife, on the  
other hand, is a whirlpool, into which a great  
many silver cups might be thrown, and the ap-  
pearance of the water would remain unchanged.  
No Nicholas, the diver, is there to restore the  
wasted treasure. It is only an insult for such a  
woman to talk to her husband about her love and  
devotion.

## Husbands Read This.

It is perfectly well understood, or if not, it  
should be, that almost any husband would leap  
into the sea, or rush into a burning edifice to  
rescue a perishing wife. But to anticipate the  
convenience or happiness, of a wife in a small  
matter, the neglect of which would be undeser-  
ved, is a more eloquent proof of tenderness. This  
shows a mindful fondness which wants occasions  
in which to express itself. And the smaller the  
occasion, seized upon, the more intensely affec-  
tionate is the attention paid.—Dr. Bushnell.

## PUBLIC SENTIMENT IN ITALY.

(From Cor. of N. Y. Observer.)

Among the thousands of Italians who are  
volunteers in the Piedmontese army, there  
are representatives of the noblest families  
in the country. These young men, who  
might live luxuriously in their splendid pal-  
aces, in the midst of wealth and grandeur,  
have renounced all, and have assumed the  
uniform of common soldiers, happy to aid by  
their sacrifices in the general emancipation.

The students of the universities have also  
responded to this patriotic call. Many of  
them, quitting their schools and classical  
books, have believed it to be their first duty  
to fight for the great cause of liberty. Law-  
yers, literary men, young merchants, and  
even some pupils of Popish seminaries, have  
partaken in the national movement.

The country people in their turn have sought a  
place among the troops of King Victor  
Emanuel; they begin to understand that the  
time for the final struggle has come, and that  
the question now for Italy is to be or not  
to be.

According to the latest news, the number  
of these volunteers is from 12,000 to 15,000,  
and it is continually increasing. Five to six  
hundred new recruits daily arrive from all  
the Italian provinces. Is it not a proof that  
the nation means to break its chains? For,  
remember, these men who come to offer their  
services to the King of Piedmont, have the  
most terrible dangers to encounter, at least  
in the Lombardo-Venetian kingdom, before  
setting foot upon the Sardinian territory.

They must escape a vigilant police, the Aus-  
trian officers and soldiers; if they are seized,  
wo to them! Instant death is inflicted upon  
them as guilty of high treason. What love  
of independence, what desire to recover their  
independence as a nation, when they volun-  
tarily oppose themselves to cruel death in  
order to be numbered among the liberators  
of Italy!

At the same time subscriptions are opened  
to supply the wants of these volunteer sol-  
diers, to support their families during their  
absence, and in general to aid in the expenses  
of the war. The women themselves have  
entered into the patriotic movement. The  
journals of Turin say that mothers have  
urged their sons to take up arms. Other wo-  
men, among whom are some of the highest  
ranks, have organized, in advance, associa-  
tions for the relief of the wounded. These  
are sisters of charity, who promise, in their  
way, to contribute to the emancipation of  
their country.

Let us glance at the different States of the  
Peninsula, with this view.

1. THE LOMBARDO-VENETIAN KINGDOM.—  
Here the people have become more and more  
hostile to the government of the Emperor  
of Austria. The Count de Cavour for-  
mally states this fact, in his note to the Cab-  
inet of London: the Austrians have made  
themselves thoroughly odious by their brutal  
despotism, their heavy taxes, their intoler-  
able system of recruiting soldiers, their atro-  
cious outrages, even towards women. No  
similarity of race, nor of manners, nor of  
tastes, nor of language, between the Germans  
and the Italians. The Cabinet of Vienna  
has put the climax to these hostile feelings,  
by concluding a concordat with the Pope,  
which gives to the priests the most extraor-  
dinary privileges. "It is enough," adds Mr.  
de Cavour, "to go through Lombardy and  
Venice, to be convinced that the Austrians  
are not established, but only encamped in  
these provinces. All the houses, from the  
humblest cabin to the most sumptuous palace,  
are closed to the government officers. In the  
public streets, at the theatres, in the cof-  
fee houses, there is a perfect separation be-  
tween them and the inhabitants of the coun-  
try." Such are the facts. Certainly, if war  
begins, a general insurrection will break out  
among the Lombards and Venetians.

2. TUSCANY.—This province is, next to  
Piedmont, the most enlightened and liberal  
portion of Italy. The inhabitants of Florence  
and of Leghorn have largely shared in the  
progress of modern civilization. They have  
also shown of late the firm resolution of un-  
iting their efforts with those of the Piedmon-  
tenses to break the German despotism. Several  
pamphlets have been published, asking for a  
close alliance between Sardinia and Tuscany.  
The Grand Duke, who is the humble servant  
of the Austrian Emperor, has taken away all  
liberty of the press, and ordered patriotic  
pamphlets to be seized. But these arbitrary  
measures have rather increased than dimi-  
nished the public enthusiasm. In case of  
war, one of two things will happen: either  
the Grand Duke will be overthrown, or he  
will support the cause of liberty.

3. PARMA AND MODENA.—These petty  
duchies are subject to Austria by special  
treaties. The princes have renounced their  
sovereignty, and receive their orders from  
Vienna. The most important cities of these  
States are occupied by German garrisons.  
This is one of the grievances of Italy. The  
inhabitants of Parma and Modena have not  
been the last to show their feeling against  
the foreign dominion. They want their po-  
litical leaders to be free, so that they can  
establish some useful reforms.

