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## Religious Intelligencer.

SAINT JOHN, N. B., AUGUST 22, 1862.

## "HAVE YE RECEIVED THE HOLY GHOST SINCE YE BELIEVED?"

To many believers of the present day this would be a startling inquiry. The idea pretty generally prevails that all converted persons have "received the Holy Ghost." Now we do not pretend to deny that all converted persons have been under the influence of the Holy Spirit; no spiritual change can take place in any person only by the operation of the Spirit. There is no true spiritual conviction without the Spirit; there can be no regeneration without his influence; the justification of every believer is accompanied in some way, and aided by the influence and operation of the Holy Spirit. The whole work of grace in the heart of a Christian must be wrought by the Spirit—not arbitrarily, or compulsorily, but through faith. Gracious souls must always be believing souls.

But have all converted persons received the Holy Ghost in the sense referred to by Paul in his inquiry of the disciples at Ephesus? Have they received "the promise of the Father" referred to by Christ before his ascension—for which the disciples were to wait at Jerusalem, and which they received on the day of Pentecost? From the prophecy itself, by Joel, we learn that this promise belongs to all the church, both men and women; and concerning it Peter declared to those who heard him, that "the promise is unto you, and to your children, and to all that are afar off [the Gentiles], even as many as the Lord our God shall call."

Believers in every age have had spiritual influence; the Holy Spirit has always been in the church, even from the days of Abel. "Holy men of old spoke as they were moved by the Holy Ghost." But it is evident from prophecy itself, and from the teachings of Christ, that a far greater measure of the Spirit—a *charisma* before unknown, manifestations and abiding influences, were to be given to the church under the Gospel, beyond anything which had been experienced in the former periods of its history. The Holy Spirit in his fullness and power, distributing the ascension gifts of Christ, and dwelling in the Saints, was the witness of Christ's resurrection and exaltation, to those who believed. We would not be understood as meaning that the miraculous gifts of the Spirit should have been perpetuated in the church; on this we reserve our opinion for another time; but we mean that from the day of Pentecost, and now, a fullness of the Spirit, a personal indwelling of the Holy Ghost, belongs to every believer, constituting his body a temple for the Spirit, and affording a literal fulfilment of the promise—"I will dwell in them and walk in them; and I will be their God, and they shall be my people."

We wish to be understood. We believe that there is a measure and manifestation of the Spirit—a *spiritual baptism*—which belongs to all believers, but which few seek after or obtain. That persons destitute of this, cannot properly be said to have received the Holy Ghost. They may be believers, they may have experienced much spiritual influence, but there are many characteristics of a complete christianity of which they are destitute. This we think is the condition of the great mass of church members throughout our land. Many of them have obtained peace in believing, but they have stopped short of that higher type of christianity which was intended to distinguish the followers of Christ under the Gospel dispensation.

Many persons are sensible of having been under a spiritual influence—they are sensible of a change having been wrought in them—they may be able to tell the time, the very day, when they found peace in believing; but notwithstanding all this, their religion is an uncertain religion—they are not assured—they cannot say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Their hope is a waning hope; it is not "as an anchor of the soul, both sure and steadfast." The promise of Christ, "Lo, I am with you always, even unto the end of the world," belongs to every Christian. But is it not remarkable—how few can say they know that God is with them. True, there are some who speak of sacred and holy things, and of their Christian standing, with a flippancy and levity which would make angels blush; but such are strangers to their own hearts. The soul imbued with the Spirit of Christ—a partaker of the Holy Ghost—though assured and unwavering, will always refer to sacred things with reverence, nor lightly speak the Saviour's name.

We confess that if the type of religion enjoyed by the great mass of church-members in our country be all that was intended, we fail to see the force of many passages of Scripture, which we have regarded as teaching an elevated standard of spiritual life and fellowship with Christ.

Our limits will only allow us to give a few of these. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. Even the Spirit of truth; whom the world cannot receive, because it seeth

him not; but ye know him; for he dwelleth with you, and shall be in you." John 14: 15-17.

In this passage the believer is assured that he shall have the abiding indwelling of the Person of the Holy Spirit, on condition of loving Christ and keeping his commandments.

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14: 24.

Here the Saviour promises that beside the Spirit, both the Father and himself will dwell with those who love him and keep his words.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3: 16. What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Ch. 6: 19.

