Bible where the living preacher cannot go. Instances have occurred of men coming to missionaries from a distance to inquire about Christianity, whose minds had been awakened by reading a tract, or some part of the Bible, which had found its way into their neighbourhood.

3. We should avail ourselves of every opportunity to meet the native priests of China on their own ground, around their own altars. At Hang-chow we are in the midst of them. In some of the numerous monasteries in the neighbourhood there are from three to five hundred priests. Again, we meet multitudes of the wealthy and the educated who come here to worship. Their minds are not occupied as at Shanghai, with the state of the markets, the price of teas and silks, but with thoughts of religion. They are seeking rest but finding none. We could not ask more favourable circumstances in which to meet them.

Another fact worthy of notice is, that here we meet with persons, both male and female, who belong to a class of people—the "upper ten" of China—whom at Shanghai the missionaries have not been able to reach. Especially are the females more easily reached. At Hang-chow the class of women appear in public without reserve. It is the only place in the Empire where such a thing is permitted. Custom allows it here because they must worship publicly. Their fathers, husbands and brothers attend them.

Provincial Wesleyan

THURSDAY, APRIL 21, 1859.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence.

We cnot undertake to return rejected articles.

We do not assume responsibility for the opinions of correspondents.

Methodism in the Army.

The meeting held at Centenary Hall on the 9th of March last, to receive the Report of the Wesleyan Chaplaincy at Aldershot, was one of so great interest that we need offer no apology for soliciting the attention of our readers to the extracts from some of the speeches made on that occasion, which we are about to copy from the London *Watchman*.

The mission has been in operation less than two years. In that time it has gradually risen from humble beginnings to a position of great importance and most encouraging usefulness. Dr. Rule, the excellent chaplain, in an article communicated to the Occasional Paper issued by the Committee of Home Missions informs us that "Twelve months ago, after eight months' trial, no one had ever seen our church full, or even half full. Now it has become so crowded that it is no longer practicable to admit all the men who are marched to it for the Sunday morning worship, and we have therefore had to divide the congregation, and hold two successive services."—This is cheering intelligence.

We do not know of any step taken by the British Conference in which more of wisdom and of the spirit of Christianity has been displayed than in the establishment of this mission at Aldershot. From what numbers of Wesleyan homes do thoughtless youth find their way into the army? And ought not these children of many prayers, who have in too many instances slighted the pious admonitions of their godly parents, to be watched over in their wanderings, and sujected as far as possible to those religious influences which may, by God's blessing, turn their hearts to his service, and make them true soldiers of the Cross? The salvation of these immortals, whose souls are in the greatest peril from the constant and peculiar temptations which surround them, must surely be a sufficient stimulus to put forth every practicable exertion in their behalf. But there is another consideration. Every soldier is himself a missionary of good or of evil to the countries whither his steps may be directed. In his circuit of that empire on which the sun never sets, he comes in contact with every form of superstition, idolatry, and false religion, and if a faithful follower of Christ, he will show forth in his life and conversation a contrast, bright and glorious, to the depravity by which he will be surrounded, whilst if recreant in practice to the principles of that faith whose name he bears, he must, when planted in pagan lands, be added to the fearful list of those who have degraded Christianity in the eyes of the heathen. These are surely considerations which should render Christians alive to their duty towards the army of Britain. How pleasing is the reflection, and how hopeful the fact, that in recent times we have witnessed such bright examples of the highest style of Christian life as have been furnished by the Camp!

We have promised extracts, and therefore must not prolong our own remarks. The connexion between Methodism and the army was dwelt upon by the Rev. George Osborn in an interesting strain:—