4. THE PONTIFICAL STATES.—At Rome,  
at Bologna, at Civita-Vecchia,—wherever  
public opinion dares to show itself—ardent  
desires are expressed for the war of indepen-  
dence. Already hundreds of the Pope's sub-  
jects have been to Piedmont to ask for arms;  
thousands of others are waiting a favorable  
opportunity to pursue the same course. The

priestly government is hated and despised.  
Pius IX. will have to give up most of the  
privileges of his temporal power, else, a  
popular revolution is at hand. The time of  
clerical absolutism is decidedly past.

NAPLES.—The inhabitants of the kingdom  
have not yet shown much patriotic feeling;  
they are too far from the theatre of events,  
and their slightest motions are watched by an  
inquisitorial police. But it is certain many  
Neapolitan and Sicilian are ready to march  
on the first signal, in the ranks of the libe-  
rators of their country. A noisless but deep  
agitation prevails at Naples and in the sur-  
rounding provinces. King Ferdinand, is  
seriously ill; he is a poor maniac who has  
lost all influence over his subjects.

## FROM OUR LONDON CORRESPONDENT.

LONDON, May 20th, 1859.

We are nearer the seat of riot than you, by  
some two thousand miles, but your knowledge  
of what has been done is, up to this period, almost  
as extensive as ours. People who looked for  
some grand convulsion of arms in the first week  
or so of the war, have been disappointed, and  
have had to give patience a longer nursing.—  
Armies do not yet fight by electricity, and even  
the Emperor whose empire was peace—did not  
bound into his saddle as soon as he landed at  
Genoa, but went to the theatre—the place of mim-  
ic life; an indulgence which has been severely  
censured. He is now with the King of Sardinia  
at Alessandria, the greatest fortress in Sardinia;  
and the Austrians who shew no desire to pe-  
netrate farther into the enemy's country, must  
be followed, and if possible dislodged. This  
will not be an easy achievement as the white  
coats have been busily fortifying their posi-  
tion, and are excellent in defence if not in ag-  
gressive warfare. Our newspaper press is di-  
vided in its sympathies. The Times leans, and  
not lightly either, towards Austria, the Daily  
News as decidedly to France; but the majority  
of writers and readers have little sympathy with  
either side, and have small hopes that the war  
will issue in any of the beneficial changes that  
have been paraded. This want of hope applies,  
of course, to the designs of the belligerents, for  
the Providence that extracts praise from the  
wrath of men may turn the follies of these com-  
batants to purposes of good to Italy and the world.  
The King of Naples is lingering on, and his  
death, which may happen any moment, will be  
the signal for new complications and struggles in  
the South of Italy. Our Queen has issued a  
proclamation of neutrality, but immense efforts  
are being made to arm our coasts and man the  
navy in preparation for ulterior changes. I see  
a rumour in one paper that Mr. Cobden, who is  
now in the United States, has been sounding the  
President on the expediency of a naval interven-  
tion of that country in the present strife; but  
the intervention, if offered, would come with an  
ill grace from the Chief Magistrate who is be-  
lieved to wink at filibustering expeditions from  
the ports of the Union. Germany is in a very  
excitable condition, and the real grounds of fear  
lies in the possibility, and even more, of such a  
committal of Germany as will give up Europe to  
the flames of war, and place us, muscular as we  
are, in danger of becoming parties to the strife.  
At present nothing is farther from our wish;  
large and influential meetings are being held  
nightly, at which non-interference conditions are  
unanimously adopted; and it is doubtless cer-  
tain that if we were compelled by an irresistible  
fate to join in the affray, more than half the  
adults of the kingdom could not say whether they  
preferred to help Austria or the Allies. The  
hatred to Austrian misrule is strong, but it is  
tempered by mistrust of French assistance in the  
cause of Liberty.

Our Anniversary Meetings have been proceed-  
ing with their usual regularity and éclat. The  
attendance has been in most cities very encour-  
aging, and the union of hearts in the cause  
of God and man has been attended with blessings  
from on high. Missionary operations at home  
and abroad were never more active, and never  
so promising. The great charitable institutions  
of London multiply every year, (sad, indeed,  
that there should be need of their multiplication,  
even of their sustentation!)—and the Temper-  
ance movement is in a state of general vigour  
and success. Every good cause has lost a faith-  
ful friend by the sudden removal of Joseph  
Sturge, of Birmingham, in his 60th year, who  
was to have presided at the Peace Society's meet-  
ing last Tuesday. In labours of benevolence he  
was abundant, and he ever looked to that recom-  
pense which cometh from above. His charming  
simplicity of character as proved was inflexible  
resolution which braved all opposition, and would  
not have quailed before the terrors of the In-  
quisition. He had a sweetly sanctified soul, and  
now it is in His bosom who was all its trust, and  
all its delight. Some other eminent men have  
died since I last wrote, including the Duke of  
Leeds, about whom a controversy has raged on  
the question whether he was received into the  
Roman church or not. The Romish Bishop of  
Beverley makes a statement which must be re-  
ceived as conclusive, although another statement  
by an English Clergyman proves that the Duke's  
mind was not decided in that direction till very  
near his end. He was not a man of noticeable  
intellect, and it is no new thing to find Duca-  
heads and hearts as much in want of saving chris-  
tian knowledge as those of the "swinish multi-  
tude." Perhaps he wished to be "safe" by having