has in heaven is as good as that on the coin. I told her that the heart of Christ in heaven is a living, sympathising, loving heart, whilst that on the coin is as dead and senseless as the coin itself. The people were well satisfied and she said no more.

"14th.—We came this morning to Tsing-tsung-kong, walked to a city about four miles off, and preached several times both in the tea shops and streets. This city is but thinly populated, and altogether uninviting, the people being poor and ignorant in the extreme. On our way back we called at a town, Kau-giau, where also we had an opportunity of preaching to a goodly number of people. The remainder of the day we spent at Tsing-tsung-keng in preaching to large audiences.

"15th.—We called this morning at Deu-giau, and preached several times at Sing-zang. Spent the afternoon at Ta-suh-giau, where we had large congregations.

"17th.—Returned to Shanghai. During this one trip we have visited one city, nine large towns, and several villages. Several thousands have heard the truth, not a few of whom seemed impressed with its importance. This trip was one of our shortest, so far as distance was concerned; the farthest we visited being but 50 miles from Shanghai, whilst we often go the distance of 100 or 120 miles."

This account will bring a Missionary preaching tour before the reader's mind more clearly than any language of my own, and all will pray that men who thus imitate their divine Lord may be greatly prospered in their work.

Now I will give the tabular view which I have formed from the information kindly furnished by different Missionary Brethren. It wil be easily seen that our American brethren are most numerous; that while but we English denominations are represented, there are six American Societies' agents in this great field of toil. Commending this and all the Mission stations in China to the prayers of English Methodists,

I am, faithfully yours,

GEORGE PIERCY.

Provincial Wesleyan

THURSDAY, APRIL 29, 1858.

Communications designed for this paper must be accompanied by the name of the writer in confidence.
We do not undertake to return rejected articles.
We do not assume responsibility for the opinions of correspondents.

The great awakening, from the torpor of sin to the life of righteousness, of uncounted thousands of our race, which has already graciously signalized the present year, invests it with a charm for the mind of the Christian which will keep it fresh in memory to the end of time.—The eye that sickens over the dreary record of sanguinary conflict and weeps upon the catalogue of crimes which form so much the staple of this world's history, will rekindle with interest as it reads the story of the glorious triumphs of the Gospel of the Prince of Peace which are now being widely won. Among those times of refreshing from the presence of the Lord which vindicate the exercise of lively faith and reward the patience and prayers of the people of God, the year of grace one thousand eight hundred and fifty eight will surely hold a conspicuous place. The spirit has been copiously poured out from on High. Its influences have descended upon our parent land. Among ourselves they have been not unfelt. It has been our happy privilege to record in these columns, week after week, the evidences of a pervading and progressive work of grace in our own connexion, bringing glory to God in the conversion of sinners and the edification of believers. But in the United States a marvellous, perhaps unparalleled, manifestation of interest in the great concern of the soul's salvation has been evoked. Like a swelling tide, and with a current strong and silent as the ocean's, has the wave of revival influence swept over the land. There have been added to the churches unprecedented numbers of such, we may not doubt, as shall be eternally saved. To trace, so far as may be done, the rise and features, to mark some causes which apparently contributed to, and to meditate upon consequences which may or must flow from this Great Revival, cannot prove unprofitable employment, and seems to be demanded of those who would adequately discharge the functions of religious journalism.

"The commencement of this work" we quote from a secular paper of New York "was as remarkable as its progress has been, for though one peculiar phase of it was first made palpable in the form of noon-day meetings for prayer in the Reformed Dutch Church, corner of Fulton and William Streets, the various denominational or religious papers had for some time previous supplied information of a generally awakened spirit of religious feeling and inquiry. The very establishment of a noon-day prayer meeting at the Church above named was evidence that such a feeling pervaded that denomination, as it did others, the prayer meeting being in fact the fruit of such an awakened spirit rather than an effort to create such a sentiment in the public mind. It is well known that in other denominations a similar religious movement had manifested itself, and extra religious services had been held continuously in their respective churches. But the establishment of a general prayer-meeting, in the business part of the city for business men, and without respect to denominational distinctions, was first attempted by the clergy and a few of the laity of the Reformed Dutch Church.

"The success which attended this novel proceeding surprised perhaps even those who origated it, and revealed immediately how deep and general was the religious movement which is now the general topic of conversation and of newspaper comment. Other similar meetings were, almost of necessity, established in other churches, and almost every day additional meetings have been opened, until from John street to the Northern extremity of the city, and through its entire breadth from East to West, churches of, we believe, every denomination, are open daily for devotional exercises, the attendance upon them increasing in a greater ratio than the increase of the places of meeting. In the meantime, as we are assured from many directions and as we gather from our religious exchanges, the special religious exercises held under specific church organizations and independent of these mid-day and afternoon prayer meetings, are more than ever devotional and impressive, and bring large accessions of church members; and the Sunday congregations are proportionally augmented and the spirituality of public worship is largely increased".