It is not merely the heart that must come under the influence of the Holy Spirit, but here we are plainly taught that our bodies are God's temples—that he dwells in our bodies, as he says in another place, "I will dwell in them and walk in them." This should certainly give dignity and value to the believer's body. What care should we take of the Lord's temple, keeping every part—every member—pure.

"He that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John, 3: 24. "Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit." "God is love: and he that dwelleth in love dwelleth in God, and God in him." Chap. 4: 13-16.

We might multiply to any extent similar passages to the above, but these are sufficient for our purpose. We have quoted those which more especially refer to the divine indwelling—the abiding of the person of the Spirit in believers,—because this is the subject upon which we are writing.

We may now refer to two or three instances in which this spiritual indwelling was received and enjoyed. On the day of Pentecost, when the disciples were "all with one accord in one place," it was signally so. (Acts, 2 Chap.) The Samaritans believed the preaching of Philip, and were baptized; but did not receive the Holy Ghost until Peter and John were sent unto them, and prayed for them, and laid their hands upon them. (Acts 8: 12-17.) The Holy Ghost fell on those who heard Peter preaching at Cornelius' house. (Ch. 10: 44.) The disciples were filled with joy, and with the Holy Ghost. (Ch. 13: 52.) And the Apostle exhorted the Ephesian Christians to "be not drunk with wine, wherein is excess; BUT BE FILLED WITH THE SPIRIT." Ep. 5, 18.

Is this the character of our christianity? "HAVE YE RECEIVED THE HOLY GHOST SINCE YE BELIEVED?" Let us inquire still farther.

The Spirit is represented as the *Spirit of holiness*. Then we infer that those who possess the Spirit have more than a common morality. They have more than is usually ascribed to justification. They have a new nature within them—they are partakers of the divine nature, they live in a new element, their fruit is holiness. They delight in the law of God, and are only happy in his will. How god-like, how free from selfishness, how benevolent—how pure—how lovely are the lives of such! And this is just what every Christian should be. "Holiness becometh thy house forever." "Without holiness no man can see the Lord." But where do we see this holiness. In what does the lives of the great bulk of church members differ from many others. Not in a higher type of morality, benevolence, or general excellence of character. But little difference is apparent. The absence of the Spirit is, we believe, the cause.

Again, the Spirit is called the *Spirit of power*. When Jesus gave the great commission to his disciples, he told them to tarry at Jerusalem until they were endued with power from on high. This power they received on the day of Pentecost, when they received the Spirit. This was the secret of Apostolic success—"they were filled with the Holy Ghost." This alone gives power to the word. The grandest truths of revelation, though uttered by the most eloquent lips, will be utterly powerless, unless he who speaks them is in some degree a partaker of the Spirit. While the simplest utterances of a babe in Christ, with a heart filled with the love of the Spirit will have a power to convict and melt impenitent hearts, the best devised means to do good, the most zealous efforts in religion, will be all in vain without the aid of the Holy Spirit; while the weakest instrumentalities—in human estimation—influenced by the Spirit of God, will achieve mighty conquests in Christ's cause. How little power is now felt in the church! The christianity of both pulpits and pews is a weak christianity. And why? Because of the absence of the Spirit.

The Holy Spirit is also the *Spirit of union and peace*. The presence of the Spirit is the evidence of union and brotherly love. It was the large measure of the Holy Spirit enjoyed by the primitive disciples, that constrained their enemies to exclaim,—"See how these Christians love each other." The spiritual baptism enjoyed by the church now, would heal all its differences, unite all its members, and cause a thousand little things which are now magnified into causes of disunion, to disappear forever. What Christians want to give them union is the Holy Spirit. Without this, *uniformity* will be useless. The real cause of so much disunion among Christians now—BOTH PREACHERS AND PEOPLE—is, because they have not the Spirit of Christ! "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." This is the charter of Christian union. And when this is enjoyed, then will that heaven-born angel, *Christian charity*, be the guest of every believing heart. Can it be said, that the unity of the Spirit in the bond of peace is the element of our churches? What mean the trials, the burdens, and the sad divisions which exist in too many churches, and among ministers? We answer, without fear of contradiction, THE ABSENCE OF THE HOLY SPIRIT!

