

The Christian Visitor.

"Glory to God in the highest, and on earth

Peace, good will toward Men."

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SPURGEON'S SERMONS.

A SERMON DELIVERED BY REV. C. H. SPURGEON,
AT SURREY GARDENS, LONDON, MAY 22ND.
SUBJECT: A VISION OF THE LATTER-DAY GLORIES.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."—ISAIAH, ii. 2, and MICAH, iv. 1.

The prophets of God were anciently called seers, for they had a supernatural sight which could pierce through the gloom of the future and behold the things which are not seen as yet, but which God hath ordained for the last times. They frequently described what they saw with spiritual eyes after the form or fashion of something which could be seen by the eye of nature. The vision was so substantial that they could picture it in words, so that we also may behold in open vision, the glorious things which they beheld after a supernatural sort. Let us imagine Isaiah as he stood upon Mount Zion. He looked about him and there were "the mountains that are round about Jerusalem" far outlying it in height, but yielding to Zion in glory. Dearer to his soul than even the snow-capped glories of Lebanon which glittered afar off was that little hill of Zion; for there upon its summit stood the temple, the shrine of the living God, the place of his delight, the home of song, the house of sacrifice, the great gathering-place whither the tribes went up, the tribes of the Lord; to serve Jehovah, the God of Abraham. Standing at the gate of that glorious temple which had been piled by the matchless art of Solomon, he looked into the future and he saw, with fearful eye, the structure burned with fire; he beheld it cast down and the plough driven over its foundations. He saw the people carried away into Babylon, and the nation cast off for a season. Looking once more through the glass, he beheld the temple rising from its ashes, with glory outwardly diminished, but reality increased. He saw on it the Messiah himself in the form of a little babe carried into the temple; he saw him there, and he rejoiced; but ere he had time for gladness his eye glanced onward to the cross; he saw Messiah nailed to the tree; he beheld his back ploughed and mangled with the whip. "Surely he hath borne our griefs and carried our sorrows," said the prophet, and he passed awhile to behold the bleeding Prince of the House of David. His eye was now doomed to a long and bitter weeping, for he saw the invading hosts of the Romans setting up the standard of desolation in the city. He saw the holy city burned with fire and utterly destroyed. His spirit was almost elated in him. But once more he flew through time with eagle wing, and scanned futurity with eagle eye; he soared aloft in imagination, and began to sing of the last days—the end of dispensations and of time. He saw Messiah once again on earth. He saw that little hill of Zion rising to the clouds—reaching to heaven itself. He beheld the New Jerusalem descending from above, God dwelling among men, and all the nations flowing to the tabernacle of the Most High God, where they paid him holy worship.

We shall not, to-day, look through all the dim vista of Zion's tribulations. We will leave the avenue of troubles and trials through which the church has passed and is to pass, and we will come, by faith, to the last day; and may God help us while we indulge in a glorious vision of that which is to be ere long, when "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." The prophet saw two things in the vision. He saw the mountain exalted, and he beheld the nations flowing to it. Now will you use your imagination for a moment; for there is a picture here which I can scarcely compare to anything, except one of Martin's magnificent paintings, in which he throws together such masses of light and shade, that the imagination is left at liberty to stretch

her wings and fly to the utmost height. In the present instance, you will not be able to outstrip the reality, however high you may endeavor to soar; for that which is in our text will certainly be greater than that which the preacher can utter or that which you may be able to conceive.