Another journal, early in the progress of the revival, thus remarked:—"The fact of universal attention and interest is indisputable. Hundreds and thousands are daily drawn together at unusual hours, and in unusual places, for the single purpose of religious worship and mutual exhortation. The character of the assemblies thus convened seems marked by real and sometimes very peculiar seriousness and concern. We have heard of no particular agency or machinery devised for the purpose of exciting such attention. On the contrary, it would appear that all the arrangements for united worship of any kind, as a rule, have grown as a result out of the desires and tendencies of the people themselves. We have gained no information of any special adaptation in the addresses or speakers which are heard, to produce undue excitement. On the contrary, it has been frequently stated by quite disinterested listeners, that the exhortations were generally far more marked by feebleness of thought and dullness of expression, than by any peculiar adaptation to awaken attention, or gratify curiosity. The reports which are daily made in the secular papers, of their proceedings, though they are sometimes far from discreet, and in cases that have been known to us sometimes quite beyond the truth—impute no extraordinary efforts in any person to get up an excitement, and furnish no suggested cause as adequate to account for an interest which cannot be denied, and which is now so general that it may be called a distinguising fact in the community. So far as men are concerned, the present general state of mind seems to be without an origin, in any tangible or evident occurrence or agency. It is a state of public feeling so remarkably spontaneous, and so self-sustaining and progressive, that it is quite impossible to deny its reality, or to question its sincerity for the time."

These notices have special reference to the city of New York, but analogous statements are made of almost, if not absolutely, every city in the United States. "When men," one of our religious exchanges remarks, "of all classes, and all habits, and all professions, saints and sinners, by hundreds of thousands, drop all business at a given moment, and throng the houses of prayer, day after day, and week after week, through all the principal cities of the Union, it may be set down as certain that there is a strong under-current of religious feeling. Three months ago thousands of these men could not have been induced to attend a *prayer meeting* in the day-time, on a week-day. We have accounts from all parts of the country, through our exchanges, and also through private advices, showing that the public mind is almost universally moved by a sense of God's presence and power among the people.

By these extracts the seemingly spontaneous and really wide-spread character of the Revival are shown. There are other peculiarities by which it has been distinguished which require attention and remark.

It has sprung up apparently among those who are usually far from being the first to mingle in scenes of religious awakening, but who absorbed in the cares of this life, or wise in their own conceit, regard with aversion all 'special' efforts for the salvation of souls. The ordinary men of the world—the practical merchant and the professional man—have been foremost to forsake the office and the counting-house for the place of prayer; but the influence has extended through every class. "There have been converted Universalists, spiritualists, disciples of Paine, and Jews, desperately hardened and wicked men—persons whom the Church had almost ceased to pray or labor for have been saved. This seems to be a characteristic of the work everywhere."

Order and calmness have characterized the meetings. *There is no excitement*, it has been thoughtlessly said. The excitement is intense, profound; none the less deep because it does not exhibit itself in noisy demonstrations. Such mighty results it were impossible to achieve without *excitement*. Men must be excited when they come to think of their lost condition through sin, and when they press in thousands the portals of the sanctuary eagerly enquiring What must we do to be saved? But while it is impossible but that strong emotion must have pervaded the sorrowing, salvation-seeking mass, it is doubtless true that there has been an absence of all fanaticism and extravagance, which is remarkable, and in itself indicative of the genuineness of the work which has been going on in the hearts of men.

The genuine Catholicity of feeling which has united all denominations in this great work is one of its most attractive features. "Union Meetings" have brought together the ministers and members of every evangelical church, and in the one great object of saving souls have been lost sectarian ambition and unchristian jealousies.

The terible crisis through which the commercial world was made to pass last year, has been very generally pointed to as instrumental in producing the state of feeling which has been so wonderfully exhibited. Sudden as this visitation of grace appeared to be, there were many of those who love the Lord, and with whom his secret is, who looked for such things. "The praying legions of Israel discerned the face of the sky, and understood the signs of the times. To them the black cloud wore an aspect bright and encouraging. They could see 'a smiling face' behind 'the frowning providence.' Every 'suspension,' 'assignment,' 'failure,' was to them another blow dealt to pride, luxury, avarice, mammon. In all they saw the same power that overthrew the tables of the money-changers, and applied the scourge equally to buyers and sellers. That many church members came under the scourge; made it not less obvious that the temple was being purified. Before the unseen hand scarcely one dared to mutter 'By what authority doest thou these things?' The under-current, soon about to burst forth, evinced itself in a greatly augmented number of attendants upon public worship, a universal spirit of devotion in the public congregation, a desire for the great theme of Jesus Christ and him crucified, in the pulpit, and for that only, a general solicitude concerning the wants of the poor, and, as to financial aid, a self-sacrificing effort to let the cause of Christ be the last to suffer."