"It was a very notable fact," he said, "that the great work of God called Methodism had been from the beginning mixed up with the army, and the army with Methodism; that Methodism had derived so great an advantage from the army; that Methodists, as a Denomination, were deeply indebted to that peculiar class of her Majesty's subjects, from the days of that glorious hero, John Haime, whose praises were celebrated even by Southey himself,—and of Samson Staniforth, who said that, at the Battle of Dettingen, there were 600 Methodists in the army, and six Methodist Preachers, and that they met together in such places as they could get for the exercise of public worship according to their own views, and at which they got large congregations and made a considerable impression, and then, when the war was over, dispersed all over England.—Staniforth settled in his latter years at Deptford. From those days, the Methodists had not been without a succession of valuable men in the army. It had contributed a respectable quota of Methodist Preachers;—there were, Capt. Wake, whose fame was in all the Churches some years ago, and who afterwards rendered great service during the American war;—and Joseph Burgess, well known in Cornwall;—and John Hawtrey, who though afterwards connected with another branch of the Church of Christ, was originally a very zealous and interesting Methodist preacher; and others, whom he felt assured he need not name, those specified being sufficient to show that the Methodist ministry had been largely recruited from the ranks of the army.—The list, too, might be enlarged by the names of the good Local Preachers and Class Leaders in various ranks, who diligently employed their influence amongst their comrades and also in general society, and rendered valuable services of a spiritual character, to civilians. When he remembered what a substantial advantage Methodism had derived from the army.—by soldiers setting up services where there were none, and being instrumental in founding a cause, larger or smaller, and also in carrying the Gospel into various parts of the earth, where little churches had been nursed and fed and kept alive in the barrack-room before they could obtain any other habitation,—he hesitated not to say, that, denominationally, Methodists were bound to do something towards the repayment of the advantages which they had received from the soldiers, and they ought not to let that work, which by God's blessing they had been instrumental in beginning in the army, languish; nor ought they to miss any opportunity which might now be presented for its extension. He had spent two Sabbaths at Aldershot; the former of which was a very stormy day,—so stormy, indeed, that the Commanding Officers would have no Church parade in the Camp, and that there was great difficulty in conducting worship at all; but on the second Sunday, when the weather was fine, he preached thrice in the military Church, and it would have done the heart of any Englishman good to see those noble fellows marched in their rank and order, to hear the clatter of their helmets and swords, to observe the regularity of their demeanour, and, above all, to mark, here and there, the eye lit up with deep and heartfelt interest, and their anxious attention to the Word preached. He thought, as he gazed on the scene, many a mother's prayers were being answered in the interest taken by those men in the truths they heard, and in the work of grace which was evidently going on in many of their hearts, which, he doubted not, would ere long issue in their sound conversion. He often thought, soldiers went at full length into sin, and were even then converted, as if by an extraordinary interposition of grace. Many years ago two men were ordered to the Cape;—they were ungodly men;—but men on board ship had time for thought; and one night, as they were pacing the deck, and looking at the starry heavens above them, and at the phosphorescent waters below, one said to the other, "Will, what fools we are, not to think of the God who made all these things! Do you ever pray? Don't you think we ought?" "Oh," replied the other, "I don't know how; can you?" "No," said the first, "I never did pray; what are we to do?" They met on the next night; and after considerable conversation, they agreed to try to pray together. The question arose, where to find a place, for there was no place available below deck; so, they agreed to creep into the long-boat which lay on the deck; and there they fell, full length, in the boat's bottom, flat on their faces; and said one to the other, "Now, William, you begin." But William could not think of any thing for some time; at last he said, "I think I can remember a prayer." "Say it, then." And what was the prayer,—the only prayer which he could remember, and which he had recollected ever since he was a boy? In one respect it was highly interesting; for it showed a marvellous adaptation of that prayer to a state of things quite different from that for which it was originally composed and currently used. It was the prayer of St. Chrysostom, which suited the circumstances of those two soldiers as if it had been inspired for the occasion:—"Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee, and dost promise that when two or three are gathered together in Thy name, Thou wilt grant their requests,—fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen." He always loved the Liturgy; but he loved it more when he heard the narrative of those two soldiers. From the Cape, they went into the Eastern province, where, one night, one of them being on sentry saw a light shining at a distance, and heard singing; and he resolved that, when he was off duty, he would go thither. He went, and found the Rev. Gentleman, who sat behind the speaker,—Rev. William Shaw,—preaching to the people; and by the blessing of God on the ministry of that Wesleyan Missionary, he found what he had prayed for in the boat's bottom, the "knowledge" of God's "truth;" and came, there was good hope, to "life everlasting" in the world to come. That was one illustration of the way in which the Missions of the Methodist Body had been serviceable to her Majesty's army; and many similar might be enumerated.

The speech of Mr. Osborn, from which we have been tempted to draw so largely, was followed by one from the veteran Major General Alexander. This officer took occasion to refer to the case of Captain Sheffield at Malta, and the remarks which follow are worthy of thoughtful regard:—