In conclusion:—Are we not warranted in making the inquiry,—"HAVE YE RECEIVED THE HOLY GHOST SINCE YE BELIEVED?" Some may have enjoyed this blessing in days past, but have not retained it. Others have never felt the spiritual baptism. Would to God that every abstract question, and minor cause of agitation could be forgotten, and all with one accord and with one mind wait for the promise of the Father—the baptism of the Holy Ghost—as believingly, and as earnestly as did the one hundred and twenty in the upper room at Jerusalem. (Acts 1: 12-14.)

## THE DUTY OF GIVING.

He has failed to realize his duty or responsibility as a Christian, who withholds from the Lord's treasury offerings from his substance. There are persons, we fear, who do not seem to realize that religion is anything more than an *experience*, or a *feeling*, or an *emotion*; during the continuance of which they are happy, and enjoy some undefined evidence of being in the favour of God. But religion has a *body* as well as a *soul*—a *political* life, as well as an emotional life. To ignore or undervalue the emotional part of religion, is a serious error—to make our religion consist in duties only is a sad loss. But quite as far from the truth, if not more injurious to the cause of Christ in its consequences, is that sad delusion, which disavows the duty of alms-giving and other claims upon our income, from our daily christianity. We have known some persons who seemed to have an abhorrence of money when connected with religion, or required to support the cause of Christ. That means—gold and silver—are necessary to the progress and advancement of the cause of God, and the building up of the Redeemer's kingdom, seem never to have entered their thoughts. They appear to be too *spiritual* to associate with their religion any thing material. We would remind such of the saying of the late Dr. Bunting, that consecrated money was like the ass on which Jesus rode into Jerusalem; it might be an ignominious animal, but "the Lord hath need of it." Alas! how has the cause of Christ suffered by covetousness! How has the Holy Spirit been grieved by robbing God! How often have earnest, devoted men—having no income or wealth of their own—been led to labour in some way that required the offerings and support of the Church; and these have been withheld until, disheartened and discouraged, they have yielded to utter hopelessness! The robber of God—he who withholds from the Lord's treasury its just due, will have a serious account to render by-and-by.

But there are many persons who are willing to give—who do give—to the cause of God something; but, for the want of a proper system, they are unable to give as much as they ought, while, alas, that which they do give is bestowed in such an irregular and disorderly manner, under no rule, perhaps, but impulse, that it accomplishes but little good. It is a remarkable fact, that almost every good cause is sustained by only a few. The burden of religious and benevolent associations fall upon a small portion of the Christian Church. The erection of places of worship, the maintenance of the pastor, the incidental expenses of the Church have all to be met generally by a few whose hearts are enlarged, and sometimes beyond their means. The largest amount raised by any Church in our land for religious purposes, if raised by equality—every one giving as God has prospered him—would not probably burden any one, but would afford proof that a much larger sum could be raised with equal ease. Many persons do not give any thing to religious purposes because no proper system has been inaugurated among them, by which their offerings can be drawn into the treasury. This, perhaps, is especially true in relation to those of small means. System is an indispensable handmaid in every thing; and it is remarkable what a conservator to Christian liberality systematic giving is! On this subject the Bishop of Carlisle, in a late charge to the clergy of his diocese, says:—"It has for some time past appeared to me, that for want of a more careful and systematic attempt to secure free-will contributions, the amount given in this diocese for religious objects, whether at home or foreign, is far below the proper standard. We all admit that alms-giving is an important part of the duty of every Christian. No disciple of Christ acts up to the engagements of his profession who does not, upon principle, consecrate a portion of his worldly substance to the glory of God. \* \* \* It is my belief that we want a well organized system for the collection of small weekly offerings from the less wealthy members of our Churches. . . . The experiment has been tried with great success in other communities; why should it not succeed in our own Church?"

Now we do not believe that the Scripture affords us no rule for almsgiving, and our contributions to the cause of Christ. The Bible has its law of finance. And the nearer we come to that law in our church finances, the better it will be for us. It will be our object in subsequent articles to exhibit the scriptural rule for giving, with such illustrations and arguments for its adoption as the necessity of the case seems to demand.