And now, if it be asked, What may the Church and the world look forward to as the result of this religious fervor? we feel emboldened by the facts which have been detailed to answer, much, every way. The Revival bears the marks of a real, as well as extensive work of grace. It may then be believed that its fruits will be lasting, and that they will be seen in the quickened piety of the Church, and the diminished dishonesty of men of trade. What fearful developments of commercial fraud and immorality have we witnessed of late! How happy the change if where chicanery and fraud have reigned, the world shall now be permitted to witness a notable triumph of the principles and Christianity, and to behold in rich luxuriance the fruits of faith!

From our own Correspondent.

India—The Insurrection.

Prospects of the Oude Campaign—Relief of the Fort of Saugor—Progress of Sir Hugh Rose in Central India—Defeat of the Rebels under the Rojah of Gondah—Revolt at Raepore—Execution of the Rebels—Success of the Bheels—Trial of the King of Delhi, &c.

CALCUTTA, 22nd Feb., 1858.

Contrary to all expectation there is still no news from the Camp of the Commander-in-Chief in Oude. For several days past intelligence of active operations has been hourly looked for by telegraph as it was understood that the assault of Lucknow was to be made on the 16th inst., yet still the oracle is mute, and our suspense continues unbroken. Probably the tidings of the fact, if not of the particulars, of the storming of the rebel fortress will be forwarded by way of Bombay, in anticipation of the Steamer from Calcutta, so as to reach you in the form of a telegram published in England by the same mail as carries the present. It is satisfactory to know that the delay is occasioned by no supineness, but by desire on the part of the military Chief to perfect his plans so as to make the action as decisive as possible, and prevent an exodus of the insurgents to muster again on some fresh rallying point. Should he be successful in this respect the impending operation may be expected to terminate the campaign, as although even then much will remain to be done, the rebels will have no opportunity of concentrating in force, and will be easily dealt with in detail. The issue is not for a moment to be doubted. The ability of the General in Command, the courage and bravery of the troops, the almost boundless resources of *materiel* employed, and above all the blessing of Providence that may be asked and looked for in a cause so righteous—for "thrice is he armed who hath his quarrel just,"—these all guarantee the success of the undertaking on which so much depends.

In other directions the work of pacification goes on. The Fort of Saugor was relieved on the 2nd inst., but particulars have not yet reached us. It is known, however, that in addition to the garrison, a large number of women and children have been beleagured there for the last six months. Their relief has been accomplished now by Sir Hugh Rose and an effective force, after several ineffectual efforts by other expeditions, all of which had to be relinquished from the difficulty experienced in carrying out the enterprise. Sir Hugh Rose subsequently encountered the enemy in force and captured 200 of their number, the remainder being either left upon the field or driven from it. The whole of the prisoners were at once gibbetted.

The Fort of Rutgurh, in Central India, held by the rebels, was evacuated on the night of the 28th ult. Fazel Mahommed Khan was taken prisoner trying to escape, and forthwith hanged over the gateway. The Fort of Ahma, in Rajpootana, which was also held by the rebels, has been retaken and is now again occupied by us.

A telegram from Allahabad informs us that the advanced Goorkhas attacked the enemy 10,000 strong, under the Rajah of Gondah, and defeated them, killing 50, and totally dispersing the remainder; an artillery waggon was captured. Our loss was one killed and two wounded. The Goorkha force was to commence crossing the Gogra near Tanda, on the 14th inst.

A number of zemindars, or landholders, in the neighbourhood of Allahabad, and who were known to have taken a prominent part in the rebellion have been caught and hanged, their property confiscated, and the villages they occupied burned and destroyed. The Rajah of Ghorapore who had aided and abetted the revolutionary cause has been captured and now awaits his trial. Fourteen more of the members of the ex-Royal family of Delhi have been executed on being convicted on the clearest evidence of having not only instigated but shared principally in the foulest crimes of Delhi. Strange as it may seem a fresh instance of mutiny has been added to the records of the revolt. The scene of this infatuated movement is a place called Raepore situated between Nagpore and Cuttack. The attempt was made by 18 men of the Nagpore Artillery who suddenly attacked and killed Serjeant Major Sidwell of the 3rd Irregulars, of the same place, calling upon his men to join them in the outbreak. The Irregulars stood firm, and instead of yielding to the temptation, responded to the call of Lieutenant Elliott to surround the rebels who were immediately disarmed and hung up—the promptitude of the act effectually suppressing any sympathy with the for'orn hope of the misguided traitors. A very characteristic affair has occurred at a place called Phoolpore. Messrs. Hume, Alexander, and Macouochie, Civil servants, went out with a party of 80 men to reconnoitre the enemy's strength and position. Approaching too near the camp of the foe they were discovered and finding an engagement inevitable they obtained a levy of 400 matchlock men from friendly zemindars in the neighbourhood and thus reinforced attacked and carried the rebel's ground, killing 125 of their number, and capturing their guns. Our loss in the action was 12 killed and 20 wounded. The Commissioner of Kumaan writes that Captain Hearsay had arrived in disguise at Hoha Ghaut. He had been hid in the Oude Serai by a zemindar since the massacre at Seetapore. Mr. Braus of Shafehaupore and a Serjeant Major were following Capt. Hearsay and were expected to arrive soon at Petora Ghaut. The only exception to the prevailing progress of our arms during the fortnight seems to have been at a place called Ahmednuggur where Capt. Montgomery and a party consisting of detachments of the Police force, and of the 4th, 19th and 26th Native Infantry were defeated by a gang of Bheels. The latter were numerically inferior but they were more favourably posted, being covered by a dense jungle about 12 miles to the South East of Chaudora. From this jungle Capt. Montgomery could not expel the enemy, and was under the necessity after three unsuccessful attacks to retire with the loss of three officers severely wounded—Lieutenant Stuart of the Nizams' Infantry, since dead, Lieut. N. Davidson of the 19th N. I., and Lieut. Chamberlain of the 26th N. I. From Agra it is reported that on the 18th inst., Colonel McCausland supported by 800 Infantry and 200 Cavalry with 2 guns encountered Kala Khalee with a body of 4,000 strong at a place called Buhree. The enemy was defeated with a loss of 250 killed, 3 guns being captured and another destroyed. The loss on our side was 10 men. Nana Sahib after being tracked and nearly surrounded has succeeded once more in giving his pursuers the slip and is supposed now to have gone under disguise in the direction of Bundlecund.