"Such an occurrence," he said "indeed might be happening every day to any one of their fellow Christians who might be in the army. He (the speaker) held in his hand a copy of the Order, still in force. 'Troops are not to turn out for, move with, or take any part in, any religious procession or ceremonial.' 'All sentries, however, are to salute the procession as it passes their position.' Now, what religious denominations had processions? The Wesleyans? No. The Episcopalians? The Presbyterians? Certainly not the Independents. Then who had? He knew of but one, the Papists. Therefore, it followed, their processions were to be saluted. 'All guards and other bodies of troops that happen to be under arms in the direct line of procession are to salute it as it passes; but not to remain under arms for the procession after it has passed them, nor to await its return.' The carriage of the host, which Wesleyans deemed idolatrous, was to have the highest possible respect shown to it. 'Or to incur the responsibility of disobedience.' He affirmed, no soldier ought to be put into such a position,—and he knew many soldiers who would stand the consequences, on the strength of what had been said under inspiration, 'Whether it is right to obey God or man, judge ye.' He had been reading Gibbon, and had been much struck with the fact that when Julian apostatised, his course was similar to that implied in that Order, and he applied himself to corrupt the troops, who soon, to his great satisfaction, complied in assisting at the ceremonies and partook of the sacrifices with voracious appetites; the holy name of Christ was erased, and the symbols of war dexterously placed on their banners, so that even those who might remain faithful really incurred the guilt of idolatry when they paid their homage to the Sovereign. Each soldier was required to cast a few grains of incense on the altar; some few Christian confessors might resist; but the greater number contracted the criminal engagement; and by such acts as these, with the offer of large sums, he gradually acquired for his troops the imaginary protection of the gods, and for himself, the support of the Roman legions. Now-a-days, it was the apostacy of Rome, which was making its inroads upon us; and Gibbon's words were applicable to what was going on at the present day. It was not, indeed, required of the soldiers to cast a few grains of incense on the altar, but to pay respect and adoration, as far as that went, to that idolatrous host which was taken from the altar and carried in procession through the streets. The apostacy was creeping in. It was only recently that the British Constitution had been publicly laughed at. Some, indeed, asked, where was it? It was no imaginary thing however. The British Constitution was one which was based on the principles of the Reformation, and for which our ancestors fought and bled. If Rome wanted to gain an ascendency and use the army for the purpose, she has only to adopt the course taken by Julian. But the soldier must trust to Protestant Christians to bring their influence to bear in Parliament, and there make their representatives stand boldly forward and, if not by their speeches, at least by their votes, stem that torrent of Popery which was invading the land in every direction, in the court, in the army and navy, in the church, even among the Bench of Bishops and the clergy."

Alas, it is the same story everywhere.—Rome is rapidly rising to ascendency, both in England and in her Colonies, by force of her own persistent efforts, and through the treachery of politicians. The Reverend Charles Prest made a clear exposure of their false reasoning regarding the army:—

"We were taught that we should be especially careful how we treated the Romanists, inasmuch as we were greatly indebted to the Roman Catholic population of Ireland for a great proportion of the army, and depended to a great extent on their fidelity, and that that fidelity might greatly depend on our good or liberal treatment of them. He was recently in Ireland, and there met with an officer, who was placed in a position to speak with great authority, and without reserve he told him that a greater fallacy than that could never exist; because the Irish Papists never joined the army until or unless compelled so to do by the exigencies of their circumstances; that the bulk of the Irish peasantry joining the army were from the Protestant parts of Ireland: and that he found that more than three-fourths, or two-thirds of the whole of the Irish pensioners were found in the two Protestant Provinces of Ulster and Leinster; and further, that the county which gave the greatest number of soldiers to the British Army was the intensely Protestant county of Fermanagh. He had observed, for some time, the manner in which some persons high in authority coincided with that fallacious mode of placing supposed claims of that class of their fellow subjects before the religious public or exaggerated those claims. It was high time that Protestants felt a little more than they had hitherto, when they heard a Minister of the Crown lamenting over the "prejudiced" state of public opinion as to the Roman Catholic inhabitants of this country. He knew nothing of any such prejudice, or of any intolerance existing, except in that Church, so called, which prohibited, and would, if it could, prevent freedom of opinion. But he did see, with some concern, in all these Romish tendencies, the loudest possible call to Protestant Christians, fairly, Christianly, and energetically to resist and meet them, as they were, indeed, meeting them by the effort which they are making on behalf of the army."

We must relieve the picture, thus darkened by the portentous shadow of Popery, with a passage from Dr. Rule's closing address. Among other causes for gratulation which he enumerated,

"A very cheering consideration," he said, "was the spirit of the Christian liberality which actuated so many of the best officers in the service, and the prevailing anxiety of military authorities to promote the welfare of those under their command, and to assist those who, with undeviating regard to the discipline of the service, were willing to contribute their efforts in the same cause. Mr. West had referred to the Bible in the army. Now, it was a standing regulation that every soldier who required it should have a Bible of his own, not given by the charity of any society, but provided at public cost, and counted with his necessaries. And if the year 1825 was marked by the issue of that regulation, the year 1858 was again marked by the failure of an attempt to withdraw the boon, and in that year he, (the speaker) had the honor of receiving an assurance from the Commander-in-Chief that the Bible was still to be provided, as liberally as heretofore. And here Dr. Rule gratefully reminded the Chairman of the part he had himself taken in interposing to prevent the accomplishment of that unjustifiable attempt. He also dwelt with great satisfaction on the increasing interest manifested by Wesleyan ministers and people over the United Kingdom and the colonies in all that concern the spiritual welfare of their own portion of the British army. He had marked, in all directions, a more distinct perception of the vital importance of the subject, and a growing familiarity with the details of the work which God, in his providence, places in their hands. He insisted on the necessity of arrangements being promptly made, to secure the marching of Wesleyan soldiers wherever they might be, to the chapels of their own denomination for public worship, and alluded to a recent case, in a northern city, where the commanding officer had refused to let the Wesleyan soldiers in his regiment be marched to the Methodist service, on the ground that they had enlisted as members of the Church of England; but he laid the case before the General commanding the district, and had just received from him a letter to the effect that it was his wish that every soldier should worship God according to the forms of his own religion, and that he should at once instruct Lieut. Colonel So-and-So to comply with that wish. He was glad to anticipate the final news of the pacification of India. The field thus made ready for the Wesleyan military chaplains appointed would be speedily occupied; one was there, and a second and a third were about to be appointed; and soon the Wesleyan soldiers in India would have, at the centre of each of the Presidencies, a chaplain of their own, who would shepherd his flock, and conduct correspondence and facilitate their mutual communications as they moved from place to place."