Transport yourselves for a moment to the foot of Mount Zion. As you stand there, you observe that it is but a very little hill. Bashan is far loftier, and Carmel and Sharon outvie it. As for Lebanon, Zion is but a little hillock compared with it. If you think for a moment of the Alps, or of the loftier Andes, or of the yet mightier Himalayas, this Mount Zion seems to be a very little hill, a mere mole-hill, insignificant, despicable, and obscure. Stand there for a moment, until the Spirit of God touches your eye, and you shall see this hill begin to grow. Up it mounts, with the temple on its summit, till it outreaches Tabor. Onward it grows, till Carmel, with its perpetual green is left behind, and Salmon, with its everlasting snow sinks before it. Onward it grows, till the snowy peaks of Lebanon are eclipsed. Still mounts the hill, drawing with its mighty roots other mountains and hills into its fabric; and onward it rises, till piercing the clouds it reaches above the Alps, and onward still, till the Himalayas seem to be sucked into its bowels, and the greatest mountains of the earth appear to be but as the roots that strike out from the side of the eternal hill; and there it rises till you can scarcely see the top, as infinitely above all the higher mountains of the world as they above the valleys. Have you caught the idea, and do you see there afar off upon the lofty top, not everlasting snows, but a pure crystal table-land crowned with a gorgeous city, the metropolis of God, the royal palace of Jesus the King. The sun is eclipsed by the light which shines from the top of this mountain; the moon ceases from her brightness, for there is now no night; but this one hill, lifted up on high, illuminates the atmosphere, and the nations of them that are saved are walking in the light thereof. The hill of Zion hath now outsoared all others, and all the mountains and hills of the earth are become as nothing before her. This is the magnificent picture of the text. I do not know that in all the compass of poetry there is an idea so massive and stupendous as this—a mountain heaving, expanding, swelling, growing, till all the high hills become absorbed, and that which was but a little rising ground before, becomes a hill the top whereof reacheth to the seventh heavens. Now we have here a picture of what the church is to be.

Of old, the church was like Mount Zion, a very little hill. What saw the nations of the earth when they looked upon it?—a humble man with twelve disciples. But that little hill grew, and some thousands were baptized in the name of Christ; it grew again and became mighty. The stone cut out of the mountain without hands began to break in pieces kingdoms, and now at this day the hill of Zion stands a lofty hill. But still, compared with the colossal systems of idolatry, she is but small. The Hindoo and the Chinese turn to our religion, and say, "It is an infant yesterday; ours is the religion of ages." The Easterns compare christianity to some miasma that creeps along the fenny lowlands, but their systems they imagine to be like the Alps, outsoaring the heavens in height. Ah, but we reply to this, "Your mountain crumbles and your hill dissolves, but our hill of Zion has been growing, and strange to say, it has life within its bowels, and grow on it shall come into it, till all the systems of idolatry shall become less than nothing before it, till false gods being cast down, mighty systems of idolatry being overthrown, this mountain shall rise above them all, and on, and on, shall this christian religion grow, until converting into its mass all the deluded followers of the heresies and idolatries of man, the hill shall reach to heaven, and God in Christ shall be all in all." Such is the destiny of our church, she is to be an all-conquering church, rising above every competitor.

Three ways more fully explain this in two or three ways. The church will be like a high mountain, for she will be pre-eminently conspicuous. I believe that at this period the thoughts of men are more engaged upon the religion of Christ than upon any other. It is true, and there be few that will deny it, that every other system is growing old; grey hairs are scattered here and there, although the followers of these religions know it not. As for Mahomet, has he not become now effete with grey old age? And the sabre once so sharp to slay the unbeliever hath it not been blunted with time and rusted into its scabbard? As for the old idolatries, the religion of Confucius, or of Budha, where are their missionaries, where the old activity that made minor idolatries bow before them? They are content to be confined within their own limits, they feel that their hour is come, that they can grow no further, for their strong man is declining into old age. But the Christian religion has become more conspicuous now than ever it was. In every part of the world all people are thinking of it; the very gates of Japan—once fast closed—are now open to it, and soon shall the trumpet voice of the gospel be heard there, and the name of Jesus the Son of the Highest shall there be proclaimed by the lips of his chosen servants. The hill is already growing, and mark you, it is to grow higher yet; it is to be so conspicuous, that in every hamlet of the world the name of Jesus shall be known and

feared. There shall not be a Bedouin in his tent, there shall not be a Hottentot in his kraal, there shall not be a Laplander in the midst of his eternal snow, or an African in that great continent of thirt, that shall not have heard of Christ. Rising higher, and higher, and higher, from north to south, from east to west, this mountain shall be beheld; not like the star of the north which cannot be seen in the south, nor like the "cross" of the south which must give way before the "bear of the north"—this mountain, strange to say it, contrary to nature, shall be visible from every land. Far off islands of the sea shall behold it, and they that are near shall worship at the foot thereof. It shall be pre-eminently conspicuous in clear, cloudless radiance, gladdening the people of the earth. This I think is one meaning of the text, when the prophet declares "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills."