The Ex-King of Delhi has sufficiently recovered to admit of the trial going on.—The case lacks much of the interest it ought to have excited, however, from the fact that on the charges being read over it was intimated in Court that, whatever the verdict might be, the life of the accused would be spared in terms of the stipulation agreed to when he surrendered. On being reassured upon this point the miserable old man wrapped himself up in his shawls and went to sleep, while a mass of the most convincing evidence was adduced in proof of his guilt, evidence so complete as to render the suspension of the penalty a sin against humanity. His youngest son, too, Jumna Bukt, whose life was also guaranteed, unable to conduct himself with propriety even under investigation had to be removed from the Court for insolence, contempt, and levity. But for the equivocal promise of Hodson when this youthful jackanapes and his father were taken the whole of the viper brood would have been crushed, but, as it is, there is reason to fear that the rude boy may yet in after years lead on another revolt in the expectation of resuscitating the hopes and the House of the Tamerlane Dynasty in his own person. In the course of the inquiry at Delhi it was brought out that information of an intended rising was in the possession of the authorities at least six weeks before it took place. Sir Theophilus Metcalfe about that time learned that a Proclamation from the King of Persia calling upon the Mohammedans of Delhi to rise and aid in the extermination of the Feringhees (the English) had been posted upon the Jumma Musjid or Cathedral Mosque. He went to the place and saw it and caused its removal, *but thought it would be attaching too much dignity to the matter to take any further notice of it.* He also knew that the probability of an invasion by the Russians from the north was a matter of free and daily conversation, and that the advance of the Persians upon Teheran was regarded as a movement in harmony with such design. He was further aware that intrigues of a political nature were carried on at Cabul, where reporters were retained in the service of the Court and other native Journals in Delhi. It came out further that nearly two months before the mutiny broke out a person attached to the government advised Mr. John Colvin, the Governor of the North West Provinces, of plans that were in progress for effecting a revolution, giving him particulars to enable him to take such measures as would frustrate the designs of the treasonable conspirators. This accurate and timely warning seems to have excited no attention, the paper being laid aside in Mr. Colvin's library where it was found after his death.

The ex-King denies his participation in the butcheries that were perpetrated in his name, and alleges that he could not prevent them. His *own Sign Manual*, however, gives the lie to his assertion, as the Royal order for the surrender of the Europeans in custody as prisoners has been put forward as evidence. It seems they had been kept for about eight days after the City was seized by the rebels, and on being demanded by the soldiers the King signed a warrant for their delivery, in which he expresses his conviction that it was a right and reasonable thing that they should be put to death, and there, in the Court of his own Palace, our Countrymen and Countrywomen with their children were tortured and cruelly killed. Barbarities on the street he possibly might be ignorant of, or unable to control, but from all that has yet appeared there seems no reason to conclude that he had any disposition to interfere.

These disclosures while they cannot fail to excite regret that opportunities presented to our rulers for ample and seasonable precautions were so culpably and fatally neglected, will be of practical value in the future direction of affairs, and contribute an important, though a costly lesson, in the history and experience of the State.

W. S.

P. S. From a statement just published it appears that the Garrison and refugees in the Fort of Saugor amounted to 370, viz:—

Men,	173
Women,	67
Children,	130
	370.

W. S.

Woodstock Circuit.

From Woodstock under date April 6, we have the following communication:—It is with feelings of devout thankfulness to Almighty God that I record the results of our special services on this Circuit.

We deemed it proper to make these special efforts for the salvation of those whose spiritual welfare we are to seek, and therefore went forth into the field bearing the "precious seed" planting and watering, and now as we return "bringing sheaves" with us, with joyous emotions we praise the God who "giveth the increase."