Revival Intelligence.

Extract of a letter from the Chairman of the Annapolis District:—I am thankful to inform you that the good work has extended to Margaretville. I was there the whole of last week holding meetings two, and in some instances three, times a day. The interest seemed to increase every day, and on Friday evening we had, I should think, about forty persons around and about the Communion to be prayed for. I was obliged to come home on Saturday to baptize several persons at Aylesford East; on the Sabbath we had a most delightful time, a crowded house, and deep feeling. I return to Margaretville to-day. But I am almost worn out. I preached twelve sermons the past eight days, besides addresses and prayers I cannot count. I got a line from Bro. Robert Tweedy giving an account of a blessed work in Shelburne. There is a good work at Givin Wharf in Cornwallis Circuit. Bro. Avery is holding special religious services at Wilmot, and I hear good is doing, and Bro Pickles at Bridgetown is getting a good increase to the Society. I hope we shall be able to report a good addition to our Church in this District. To God be all the praise.

THOMAS ANGWIN.

Letter from Newfoundland.

We have glanced over the rich pages of the *Wesleyan* time and again for some notice of the weather in Nova Scotia during this, to us, long and tedious winter; but that otherwise communicative organ has persisted in refusing a solution of our query.—We solaced ourselves frequently, however, with the fact that storms seldom extend very far; thus evincing a hope that our fickle climate was peculiar to Newfoundland.—*Our* March came in like a Lion,—blasting, threatening, scowling; and verified the ancient adage by going out mild and harmless as the Lambkin, if we except indeed the tawny traces of its mid-day breezes on the fair countenances of the tender ones who happened to brave their influence.—As the month opened, the oldest inhabitants declared they had never witnessed such a quantity of ice on the coast at that season of the year; and the reports of vessels then arriving from foreign countries, some of them considerably injured by rubbing through a floating mass of many miles in breadth—confirmed the statement.

With such a prospect it was perfectly natural that our speculating men should feel anxious respecting the success of the sealing voyage. The preparatory bustle and hurry was followed by keen anxiety, the harbors being constantly filled with ice by easterly winds during the first week in March. On the 10th the most of the fleet had escaped from one difficulty but, as the event proved, only to meet another:—they were compelled by a change of wind to run again for port, or seek the best available shelter in the ice. On the 14th they were pressing to the North under a crowd of canvass, and on the following day the slaughter began. Some vessels are reported to have taken *two thousand* seals in twenty-four hours. The first arrival was a brig with eight thousand on the 28th, about fourteen days from the date of sailing.—Since then several have been reported from various harbors with excellent cargoes.—The prospect on the whole is very encouraging.

Such excitement! Telegraph operators are constantly employed in reporting accounts of latest arrivals. Merchants are pacing the streets with eager looks, and diligently comparing statements, while every new particular is being anxiously discussed. The appearance of a vessel throws the whole place into a fever, and brings down upon the passer-by a hundred questions respecting the approaching craft, though he may be as ignorant of the matter as his canine follower Pompey. Presently a few yards of bunting are seen curling in rapid flight to the masthead. It is the private signal. A glance through the telescope in some trembling hand solves the problem:—Somebody, Esqr., is richer by some thousands of pounds than he was a fortnight ago. The eager crowd draw a deep breath, and scatter to circulate the intelligence.

There is not on earth an enterprise more fraught with temptation to young men than the sealfishery. How many ministers that have parted with the flower of their charge under hopeful circumstances, have been compelled to listen with bleeding hearts to the story of some poor wanderer who proved weak or false in the dark hour of trial!—The enemy appears there under so many guises, that he must be vigilant and strong indeed who can always detect and conquer. In the majority of cases the sanctity of the Sabbath is regarded by the Captains as very trivial; and many who would shudder to take a seal on the day set apart in honour of St. Patrick, would load their vessels if it were possible on the day which Jehovah has set apart for himself. The God-dishonouring system which can sanction such madness is rearing it superstructures to saints and saintesses with the means thus acquired at the expense of truth, justice, and mercy—"but the end is not yet."

No sooner has the Spring's voyage terminated, than another ordeal awaits the members of various circuits,—the Summer's trip to Labrador: and *its* character may be partially learned from the fact that for several months the parties visiting that coast are separated from all spiritual privileges, private prayer excepted, and we all know how prone is the human heart to become languid in that duty when all the encouragement of fellowship is cut off, and reckless companions substituted. Alas! we fear that while the Church has been hesitating to watch over its own interests at Labrador, some noble resolves have been there laid at feet of the great arch enemy of God and man. Think of it, Reader, when next required to contribute to the Fund of our Church which is designed for the support of this mission.