"This, however, is but a small part of the meaning. He means that the church of Christ shall become awful and venerable in her grandeur. It has never been my privilege to be able to leave this country for any time, to stand at the loftier mountains of Europe, but even the little hills of Scotland, where half way up the hill is slumbering, struck me with some degree of awe. These are some of God's old works, high and lofty, talking to the stars, lifting up their heads above the clouds as though they were ambassadors from earth ordained to speak to God in silence far aloft. But poets tell us—and travellers who have but little poetry say the same—that standing at the foot of some of the stupendous mountains of Europe, and of Asia, the soul is subdued with the grandeur of the scene. There, upon the father of mountains, lie the eternal snows glittering in the sun-light, and the spirit wanders to see such mighty things as these, such massive ramparts garrisoned with storms. We seem to be but as insects crawling at their base, while they appear to stand like cherubim before the throne of God, sometimes covering their face with clouds of mist, or at other times lifting up their white heads, and singing their silent and eternal hymn before the throne of the Most High. There is something awfully grand in a mountain, but how much more so in such a mountain as is described in our text, which is to be exalted above all hills, and above all the highest mountains of the earth.

"The church is to be awful in her grandeur. Ah! now she is despised; the infidel basketh at her, it is all he can do; the followers of old superstitions as yet pay her but little veneration. The religion of Christ, albeit that it has to us all the veneration of eternity about it—"For his goings forth were of old, even from everlasting"—yet to men who know him not, Christianity seems to be but a young upstart, audaciously contending with hoary-headed systems of religion. Ay, but the day shall come when men shall bow before the name of Christ, when the cross shall command universal homage, when the name of Jesus shall stay the wandering Arab and make him prostrate his knee at the hour of prayer, when the voice of the minister of Christ shall be as mighty as that of a king, when the bishops of Christ's church shall be as princes in our midst, and when the sons and daughters of Zion shall be every man of them a prince, and every daughter a queen. The hour cometh, yes, and now draweth nigh, when the mountain of the Lord's house in her awful grandeur shall be established on the top of the mountains.

There is yet, however a deeper and larger meaning. It is just this—that the day is coming when the church of God shall have absolute supremacy. The church of Christ now has to fight for her existence. She hath many foes, and mighty ones, too, who would snatch the chaplet from her brow, blunt her sword, and stain her banners in the dust; but the day shall come when all her enemies shall die; there shall not be a dog to move his tongue against her; she shall be so mighty that there shall be naught left to compete with her. As for Rome, you shall seek but find it not. It shall be hurled like a millstone in the flood. As for false gods, talk to the bittern and the owl, to the mole, and to the bat, and they shall tell you where they shall be discovered. The church of Christ at that time shall not have kings of the earth to bind her, and to control her, as if she were but a puny thing, nor shall she have them to persecute her, and lift up their iron arm to crush her; but she, then, shall be the queen and empress of all nations; she shall reign over all kings; they shall bow down and lick the dust of her feet; her golden saddles shall tread upon their necks; she, with her sceptre, with her rod of iron, shall break empires in pieces like earthen vessels. She shall say, "Overturn! overturn! overturn! until he shall come whose right it is; and I will give it HIM." The destiny of the church is universal monarchy. What Alexander sought for, what Cæsar died to obtain, what Napoleon wasted all his life to achieve, that Christ shall have—the universal monarchy of the broad acres of the earth: "The sea is his, and he made it, and his hands formed the dry land." The whole earth shall come and worship, and bow down, and kneel before the Lord our Maker; for every knee shall bow, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

You have now, I think, the meaning of the

text,—the church growing and rising up till she becomes conspicuous, venerable, and supreme. And now let me pause here a moment, to ask how this is to be done. I reply, there are three things which will ensure the growth of the church. The first is the individual exertion of every christian. I do not think that all the exertions of the church of God will ever be able to reach the climax of our text. I think we shall see something more than natural agency, even though employed by the Spirit, before the church of Christ shall be exalted to the supremacy of which I have spoken; but, nevertheless, this is to contribute to it. In olden times, when men raised cairns to the memory of departed kings, it was usual to put a heap of stones over the tomb, and every passer-by threw another stone. In the course of ages those mounds grew into small hills. Now the church of Christ in the present day is growing something in that way. "Each christian converted to Christ throws his stone; we each do our measure. By the grace of God let us each make sure of one stone being deposited there, and strive to add another by labouring to be the instruments of bringing some one else to Christ; in this way the church will grow; and as year after year rolls on, each christian serving his Master, the church will increase; and it shall come to pass in the last time, that even by the efforts of Christ's people, owned by God the Holy Spirit, this mountain shall be highly exalted in the midst of the hills.