The work commenced at Bloomfield, of which work an account has been furnished for your paper. Immediately after followed the Camp-meeting at which many were converted, and many more made to feel the necessity of a life of Godliness. In fact its good effects were felt throughout the Circuit, and by many it is said to have laid the foundation of the blessed work which we have since had. Whether it be so or not I cannot say, but I do say that it has been a time never to be forgotten, a gracious season of refreshing coming down from the presence of the Lord. Upwards of one hundred and fifty persons have been converted and are now rejoicing in the possession of that peace which passeth all understanding, and endeavoring to live soberly, righteously, and godly, in the present world. God grant that they may never be weary in well doing. Many of them are heads of families, whom we now rejoice to see erecting the family altar, and causing the voice of praise, thanksgiving, and prayer to be heard in their habitations.

In one of the places where the work was most extensive there had been no preaching by the stationed ministers until last summer,—the first being by Mr. Prince. Our esteemed Brother, Wm. Simonson, a Local-preacher, residing there, had been for a considerable time, however, laboring among these people, and wrestling with God for a blessing upon his labors, and now, praise the Lord! he sees the desire of his heart accomplished, for even there has our Master raised up a people for himself.

In the case of many of the converts the parents had neglected the solemn and important duty of dedicating them to God in their infancy by baptism. These, eighteen in number, Mr. Prince baptized by affusion. The affairs of the Circuit go on prosperously. We have just finished one of our country Chapels, and arrangements have been made for building two more. "May the beauty of the Lord our God be upon us." And may He "establish the work of our hands upon us." Amen, and Amen.

Bedeque Circuit.

MR. EDITOR,—I am happy to inform you that the work of God is prospering on this extensive Circuit. Several protracted meetings have been held in different places during the fall and winter just past, and in every case some good has been effected, though not as much as one could desire. Several have been truly awakened and brought to God that had hitherto lived in sin. Others who had long been in a backsliding state, dead to the life, comfort and power of religion, have been brought again to humble themselves before God, and can now rejoice in a sin-pardoning God,—while many of our Church members have been greatly revived and encouraged, not only to be more in earnest for their own soul's good, but the good of those around them.

Our missionary money will be equal to, if not more than last year. To God be all the praise.

G. M. BARRATT.

Bedeque, April 16th, 1858.

From the Christian Messenger.

The Protestant Alliance of Nova Scotia.

The above named Alliance have thought proper to trouble me with one of their Circulars, and to urge upon me the propriety of taking immediate steps to organize a Branch Alliance in my neighborhood. I feel very much obliged to the Alliance for the honour they supposed they were conferring on me by so doing; but I can by no means dishonour my Master's cause by complying with the request. I have no fears about Catholic ascendency, nor the injury God's Bible can receive while King Jesus reigns and the Holy Spirit works. Moreover it appears to me that there are some of the elements of popery in the professedly Protestant Alliance. You, Mr. Editor, and some others, have pointed out some of them.

I perceive by the names in the Circular that most of its members are infant sprinklers. *Query.* Can they satisfy us that this practice is not popery? and that, too, one of the most destructive branches of it to the faith once delivered to the saints? In my humble opinion it would be much better for those would-be Protestants to learn something more that is essentially necessary for them to know than to spend so much time in talking about making the Bible the basis of all sound Education *by Legislative authority.*

Besides all this, in the language of Nehemiah, when he was repairing the walls of Jerusalem, By God's help, I am doing a great work, wherefore should it cease while I leave it to meddle with things that do not belong to a minister of the New Testament.

Yours truly,

A. W. BARSS.

Kempt, Queen's Co., April 10th, '58.

For the Provincial Wesleyan.

Popery and Education.

We live in a remarkable era of the history of our race,—an eventful period,—a time when the enemies of truth are as busy, and perhaps more artful than they have ever been. Something new has lately transpired in this place; we have had a Catholic priest lecturing on education! Who ever heard of such a thing in South America, where Popery has uncontrolled sway? Ignorant Nova Scotia requires it at this time! Has it not been the policy of the Church of Rome to keep her people in ignorance?—Facts might be given in abundance to prove the truth of the insinuative enquiry. There must be some important object in view to bring before the public such an able lecturer as the Principal of St. Xavier's College, Antigonish. The Dr.,—for I believe he is a D. D.,—is surely a remarkable man, and there is not much doubt but he is a man, and not divine, for I heard him say publicly that he was not infallible. I could not avoid thinking that if the Romish Church is infallible, surely it should be found in her D. D's. But what was more surprising, and harder to believe, he declared that he had not in his heart one spark of bigotry.

He is evidently a profound scholar, having been nine years in the common, and eight in the high, schools of Prussia. His qualifications to please and attract are of a superior kind. And if he be not a Jesuit he would make as good a one as the world has ever seen since the days of Ignatius Loyola.

He expressed a deep interest in the welfare of Nova Scotia, his adopted land, in which he expected to die. Especially did he feel an interest in her educational movements. That was truthfully spoken, doubtless!