Our Legislature, among other business, is just now discussing the desire of the large majority of Wesleyans in the District, as set forth in various petitions from the several Circuits, demanding a subdivision of the Protestant educational grant. Our numbers by the last census stand over 20,000, which entitles us to one third of the amount thus appropriated. The proposed plan would meet the wishes of many who are identified with our best interests; yet it must be conceded that various difficulties will have to be encountered in the event of its present adoption. We have no doubt that the next census of the Island will show a much larger claim upon the Legislature for our educational support. Besides the few years which may intervene might be profitably spent in removing obstacles, and preparing for the assumption of so vast a project. However it is possible that one or two further debates on the subject will compel us to give prompt action the place of present hesitancy.

Cheering are the tidings which reach us from many portions of the Methodistic field relative to the work of God. Showers of blessing have imparted new life to various dreary churches; and the fruit of many a Pastor's tears and toil is now being garnered with songs of thanksgiving. Prejudice, that vile weed, has been stripped of its baneful petals by the passing gale, and now stands shrivelled and forlorn in the garden where it long flourished to the detriment of Truth, and the grief of many an husbandman. By the way we have occasional demonstration that this cause for devout gratitude is not limited to Newfoundland. Your English correspondent intimates a change of this character in the mother country, from which even *Quakers* are not excepted; and *your own* Provincial papers afford proof that men can sometimes admire what they dare not patronize. For instance, certain clerical worthies, who a few years ago could attach the word "spurious" to everything like revival effort and result, have so far modified their views that they now claim, by producing extracts from American papers, a large portion of the great movement which has visited that continent, as having been effected through the instrumentality of "The Assembly's Shorter Catechism." Blessings on the men who can thus acknowledge their past transgressions, and do not hesitate to give publicity to their convictions! Closer and closer still may the band of unanimity be drawn, till every unholy affection shall have been crushed in a long and earnest embrace. Amen! Amen!

The *Wesleyan* is highly valued here,—and what wonder? Its increasing interest, improved appearance, and sterling worth must recommend it. ALEPH.

Newfoundland, April 6th, 1859.

From the London Watchman.

The Congress on Italian Affairs.

The *Moniteur* of yesterday assigns to Russia the credit of having proposed the assembling of a Congress on the affairs of Italy in some neutral city, to which the Representatives of the five Great Powers alone, to the exclusion of Sardinia, will be invited to repair. France agrees to the proposal of Russia, but the Governments of the other three Powers had not returned official replies. Our contemporary the *Times* had pledged itself, a day previously, to the fact that the Emperor of Austria had given his assent, from which that of the Cabinets of London and Berlin also must be inferred. We should have been more certain of this fact had the overture originated from Lord Cowley's mission, but we will not yet suppose that Austria rejects the proposal because France and Russia unite in offering it. She may fear them, but they allow her with her two Allies a majority in the Congress. Nor do we think it would be fair or prudent at present to question the sincerity of Louis Napoleon.—Nothing could be more welcome, and a week ago scarcely anything could have been thought less probable, than a sincere consent by both France and Austria that the merits of the dispute which they were ready to decide by the sword should be referred for settlement to this peaceful Congress. To a Congress, unquestionably, it must have come at last; for the days are gone by when a treaty dictated on the battle-field could alter the map of Europe, and transfer provinces and kingdoms from one sceptre to another. It is true that greater results might have been obtained by war, but taking the uncertainty of the event, and the cost of life and treasure into account, we are convinced that Napoleon III. has consulted his own interests in coming to a decision which gives him solid advantages without risk to his dynasty, and without misery to mankind. If we were able to convict him of previous insincerity, and of a contradiction between his purposes and preparations and his present conduct, the most elaborate proof would now be only a useless and mischievous ingenuity.

But, in fact, the task would not be easy to show that the Emperor of the French has actually committed himself to the schemes which were probably enough attributed to him. A promise of aid to Sardinia in case of an attack upon her dominions, a demand for better and freer government in Central Italy, and a mere recapitulation—significant it must be owned, but not harshly pressed—of the efforts made by England and France ten years ago to induce Austria to relax her grasp upon Lombardy and Venice, are almost all the facts which can be clearly charged upon him. As regards the last and most serious of these, the Emperor has not said more than Lord Palmerston; the misfortune was that he did not, like the noble Viscount, acknowledge that, while Austria, as a matter of policy and principle, might be wrong in occupying these provinces, she had solemn treaties to vindicate her retention of them as a matter of legal right. At the opening of the Legislative Sessions in Westminster and Paris, the Queen's speech referred to those treaties, while that of the Emperor, which followed a few days afterwards, did not. The omission was deliberate but perhaps necessary, for France could have had no hope of effecting any amelioration in Italy, if the position of Austria in Lombardy and Venice had been acknowledged to be morally untenable.