This, however, although all we can do, is not, I think, all we have to expect. We can do no more, but we may expect more. Besides, the church of Christ differs from all other mountains in this—that she has within her a living influence. The ancients fabled that under Mount Etna, Vulcan was buried. Some great giant, they thought, lay there entombed; and when he rolled over and over, the earth began to tremble, and the mountains shook, and fire poured forth. We believe not the fable, but the church of God, verily, is like this living mountain.

Christ seems to be buried within her; and when he moves himself his church rises with him. Once he was prostrate in the garden; then Zion was but a little hill; then he rose, and day by day as he is lifted up his church rises with him; and in the day when he shall stand on Mount Zion, then shall his church be elevated to her utmost height. The fact is, that the church though a mountain, is a volcano—not one that spouts fire, but that hath fire within her; and this inward fire of living truth, and living grace, makes her bulge out, expand her side, and lift her crest, and onward she must tower, for truth is mighty, and it must prevail—grace is mighty, and must conquer—Christ is mighty, and he must be King of Kings. Thus you see that there is something more than the individual exertions of the church; there is a something within her that must make her expand and grow till she overtops the highest mountains.

But mark you, the great hope of the church, although it is reckoned madness by some to say it, is the second advent of Christ. When he shall come, then shall the mountain of the Lord's house be exalted above the hills. We know not when Jesus may come. All the prophets of modern times have only been prophets from the fact that they have made profit by their speculations; but with the solitary exception of that pun upon the word, I believe they have not the slightest claim upon your credit; not even men who are doctors of divinity, who can spoil an abundance of paper with their prophecies of second adventism; "Of that day and that hour knoweth no man, no, not the angels of God." Christ may come this morning; while I am addressing you Christ may suddenly appear in the clouds of heaven; he may not come for many a weary age; but come he must; in the last days he must appear; and when Christ shall come he will make short work of that which is so long a labor to his church. His appearance will immediately convert the Jews. They have looked for Messiah a king; there he is, in more than regal splendor. They shall see him; they shall believe on him; he will tell them that he is the Messiah whom their fathers crucified. Then will they look on him whom they have pierced, and they will mourn for their sin, and gathering round their great Messiah in glorious march they shall enter and be settled in their own land. They shall once more become a great and mighty nation, nay, a Jew shall become a very prince among men, firstborn in the church of God.—Then shall the fulness of the Gentiles be converted, and all kindreds and people shall serve the Son of David. Mark, the church is to rise first, and when the church has risen to eminence and greatness, the nations will flow unto her. Her rising will not be owing to the nations, but to the advent of Christ, and after she has become great, conspicuous, and supreme, then will the nations flow to her. I am looking for the advent of Christ; it is this that cheers me in the battle of life—the battle and the cause of Christ. I look for Christ to come, somewhat as John Bunyan described the battle of Captain Credence with Diabolus. The inhabitants of the town of Mansoul fought hard to protect their city from the prince of darkness, and at last a pitched battle was fought outside the walls. The captains and the brave men of arms fought all day till their swords were knitted to their hands with blood; many and many a weary hour did they seek to drive back the Diabolians. The battle see, so

waver in the balance; sometimes victory was on the side of faith; and anon, triumph seemed to hover over the crest of the prince of hell; but just as the sun was setting, trumpets were heard in the distance; Prince Emmanuel was coming, with trumpets sounding, and with banners flying; and while the men of Mansoul passed onwards sword in hand, Emmanuel attacked their foes in the rear, and getting the enemy between them twain, they went on, driving their enemies at the swords point, till at last, trampling over their dead bodies, they met, and hand in hand the victorious church saluted its victorious Lord. Even so must it be. We must fight on day by day and hour by hour; and when we think the battle is almost decided against us, we shall hear the tramp of the archangel, and the voice of God, and he shall come, the Prince of the Kings of the earth; at his name, with terror they shall melt, and like snow driven before the wind from the bare side of Salmon they fly away; and we, the church militant, trampling over them, shall salute our Lord, shouting, "Hallelujah, hallelujah, hallelujah, the Lord God Omnipotent reigneth." Thus, then, have I explained the first part of the text.