## THE GENERAL BAPTISTS OF ENGLAND.

The GENERAL BAPTISTS of England, are a large, respectable, and influential body of Christians, corresponding in doctrines and practice with the Freewill Baptists in America. Among their living ministers is the Rev. Jabez Burns, D. D., author of the "Pulpit Encyclopedia," and numerous other volumes of much value, and widely read. The author of that excellent and very useful book, "Persuasive to Early Piety," the Rev. J. G. Pike, was a General Baptist. This denomination has a Foreign Mission in India; of which the late Dr. Sutton was one of the pioneer missionaries. Of the exact number of missionaries now in the Foreign field we are not informed.

The General Baptists held their Annual Association a few weeks since in Yorkshire, and from a letter written by one of their ministers to the *Morning Star*, we gather some facts relative to the body, which we think will be interesting to some of our readers. In 1798 their Association was held in the same place that it was held this year. Then the number of members reported were only 8488. Now, in 1862, they have 152 churches, numbering 20,242 members; and 110 ministers, with 10 or 12 students besides. During the last year 2120 have been added against a loss of 1870, giving a clear increase of 750. They have 27,726 Sabbath school scholars, and 4008 teachers. They are strong in the Temperance cause; some of their ministers are among its first advocates in England: the Rev. Dawson Burns, son of Dr. Burns, is, we believe, one of the Secretaries to the United Kingdom Alliance, and a writer for several Temperance papers. Our readers know him as the "London Correspondent" to the *Religious Intelligencer*. The denomination has a College near Nottingham, of which the Rev. W. Underwood is President. Of the number of students in it we are not

informed. The Foreign Mission and the College are represented as being well supported in the way of funds; the Home Mission lags behind. The reports from the churches were favourable, and represent the invariable and uniform success of the "WEEKLY OFFERING" system for the support of the cause, wherever fairly tried. The letter before us says:—"Nearly all the churches that have adopted it, speak in high terms of its efficiency, strongly recommend its adoption everywhere, and promise splendid results; while some go so far as to attribute their existence as churches and their solvency in financial affairs, at this period of depression, mainly to the timely recourse they had to this system of contributing to the treasury of the Lord's house."

Arrangements were made at the Association to publish a denominational literature, consisting of works, and extracts from works, by some of their devoted and able men, now dead, as well as living writers among them.

It may be proper for us to state that the body of General Baptists to which we allude is sometimes called the "New Connection" of G. B., because of their separation about 90 years ago, from an older body of that name that fell into serious errors in doctrine, and embraced, we think, unitarianism.

## VARIOUS PARAGRAPHS.

A gracious work of revival is in progress at Lewiston, Maine, where the Maine State Seminary is located. The recent additions to the Freewill Baptist Church there have been—80 by baptism, 1 by experience, having been previously baptized, and 10 by letter; making a total of 91.

The *Morning News* of Monday last has an editorial on "The Religious Papers." The following compliment is paid to ourselves and our paper:—"The *Intelligencer*, under the management of the Rev. Mr. McLeod, is well conducted. As a general rule its management is in accordance with its name."

We copy the following notice from the *Morning Star*. It will be seen by the object of this meeting, as indicated by the "Course of Study," that it can scarcely be otherwise than interesting and profitable to those who may attend.

MINISTERS' INSTITUTE.—At the last session of the Maine Western Yearly Meeting, a Ministers' Institute was formed, which will meet at West Buxton, Tuesday, Dec. 24, at 10 o'clock, to continue two days, (and longer if thought best after meeting.) Teachers—Revs. D. M. Graham and J. M. Bailey. Public meetings will be held in the evenings to promote, in mutual efforts with the ministers and brethren of the place, the interests of Zion there—the revival of God's work.

## COURSE OF STUDY.

1. Exposition of the first chapter of Ephesians and the epistle of Jude will be given by the teachers. Each member of the Institute is requested to present such difficulties for consideration as he has not been able to clear up by his own study, unless they are satisfactorily met by the expositors. Each will contribute to the profitable use of time by having questions of this nature in writing.
2. The members of the Institute will be examined by the teachers on the first and second parts of Butler's Theology. Questions as above.
3. Two lectures by the teachers. One on the selection of texts and the preparation of sermons; and the other, hints to pastors.
4. Each member of the Institute is requested to present the plan of a sermon for examination.

Letters recently received from a Wesleyan Missionary in China, relate his progress into the interior by the river Yangtze, which proves to be navigable nearly 1000 miles. The population of the valley of this river is 175,000,000. A mission is expected to be commenced for the benefit of these idolaters.