According to the unofficial but very positive statement which appeared on Monday, the Emperor of Austria has disavowed the hostile intentions towards Sardinia which the emissaries of that Power, notoriously the real instigator of war, have imputed to him. Count Cavour, it is not uncharitable to say, would have welcomed an aggression, and has done all he could to provoke it, or, that purpose failing, at least to oblige Austria to increase her army beyond the Alps to such an amount as would countenance the inference that it was designed for the invasion of Piedmont. The Sardinian Government has failed by its ceaseless cry of "wolf" to convince Louis Napoleon that he could rationally let loose his war-dogs for the chase. The next point of dispute related to the occupation of Rome by the French and the Legations by the Austrian troops, as to which the Pope has been in two minds, while his protectors are known to have been willing to take him at his first word, and leave the Papal States to their own ways and fortunes. But then what would have become of the present feeble representative of Antichrist, whose dignity is so precious to the two "Catholic" Powers? It has been declared—but we confess to some surprise and doubt as to this and the following concession—that the Governor of Vienna, while withdrawing from the Legations, will not resent the return of French troops to Rome, if their presence be needed for the succour of the Pontiff. Yet further, Francis Joseph—and this if true is the great fact—consents that the Congress of the Great Powers shall review those treaties which give to Austria special opportunities for interfering with the administration and for taking military possession of the Italian Duchies. Even if these concessions should mean a scruple or two less than was supposed, they offer a platform for negotiation, and give the signal of retreat to armies which were preparing for a spring campaign. We only hope so much may really have been granted.

For this we are thankful, and also that the voice of Europe during so many unquiet months has been decidedly in favour of peace. Two Governments, but only one people, have seemed to desire war. In Piedmont, the national feeling and the policy of Ministers have been unanimously and perhaps excusably belligerent; in France a few great personages have sympathised with that feeling, but the people have remained cold and averse. The Emperor of the French wishes to be on good terms with England, and the millions of Frenchmen forbid him, by their unacquiescent and deprecating demeanor, to be on bad terms with any other neighbour. Liberty, like charity, they probably think, should begin at home; at all events they have no will to conquer it for the Italians Germany, as the article in last week's *Moniteur* showed, has become so sensitive and indignant, that a war beyond the Ticino would infallibly lead to war on the Rhine. Prussia is conservative, knowing that her Rhenish Provinces are mortgaged to peace; and Russia has been a colder friend than the unfortunate subserviency of the French Government must have given it a right to expect. We hope that Louis Napoleon may cease to sacrifice the results obtained by the late war to his desire to conciliate the Czar. In the Danubian principalities and Montenegro he has carried on a policy which must be fatal to Turkey, as if for the purpose of alarming Austria and promoting the objects of Russia. In that part of Europe also such concesions will be made to him that he will have nothing to retract, and even good may accidentally result from his interference, if he push it to no further and more flagrant extent. An alliance with England, to be cordial and fruitful, ought to mean a sincere acceptance of that which is the best part of English policy—a respect for treaties, and such a desire for liberty among the Continental nations as expresses itself not by violent interference and menaces, but by unselfish advice and the example of liberty at home.

Romanism as it Was and Is.

A correspondent of the New York Observer, writing from Chester, Ill., gives the following.

"Some months ago, one of our Sabbath school scholars—a little girl of seven or eight years—died. Her parents were Roman Catholics, although sending their children—two boys and two girls—to our schools; and when their daughter died, they sent to the priest—living at the old town of Kaskaskia, seven miles above us—to come and bury her. He did not come, and they got our Episcopal minister, an aged and excellent man, to perform the necessary rites. The child was buried in the Catholic burying ground, and the Roman Catholics were so incensed, that they came near putting the minister out of the grounds, and threatened to dig the child up and throw the body into the street, if the father did not remove it. Afterwards the priest abused him in the church, and when the father, who had left the church and waited for him at the door, remonstrated with the priest for abusing him and his family, some of the others drew knives and threatened to cut him in pieces if he did not leave the church."

In the same paper, another correspondent writing from Bayfield, Wisconsin, relates a case of "Bible burning" thus:

"A Romish priest went into the house of an Indian family belonging to the Protestant Mission at Bad River, under the care of the American Board, and, in the absence of the woman, took their Bible, which Mr. Wheeler, the missionary, had given them, and committed it to the flames. Some Sunday school books and religious tracts have been burned in Bayfield, at the instigation of this same priest. This priest is the missionary of the Roman Catholic Mission at La Pointe, Wis. Popery is rife among us and men who are neither Papists nor members of any Christian church, are encouraging its spread and courting its influence for political ends. God save us and our youth from the influence of this 'lying wonder.'"

Both these cases are of recent occurrence. Of course, Catholics, residing in sections where such things would not be allowed, will deny *in toto*, and call them "Protestant lies." O! these "quiet, peaceable, patient, suffering, enduring, and persecuted papists." Meek as lambs, where they *dare* not show themselves in their true light; but just give them power—let them have the ascendency, and how are they changed!—*St. Louis Christian Advocate.*

A Remarkable Life.