THE GREAT AWAKENING IN THE NORTH OF IRELAND.
One of the most extraordinary religious excitements of modern times is now in progress in the North of Ireland. The English correspondent of the *Puritan Recorder* speaks of it thus:—
The awakening, as it is called, in the North of Ireland, is the subject of a religious nature, that above all others has been most talked of. There are some Christian people, both in Ireland and in England, who do not believe the extraordinary movement to be a divine work; but the general conviction of all who are qualified to give an opinion concerning it, I take to be that the effects witnessed are the genuine results of the Spirit's influence upon the hearts of the people. Two confidential meetings have been held in London regarding it, and were attended by some of the leading Congregational ministers and deacons, and after hearing statements from those who had seen something of the work, and taken part in the services, the conclusion arrived at was, that the work must be of God. There is much reason, however, to believe that this would not have been the feeling had there been no recent revival in the United States to fortify the opinion.
This Irish movement, it must be confessed, possesses features peculiar to itself, and the physical prostration which is said to accompany conversions of sin, imparts to it a degree of respectability in the minds of many good people, which it is not easy for them to overcome. Meanwhile the influence, whatever it may be, is extending itself rapidly over all the North of Ireland, and those once the most careless, wicked and worldly, now crowd the different places of worship. Beside this, out-of-door assemblies, on a vast scale, are being held on the Sabbath evenings, when addresses are delivered and prayers are offered by ministers and laymen of all evangelical denominations. Some of the new converts are also said to have spoken to the people with great earnestness and power. The Romish priests appear to be a good deal alarmed for the safety of their people, and anxious to keep them from the contaminating influences of the revival, but have not wholly succeeded. To give you the recorded cases of conversion and remarkable incidents of the movement, would fill columns. But a specimen or two may not be out of place. The Presbyterian minister at Ballyshane, the Rev. J. Alexander, states that in the parish nearly every family has been visited. In some cases only one member, and in other instances the whole family, has been brought under conviction. On Sabbath, the 19th inst., at the morning service, "there was a crowd of anxious and deeply impressed hearers. A few persons came under the influence of conviction, which occasioned a little confusion, but the effect was most extraordinary." In the evening of the same day, there was an open-air meeting of 1,500 persons addressed by some of the "awakened." Upwards of fifty persons were brought under alarming convictions, and were "struck down." Payer meetings are held every evening in the week in the district, and "the moral effect," says Mr. Alexander, "is beyond description." The cases are numerous and important. All around are equally, with myself, well acquainted with this extraordinary but merciful dispensation. It is a great and good work of the Spirit of God, and I firmly believe that great and good also, will be the results." At Coleraine, the new Town Hall, the mode of the celebration of the completion of which had been a subject of anxiety to some of the public spirited citizens, was thrown open, not to the votaries of the giddy dance, but to a crowd of six-sick inquirers. "Its walls gave back," says the *Coleraine Chronicle*, "the almost despairing groan of the stricken sinner, the heartfelt prayer of the believing penitent, and resounded with the adoring thanks of the redeemed saint."

The Rev. Hugh Haug, of Belfast, narrating in a letter to a friend in London the results of his own observations and a very large experience in connection with the revival, says:—
Some soon find peace; others are kept for days under a cloud, and are sorely exercised. I have visited nearly four hundred cases, and nothing

short of the blindest infidelity could fail to see that a mighty work of grace is on foot. The five-sixths of all the cases are calculated to gladden the church. Many of them are quite surprising. When God enters the heart he opens the lips, and fervent exhortations by the converts are addressed to all around—father and mother, brothers and sisters, being specially urged, now to flee to Christ for mercy. Such touching scenes as one daily witnesses, it would be impossible adequately to describe. In every street, in some districts of the town, you may discover a house full of the surrounding inhabitants; The voice of prayer and praise resounds. Some stricken soul seems to feel the very pains of hell, or with angelic rapture, is pouring forth most beautiful tributes of gratitude and praise to the Lord Jesus. The good done is incalculable. The lower and middle classes are pervaded by a spirit of seriousness and inquiry. Churches are crowded at all services. Open-air services are attended by thousands. The people seem never to have enough—they so hunger for the bread of life. It is impossible to get them to retire from the churches. Roman Catholics are overtaken in the mercy of God; and God's grace proves itself stronger than controversy in the pulling down of strongholds.