The well known African explorer, Dr. Livingstone, in a recent letter from the interior of Africa, remarks that Africa is a continent of the future. It is impossible to recite its capabilities. It is pre-eminently a cotton country, for there the plant is perennial, and requires little of that heart-breaking toil necessary where it is an exotic; no frosts endanger crops, and the best qualities yield largely. Slave hunting is the greatest drawback known—it depopulates the country so much that labor becomes dead in proportion to its prevalence.

A colony of a thousand Nonconformists, most of whom are Christian men, chiefly Baptists and Independents, recently sailed from London to form a new settlement in New Zealand, taking with them a minister, schoolmaster, surgeon, etc. A great interest was felt in the movement, crowded meetings having been held, in which the emigrants were addressed by prominent clergymen; and thousands gathered at the docks to bid them a Christian farewell. Other colonies are to follow, a well-matured scheme of emigration having been formed.

ANOTHER MISSIONARY MURDERED.—News has been received of the murder of another Missionary in Turkey, the Rev. Mr. Merriam. This tragical event occurred on the 3d of July, while on his way from Constantinople, where he had been attending a conference of Missionaries. The place was a few hours ride from Adrianople. The company with which he was travelling, consisting of fifteen persons, was attacked by robbers, and Mr. M. was shot in the presence of his wife and child. From a letter before us, detailing the melancholy particulars, we extract the following:—

The robbers commenced firing upon the carriages, fourteen balls passing through that of our friends, only a thin curtain being interposed between them and the ruffians. At length a ball struck the *tellika-gee*, and another, one of the animals; the horse reared and fell, and Mr. Merriam hastily alighted from the carriage to prevent any danger to his wife; but, hardly had he touched his feet to the ground, when two shots entered his side, and he sank down mortally wounded—the ruffians stamping on his face and chest to extinguish life. His wife sprang to his assistance, but before she could reach him his eyes were glazed in death; he gasped once or twice, and all was over. Without a tear or groan she closed his eyes and did the last kind offices for him, while the robbers, unhindered, were pillaging the carriages, or pricking her with their swords to make her tell where money and other valuables were hid, for Mr. Merriam had brought but little with him.

Satisfied at last, the robbers withdrew, and now a ghastly scene presented itself, for two others of the party, besides Mr. Merriam, lay dead, and several were severely wounded. Their horses had been either killed or stolen, and it was some time before the bleeding *tellika-gees* or the dismayed travellers could make any arrangement for getting on to the village, two hours distant, and then not unless Mrs. Merriam would leave her husband. But this she refused to

do. Her little babe, under the charge of its young nurse, a girl of fifteen years, she sent on with the rest of the party, but she remained behind to watch over the dead, alone in that desolate spot, utterly alone for four long, darkening hours. It was not till ten o'clock at night that she reached the village with the body of her husband.

It is only a few months since another Missionary, the Rev. Mr. Coffin, was murdered in Turkey. Mr. Merriam was a native of Cambridgeport, Mass. He went out to Turkey in 1859, and was stationed at a place called Philippopolis.

HEATHENISM.—A correspondent to the *Presbyterian Witness* says:—

I have just read a sermon preached by the Rev. John Inglis, Missionary from Aneiteum, in the opening of the Synod of the Reformed Presbyterian Church at Glasgow, May 1862. The object of Mr. Inglis is to awaken sympathy and deepen religious feeling in favor of missions, by shewing the state of heathenism in the South Seas. He has been almost twenty years in these islands, and can speak from knowledge and experience. He draws the picture of heathenism in deeper and darker colours than St. Paul did when writing to the Romans, or addressing the Greeks on Mar's Hill. The Greeks and the Romans were partially refined, lived under the broad shadow of imperial Rome, and the Apostle could appeal to its laws for protection against violence and injustice; but John Inglis had to spread his tent among naked savages, dancing round the burning oak, where the breast of a woman, or the haunch of a shepherd, would form an agreeable repast. The Gospel was published at the conclusion of the Augustan age, when Rome was the capital of the known world, and the centre of civilization; but John Inglis had to deal with savages, strangers to all the arts of life, wandering upon mountains in quest of subsistence, and a few degrees above brutes which perish. They had no books, no traditions, nor any connection with more refined people. They believed that the small group of the New Hebrides constituted the whole world. When they saw the white man burning the coral rocks for lime, they supposed he was roasting it for bread. When in Africa, Mr. Moffatt taught his people to dig trenches to irrigate their fields, they were displeased and disappointed when the water would not run up hill. They are in the lowest state of degradation where the life of a man is no more regarded than the life of a dog. In India and Ceylon the country is partially refined, and the missionary is protected by the British flag, but in the South Sea Islands neither life nor property is secure. Their religion is a discipline of impurity. It has nothing in it to promote either love to God or man. It is sin personified, the devil deified, and hell as a religious establishment on the earth.