A late number of the New Orleans Christian Advocate contains an interesting sketch of a man, who came in boyhood from Scotland to Galveston Island; studied law, became a successful practitioner; served in the wars against the Mexicans and Indians, as a comrade of Samuel Walker and Addison Gillespie; was taken prisoner by the Mexicans and narrowly escaped perishing; became a leader of the public affairs of his State, while at the same time he was an active "exhorter" in the Methodist Church; and finally, in the year 1857, was generally designated in all parts of the State as the first choice of his party to succeed General Houston in the Senate of the United States. During all this time he had frequently felt it his duty to enter the ministry, but was restrained from doing so, chiefly by the opposition of his wife, who although 'an excellent and pious lady," had no fancy for the life of an itinerant preacher's wife.—Finally the crisis in his history arrived, when he was on the eve of being sent to the Senate. We copy the dramatic account of what followed, as given by the Advocate:

Taking the letters and papers from all parts of the State, giving him assurance of election, he went to his wife and said: "I can go to the United States Senate. Here are the evidences. If you wish it, I will go. But if I go, hell is my doom. I shall die a drunkard as certain as I go to Washington. I can yet escape. If I pass this point, I never can. I can enter the ministry, which I ought to have done long ago, and save myself from a drunkard's grave, and my soul from hell. But you shall decide." His poor wife, unwilling to relinquish the glittering prize in view, replied, weeping, that she could not see why he could not be a great man and a Christian too.

But after prayerful reflection, she would not incur the fearful responsibility of deciding against his conscience, and told him to go into the itinerancy, and she would go with him. To the astonishment of the whole State, a letter from him appeared in the paper, just before the meeting of the Legislature, declining the nomination, and announcing his retirement from political life. The next thing that was heard of him was that he was preaching.

The editor (who vouches for the truth of the narrative) says that the hopes entertained of his success as a preacher have been more than realized. It adds:

"What renders the case more remarkable, is the fact, that before he declined the United Sates Senatorship, by a legacy left him in England, he became possessed of an ample fortune. Wealth, and the hope of high position, have kept many out of the itinerancy; but few, very few, are those who have declined eminent earthly advantages for it, or rather, brought them as additional forces into it that they might be the more largely useful."

No name is given in the narrative, but we presume that those familiar with the political history of Texas will have no difficulty in filling the blank.—*Balt. Clipper.*

Kossuth in London.

The Hungarian patriot is established in Upper Gower-street, Bedford Square, London. He is in straightened circumstances, living on the proceeds of his lectures and contributions to newspapers, eked out by the remnant of his wife's $20,000, most of which was lost in railroad investments in the United States. It may be observed here, though the Ledger writer does not mention it, that Richard Cobden is said to be a victim of the same speculation preference for our country. Kossuth still admires our institutions, and thinks he made some mistakes on his visit here, in consequence of his ignorance of our affairs, and the advice of interested friends. In European politics he takes a warm interest, censuring with unqualified severity Orsini's plot against Napoleon's life, and Mazzini's local insurrections, as identifying the cause of liberty with murder and assassination. He still confidently expects its triumph in Europe, and other lands; and whether he shall live to see it appears to him a matter of small consequence.

The question, what became of the $100,000 collected by Kossuth in this country? is answered by the writer. Kossuth did not appropriate a dollar of it to his own use, but expended it all on the political objects for which it was contributed. By its aid he sent agent after agent on expensive revolutionary service to Hungary; two or three of whom were executed, and the vigilance of Austria rendered his schemes abortive.

"It is seven years," says the writer, "since Kossuth left the United States—but he looks twenty years older than he did then. His flowing beard, then jet black, is now plentifully sprinkled with gray. He has grown very bald, and conceals his baldness by combing his hair over the top of his head. His face is marked with deep wrinkles, and the impress of care, and grief, and hopes long deferred, is deeply stamped upon his features. But his smile is as sweet, his voice is as deep and melodious, and the light of his dark eye is as soft and as tender as in the days when they so won the hearts of our people, and made the soul of this nation vibrate like the strings of the lute to the touch of genius and skill."

Provincial Legislature.

SATURDAY, April 9, 1859.

House met at 12 o'clock.

Hon Atty General by command, laid on the table the Calendar of King's College, Windsor, for the past year, which, through some inadvertence, had not been presented in time to go before the Education committee.—A letter from the Secretary in explanation was read.

Hon Prov Secretary, by command, laid on the table the returns for St. Mary's College, Pictou Academy, Mount Allison Academy, and the Free Church Academy.

Hon Prov Secretary explained, as to the returns not having been requested by the government. It was done last year by the desire of the Superintendent of Education, which request was not renewed this year, and consequently the circulars were not sent from his office.