As I took no notes, I cannot give even an outline of the lecture, which occupied nearly two hours in its delivery, (read from manuscript). But some points I have not forgotten. He unsparingly denounced a godless education, and broadly stated that religious education should be imparted in all our schools. But he studiously avoided naming the Bible, or even referring to the source of religious instruction.

He advocated the propriety and the necessity of separate schools on the Prussian system—strongly denounced the school system of the United States and Upper Canada—tried to show the propriety and necessity of another Normal School, for the eastern part of our province, to be located at Antigonish—objected to the present one at Truro, because (as I understood) of its sectarian character.

At the close of the lecture, an opportunity having been given, the Rev. Mr. Hall, (Baptist minister), rose and made some remarks of a most pointed and telling character. He first showed how directly opposed were the Rev. Doctor's views to those expressed by the Popish Bishop of P. E. Island, who pleaded for a godless education. Mr. H. also stated that as the Bible alone is the source of religious knowledge, it should be found in all our schools. He further showed most clearly the superiority of our present version above that of the Douay version, and commented on the absurdity of recognizing the Apocrypha as a part of the inspired volume. I was glad to see a Baptist minister (just now) so fearless in denouncing the errors and policy of Rome.

After Mr. Hall, the writer made a few statements respecting the necessity of educating the whole man; not merely intellectually and physically, but especially *morally.* Otherwise we might make men nearly as wise as devils, and not much better.—That the Bible alone contained the moral law and the Gospel, and therefore should always have a place in our educational institutions. That the present authorized version was not and should not be considered a sectarian book. That he was sorry to hear denounced the system of education in those countries where, above all other places in the world, the people were most elevated and prosperous in all those things desired by the Christian and philanthropist. That all the trouble in the States about schools, arose from the opposition of a party to the Bible, and that, if our Roman Catholic neighbours would only consent to use the Scriptures in their schools, there would be an end to the vexatious question.

He also stated from a close personal acquaintance for more than two years with the Normal School at Truro, that it was not a sectarian institution, unless the daily reading of a chapter in the Bible was sectarian. That he regretted that the Catholics of Nova Scotia did not send pupil teachers there. He also stated that he believed Nova Scotia did not need, nor was she able to sustain another Normal School.

The Dr. replied to Mr. Hall in a very courteous and gentlemanly manner. In reference to the Bishop of P. E. Island he was not responsible for what he or any other man might say, as he (Dr. Shutte.) only gave his own opinion. That the *Bible was a very good book*, that he read it daily himself, and *read* it to *his people.* That the different versions involved a theological controversy, and therefore he would say nothing on the subject. That the reason why the Roman Catholics did not send persons to the Normal School was because they had no Chapel or Priest in Truro to look after them!

The above is a very meagre account of the lecture and remarks. But quite enough is thus presented before the minds of Nova Scotians to excite a spirit of vigilance on the part of Protestants in reference to the religious cunning and grasping ambition of the agents of the Pope. Allow me to express my opinion before I close that the Protestant Alliance was not established too soon. Surely Nova Scotia has as much need of such a Christian association as England, where the adherents of Popery are much smaller in proportion to Protestants than here. As it is a religious confederation I cannot understand how any Protestant minister can refuse to join it.

I have been greatly pleased with your editorials, and the fearless tone of our Conference organ on the subject of Popery at such an important junction in the history of our Province. And I now cheerfully authorize you to add my name to the list bearing the names of the members of the Protestant Alliance of Nova Scotia.

G. O. HUESTIS.

Guysborough, April 15th, 1858.

Christian Politicians.

The *London Watchman* of April 7th has a lengthy and excellent article on the "Political Prospect" in England which is introduced by the following judicious paragraphs:

If by the term "politician" is meant a one sided man, a party man, a man who mostly thinks with a party, but acts with it whether he thinks with it or not, and whose principles and objects, without being bad, are purely secular,—then we are not politicians. So far as we know ourselves we are Christian journalists, taking an interest in the weal and woe of humanity; having an especial interest in our country's honour and welfare; and looking at men and things according to our ability, by the light of the Bible. That Book is our standing point. Thence we contemplate man and time, good and evil,—communities, nations, the world. It may be said that these views are somewhat "exalted." They are. Christianity is everything or nothing.—a grand truth or an entire fable. There is nothing half-way about it. It is the only religion, every man's religion, whether he be religious in regard to it, or not. This, then, is the grand *policy*: it is CHRIST'S. and this is our "side" our Party.—Here we are altogether, or we wish to be, one-sided; to see only one way, to hear one voice; to follow unhesitatingly, if not always intelligently, and confidently. So we are partizans and politicians after all; though not in the received sense.