SECOND ADVENT.—We have not seen the *Advent Herald*, published in Boston, for some months; nor heard of the Rev. J. V. Himes, until we found in a late number of an exchange the following extract from an address by him intimating the nature of his future labours:—

"I enter on this glorious work anew in the strength of God and the unshaken confidence in Protestant principles of interpretation—that the visions of Daniel reach to the everlasting kingdom—that the book of Revelation gives a history of the true church, and also of the papal power, and carries us to the end of all things—that a prophetic day denotes a natural year, and a prophetic time 360 natural years—that the times and seasons were to be understood and proclaimed. The church was not to be in darkness, that that day should overtake her as a thief. And believing (with the most distinguished, pious, and learned expositors of the word of God in this century) that the signs of this time and the fulfillment of the prophecies indicate the speedy termination of this dispensation, I give myself entirely to the work of proclaiming these things. As a watchman on the walls of Zion, I can do no less, if I am faithful to my proper work. I ask the sympathy, prayers, and co-operation of all who cherish this faith, and look for the speedy coming of the Lord in his kingdom, whether you look for the event soon, without definite time, or with me, to the termination of the periods in 1867 or 1868."

## THE NEWS.

## BRITISH AND FOREIGN.

The news from England, which is up to the 9th inst., is important. Parliament was prorogued, and the Queen, in referring to American affairs, expressed herself still in favour of neutrality. The distress in manufacturing districts was increasing. Her Majesty had forwarded £2,000 to be added to the fund for the aid of the sufferers. By the despatch below it will be seen that there is a probability of France acknowledging the independence of the South. This, of course, would be followed by like recognition on the part of England and other nations, and would be likely to terminate the war soon. Italy is agitated. Garibaldi is on the move, and the battle cry is "Rome or death." Volunteers are flocking to his standard, and it is quite evident that the Garibaldian spirit, which has been begotten in Italy, will never be satisfied until all Italy forms one kingdom, with Rome for its capital. Of course, in the event of this, His Holiness must seek another home. The Italian Government is taking measures to check the movement, and a proclamation has been issued warning the people against any outbreak. But Garibaldi refuses to be controlled by it. His speeches to the populace in different places are exciting and arousing the people. In a speech delivered at Marsala he said:—

"The time is come when we can no longer permit the stranger on our soil, and the slavery of a portion of our brethren. Italy can no longer abide this shame. This is a shame for twenty-five millions of men, and it must cease in a few days from this time. Yes, Rome is ours. Yes, Rome or death. (The crowd, 'Rome or death!') It was from Marsala that the cry of liberty went forth. From Marsala let this cry go out to-day, 'Rome or death!' And this cry will resound not only in the Peninsula, but will find an echo throughout all Europe and wherever the name of liberty has not been profaned. We only want that which belongs to us. Yes, that which belongs to us—for Rome is ours. Rome or death. (The crowd, 'Rome or death!') Yes, 'Rome or death!' (The crowd, 'Rome or death!') This cry will weigh more in the balance of diplomacy than all the prayers in the world. We are tired of praying. No more protestations, no more prayers. Let Napoleon know once, for all, that Rome and Venice belong to us—that the brethren of Rome and Venice are our brethren. We owe gratitude to the people of France. Yes, the French people are with us. They are our brethren. Napoleon . . . did not make war in 1859 for Italy. We have given him Nice and Savoy, and he wished for something else. Yes, I know it. He has worked to aggrandize his family. He has one Prince ready for Rome, and another for Naples, and so on. I know it. We do not require prayers. The people of France are with us. Let Napoleon III. quit Rome, and Rome is ours. I am happy to-day at being with you. For I have good reason to be your friend. Adieu!"

But little doubt exists but Italy will, ere long, be