Hon Fin Secretary thought that some statement or certificate should be handed in by these Institutions when the quarterly payments were drawn, to shew him that they were in efficient operation.

Hon Mr. Young thought that it should be understood that these seminaries, drawing grants from the treasury, should at least send in annual returns.

The house resolved itself into committee on bills.

As to a bill concerning the Common of Halifax, the committee were divided in opinion, a portion of them thought, that as the matters referred to, were about to be litigated upon, they could not recommend any legislation. They also reported against a bill to amend the act relating to the city of Halifax, on the same grounds by the casting vote of the chairman.

Hon Mr Young gave notice that he would move against the reception of the report.

The house adjourned until 3 o'clock.

AFTERNOON SESSION.

The house resumed at 3 o'clock. A call of the house was had.

The house resolved itself into committee of supply, Mr Chipman in the chair.

A sum of £50 was granted to Dr. Forrester, pursuant to the report of the committee on agriculture.

The sum of £59 was granted to T. B. Akins, Record Commissioner, to defray certain expenses incurred during the last year, in connection with that subject.

A grant of £10 toward the school of the colored population at Bridgetown was opposed, but passed; also a grant of £50 to the Inlant school, Halifax; a grant of £100 for an academy at Sydney, C. B., was opposed and negatived.

The Legislative Council, by message, desired a conference with the House of Assembly on the general state of the province, which was agreed to, and the following committee appointed; hon Provincial Secretary, Mr. Esson, Mr. McFarlane.

The committee of supply resumed.

A number of usual grants passed.

A proposition by hon Mr Howe, for a grant of £500 towards running a steamer between eastern parts of Nova Scotia and Cape Breton; and £400 for similar communication to westward was discussed.

Hon Fin Secretary stated objections.

A message from the Legislative Council, conveyed to the house—23 resolutions for granting money, agreed to.

The discussion on hon Mr. Howe's resolution for the extension of steam communication east and west was resumed.

A resolution by way of amendment, moved by Mr Moses, was, after discussion, withdrawn.

Hon Mr Howe's resolution, after considerable debate, was then agreed to.

The committee of supply resumed.

MONDAY, April 11, 1859.

Several bills were read a third time: among them, an act to amend the act to incorporate the Nova Scotia Electric Company and the bill for the relief of the Inland Navigation Company.

The grant for the Jordan River Bridge, was negatived 20 to 9.

Mr. Moses moved a resolution, by way of amendment to the hon Mr. Howe's resolution, for the extension of steam communication east and west—to the effect that it would be imprudent to make any additional grants, either for that service or for the extension of railroads, until the appropriation for roads and bridges amounts to £45,000, and that for common schools to £12,000, without increasing the public debt thereby.

The amendment was negatived 20 to 9.

The original resolution passed 22 to 11, Mr Bailey and hon J. Campbell voting in the minority.

Hon Fin Secretary moved a resolution providing that unless grants made to breakwaters, wharves, &c., be withdrawn within two years after the grant has passed, the same shall revert to the public Treasury, which was adopted.

A bill to amend the act to provide for the construction of the St Peter's Canal was read—and a bill to incorporate the Wolfville Division of the Sons of Temperance also passed.

The committe adjourned, and reported the bills passed in committee.

Mr McKeagney obtained leave of absence.

The house adjourned until 12 o'clock the next day.

TUESDAY April 12, 1859.

Hon Pro Secretary, by command, laid on the table copies of correspondence relating to distressed seamen.

The House resolved itself into committee of supply.

A number of the usual grants passed.

A long discussion took place on the grants recommended by the Crown Lands committee.

The committee adjourned without coming to any decision.

Hon Mr Howe reported from the Railway committee,—which report was read, and such portions as referred to grants was referred to committee of supply.

The house resumed at ½ past 3 o'clock, and resolved itself into committee of supply, and passed the following grants:

£100 to Mr McLeod, Contractor of St. Peter's Canal, in full of all his claims, recommended by the Railway committee; £36 10s to Amos Purdy £35 to the widow of Major Bidder, and £12 10 to Clement Harrington, recommended by the Crown Land committee, were opposed by Mr Bill and others. After discussion, the votes passed.

The committee of supply then finally closed.

Hon Attorney General moved several resolutions touching the Union of the Colonies.

Hon Mr Howe followed, and also read some resolutions on the same subject, which he said he would not move by way of amendment, but laid on the table by way of notice.

Hon Mr Young suggested that in view of the advanced period of the session, the question had better be postponed for a year.

The resolutions were withdrawn for the present.

WEDNESDAY, April 13th, 1859.

Hon Attorney General moved the following resolution in substitution of those moved on a previous day—

Resolved, that it is advisable that in this last session of the house the question of the Union of the Colonies shall be deferred until the next meeting of the Legislature when, after the general election, the public sentiment may be better ascertained upon a subject of such deep importance.

Which, by unanimous consent, was agreed to.

Hon Mr Young moved the following resolution—

Resolved, that His Excellency the Lieut Govern