Looking then from the Bible, and by its light on the world, whoever comes our way, and is found on our path, is our man for the time. He goes our way, and as long as he keeps it, we go with him. He makes use of us, and we of him; we are one party, very civil and very good friends. But when this pleasant and useful friend leaves our path we don't follow him, except with agreeable recollections of good fellowship and hopes for his return. Meanwhile we accept with equal readiness the next celebritry who finds himself on our path, although the direct political opponent of the former; and we use him, forsake him, and remember him as before. Some go the round, and seem of all parties by turns, but are really none. We merely adopt them, and work them up into our agency as far as they go in our direction. Yet we do them no wrong; we only take the same liberty with them, as they with us; the obligation is mutual. We are perfectly consistent the while with our own policy; and following our own lead. So, in a sense, we are the friends of all, and the enemies of none; yet we disappoint every other party by turns, and may be seldom loved or trusted by any. But if secular politicians would consider our principles, and our objects and compare these with our actings, they would discover our consistency and in time understand us. They would then know when to count on us, and when not. It would only be needful to look along the line of Christian interest, and Christian wisdom and fidelity. Here, we humbly trust, a shrewd politician would always find us, and be saved the pain of false expectations.

Lord John Russell's Position.

In its article on the "Political Prospect" the *Watchman* says:—

There is that veteran Statesman, the Prince of Whigs, (and Champion of Protestants?) Lord John Russell. Now this noble lord occasionally delights in a little mischief, when he can do it without reflection on himself in the past, or bar to himself in the future. Then a move, leading to a medley, is delightful! No matter who suffers, friend or foe; Church or State. Only let the noble lord come to the surface, or if not, show his power at pleasure to disturb the waters, and all is right. With magnanimous indifference to party, the noble lord joined on two occasions, in last Session and in the present, the Conservatives and Radicals; with the result, each time, of placing Lord Palmerston under the censure of the House of Commons, and thus bringing about last year a dissolution of Parliament, and this year a change of Ministry. Can any one doubt that this sage tactician had an eye to what actually took place? Was it not in his scheme to drive Lord Palmerston from office, compete with him for the leadership of the new Opposition, try a little with the more advanced Reformers, and if he did not immediately succeed to the Premiership, make it impossible to form another Whig Cabinet without satisfactory provision being made for himself? We have no objection to make use of this Statesman, as of any other, when going our way, but we own that he has shaken our confidence, and weakened the esteem in which we once held him. Perhaps no man of his eminence has a greater sense of religion, or a warmer attachment to Protestantism, than Lord John Russell. Yet who so readily sacrificed both when they stood in the way of his power, his policy, his tactics, his expediency? Versed in the history of his country, familiar with her Protestant struggles, he, the descendent and representative of the Protestant martyr, Lord Wm. Russell, would fain be taken for the champion of Protestantism. So we had sundry lectures, the Durham letter, high sounding and defiant speeches in Parliament from him as first Minister of the Crown; and at length that great fruit,—after a two or three months concoction,—the Ecclesiastical Titles Bill. But what does it all end in? Smoke,—Westminster smoke! Popery stronger than ever, and more arrogant, laughs Russell and his ridiculous Bill to scorn. It divides the country, appropriates its territory, flourishes, with proud exultation, the forbidden titles, does wonderously, and prospers. Should it perchance get into a real difficulty, none is more likely to come to its aid than the noble lord.

What a grand opportunity did he lose (as we think) for himself and the country on the occasion of that Popish Agression! He was in difficulty: his Government was weak and losing ground. To prop himself, or rather to stave off an adverse vote, he had given mysterious pledges to Mr. Locke King about further Reform. The time drew near that he must redeem these pledges, and he liked not what he had undertaken. Meanwhile the conduct of the Papists since the Emancipation Act had shown the friends of that measure that they could not be conciliated, and would not be satisfied with any thing they might obtain. It was time to stop; if not to retrace some of the steps taken. Ireland,—that is, Popery,—was the "great difficulty" of every Administration. So that it would have been convenient to Lord John to free himself from the shackle of both Popery and Reform; and find, if possible, a new basis of action. Had he, under a just impulse, sent Wiseman word to quit these shores within twenty-four hours of his arrival, the Cabinet would perhaps have quarrelled with the Premier, possibly also Parliament. In this latter event there would have been a dissolution. He would have appealed to the country in the midst of that Protestant fervour, and it would have returned him an overwhelming majority of supporters, chiefly good men resolved to merge minor differences for one grand effort to give an effectual rebuke to Popery, and restore the energy and efficiency of Protestantism. There would have been a new party, having a Protestant basis, and Lord John Russell at its head. Any seeming inconsistency could have been excused on the ground that Popery had wholly deceived those who had befriended it, and they could go no further. Such a party, even in minority, (which must have been large,) supported by the religion and conscience of the country, would have worked round, and carried Lord John intó power, against every obstacle. He would then have made a grand stroke of policy; at a bound he would have passed from the shifting sands of Whig-Radicalism to the solid rock of Protestant Patriotism, and found himself a popular and powerful Minister. That grand opportunity is not likely soon to recur to any Statesman. Lord John did not know the times; his expediency policy blinded him; and he has done nothing but flounder ever since. From that moment dates his decline as a Statesman. Time will show whether he will ever rise again. His crowning folly was his opposition to the Nunneries' Bill. Think of any thing so opposite to the spirit of the Constitution as that a British subject, not charged with any crime, should, for any reason whatever, be imprisoned within walls without possibility of escape or communication, except by permission of her jailers, and liable to any treatment, up to corporal punishment, which they may see good to inflict; and that subject an innocent woman,—a woman who may in the first instance have freely yielded herself to this restraint, but having changed her mind, cannot change her quarters, nor walk abroad at will under the open firmament of heaven! And when it is asked that a magistrate shall enter the prison at certain intervals to inquire whether this immured woman has changed her mind and desires enlargement, Lord John Russell is the man of all others to resist this justice, to argue against it, and lead on a Government majority to refuse it. Thus he closes the half open door on hundreds of miserable women (many of them but lately honest protestants,) and bolts and bars it on them forever.

The Anglo-French Alliance.

The probability of a continuance or a disruption of the present alliance between France and England, is freely discussed in the English journals, and is a subject of interest beyond the confines of those two countries. Undoubtedly considerable distrust of France prevails in England, but whether it is entertained by the British Government is not so plain. Recent circumstances have given some occasion for this distrust; but most of those events admit of two interpretations, and it is a question with us whether, in the minds of some English writers, a determination to convict the Emperor of France of duplicity and insincerity as an ally, has not led them to put upon his recent acts an uncharitable and unjustifiable interpretation.

Perhaps the feature which just now gives most color to the suspicions which some entertain of the Emperor's sincerity, is the tone of one of the Paris journals in an article recently commented upon by our London correspondent. We allude to the *Univers*. That any Paris newspaper should adopt so menacing a tone toward England, when the whole press is under such strict censorship of the Government, is remarkable. We do not see, however, that a second article of the same tenor has appeared in the *Univers*; and except in the case of the *Moniteur*, which is wholly the mouthpiece of the Government, we do not suppose that every separate article is submitted to Ministerial perusal before publication. The proprietors and editors of the other journals are held responsible for what they publish, and their journals are warned, suspended, or suppressed, or themselves mulcted in heavy fines, according to the measure of their transgression of the laws imposed by the imperial will. The *Univers* may therefore in this one instance have uttered sentiments in which the Emperor had no sympathy; and we can conceive of reasons why the *Univers* in that case might escape the rebuke which any other journal would have promptly received.

That paper, though not in the strict sense "the organ of the ecclesiastical party in France"—its claim to that position having been disowned in high quarters—does represent a considerable number of the Romish priesthood and is closely allied with the interests of the Papacy. That is a power with which the Emperor of France would not desire to come in conflict. The *Univers* may probably take liberties that would be allowed to no other journal in Paris. Bitter hatred of Protestant England is an inevitable accompaniment of complete devotion to Romanism; and this is the key to the temper of the *Univers*. Taken alone, therefore, the article in that paper is not incontestible evidence of any insincerity on the Emperor's part, in his professions of continued friendship toward England and a desire for the permanence of the alliance.

Stress has been laid too upon the appointment of Marshal Pelissier as the successor to M. de Persigny at the Court of St. James. But this is just one of those things that may be interpreted favorably or unfavorably, when read through the medium of the interpreter's prejudices. Unless Marshall Pellissier were notoriously inimical to England and to the alliance, the appointment of an officer who has fought side by side with English officers in practical fulfilment of the letter and spirit of that alliance, may well and naturally be construed into an act of friendly significance. We believe it is not pretended that the Duke of Malakoff entertains any such hostility; on the contrary his friendliness to the alliance has been avowed and his appointment officially declared—*i. e.* in the columns of the *Moniteur*—to have been made as an expression of the Emperor's desire for the perpetuation of the alliance. The Duke may be, by his military training and habits or even by his temper and disposition, and by his ignorance of the English language, less fitted than others who might have been chosen, for a diplomatist and ambassador to England; but when, with these comparative disqualifications for the post, he is sent there as an expression of the friendly spirit of the Emperor, the compliment is all the greater, and the exhibition of good will all the more significant.

Other actions of the French Government which will admit of a different interpretation has been construed in England into symptoms of lurking hostility. But the fact that they do admit of the interpretation given to them is not to be overlocked, and we must go behind the acts to form a correct judgment upon their motive and character. We must look at the antecedents of the Emperor of the French. Has his course toward England from the first been consistent with the spirit of the alliance? That it has, until the affair of the 14th of January, we believe is admitted. If so, he is entitled to have his acts since then interpreted in accordance therewith. In a man who had just passed through that peril, and seen so many of his countrymen murdered in an attempt to murder him, a passing exasperation and annoyance, or even indiscretion, may well be pardoned and overlooked, especially in view of the handsome apology which followed; and he is entitled also to have a friendly interpretation put upon any subsequent act that is capable of such interpretation.

We do not think that there is evidence of insincerity on the part of Napoleon III, with respect to the Alliance. Whether the alliance is of a nature to be permanent, is, however, another question. The two peoples have long been inimical to each other, and it is perhaps doubtful whether they are as sincere in their desire for the permanency of the union as the two Governments are. One of the London journals, which denies that the two countries are drifting into war