Some of our English Ministers have gone over to the sister country to witness these scenes for themselves, and others to take part in the services. Of the latter I may mention the Rev. William Arther, the fervent, spirited, and eloquent Wesleyan, author of "The Tongue of Fire," and other moving works, and the scarcely less exciting, youthful Congregational evangelist, Henry Grattan Guinness.

IMPORTANT NEWS FROM EUROPE!

PEACE CONCLUDED!!!

Mail by steamer at Halifax.

By the "Europa" which arrived at Halifax on Tuesday, we have papers to the 16th June, giving the terms of the treaty of peace concluded between the Emperors of France and Austria. The following telegram to News-room, and selections from English papers give what is most interesting.

THE PEACE.—The papers are mainly engaged in speculations upon the sudden conclusion of peace and its results. Letters from Paris assert that much discontent prevailed there in regard to the terms of peace and the small result of the war, although the peace itself gave general satisfaction. The *Siecle* (the organ of the French liberals) is dissatisfied, and says the French will have everything to begin again in a few years, if the minutest Austrian influence is suffered to abide in Italy; it calls for the expulsion of the petty Italian Princes, confederates of Austria. The Emperor Napoleon had quitted the seat of war, and was en route for France; he was expected to proceed direct to St. Cloud, and defer his official entry into Paris until he makes it at the head of the army of Italy. The Emperor and King of Sardinia arrived at Turin on the 15th, amid enthusiastic acclamations; they were met by Prince Carignano and Count Cavour. The Emperor of Austria left Verona for Vienna on the morning of the 14th.

An order of the day, published at Verona on the 12th says, Austria commenced war for the maintenance of sacred treaties, relying on the devotedness of her people, the bravery of her army, and on her natural allies. Not having found allies, Austria yields to an unfavorable political situation. The Emperor cordially thanks his people as well as the army, who have again shown that their sovereign may confidently rely on their devotedness, if any more struggles should arise. The interview between the Emperors at Villa France, is said to have lasted nearly the whole day. The Paris *Moniteur* publishes a proclamation by the Emperor, announcing to his soldiers the basis of peace. It is to the following effect:—The principal aim of the war is obtained, and Italy will become, for the first time, a nation. Venetia, it is true, remains to Austria, but it will, nevertheless, be an Italian province, forming part of the Italian Confederation. The Union of Lombardy with Piedmont, creates for us a powerful ally, who will owe to us its independence. The Italian governments which have remained inactive, or which have been called into their possessions, will comprehend the necessity of salutary reforms. A general amnesty will obliterate the traces of civil discord. Italy henceforth mistress of her destinies will only have herself to accuse, should she not progress regularly in order and freedom. You will soon return to France; a grateful country will there receive, with transport, those soldiers who have raised so high the glory of our arms at Montebello, Palestro, Turbigo, Magenta, Marignano, and Solferino; who in two months have freed Piedmont, and have only stopped because the contest was about to assume proportions no longer in keeping with interest that France had in this formidable war. Be proud then of your success, proud of the results obtained, proud especially of being well beloved children of that France who will always be the great nation, so long as she shall have the heart to comprehend noble causes, and men like yourselves to defend them. (Signed) NAPOLEON.

Valleggio, July 12th.
The preliminary conditions of the treaty of peace are thus announced in an official Austrian correspondence. Austria and France will support the formation of an Italian Confederation, to which Austria accedes. Lombardy, as far as the line of the Mincio, is to be given up—Mantua, Peschiera, Borgoforti, and the whole Venetia remain Austrian possessions. The Princes of Tuscany and Modena are to return to their States. A universal amnesty is granted. The Vienna correspondent of the London "Times" says, three applications were made to the Emperor of Austria before he would consent to an armistice. The overtures were made direct by Napoleon for the purpose of preventing mediation by neutrals. The same correspondent says, the Pope was burned in effigy at Milan, and that very unfriendly feeling had sprung up between Napoleon and Victor Emanuel.

By the "Europa" which arrived at Halifax on Tuesday, we have papers to the 16th June, giving the terms of the treaty of peace concluded between the Emperors of France and Austria. The following telegram to News-room, and selections from English papers give what is most interesting.

THE PEACE.—The papers are mainly engaged in speculations upon the sudden conclusion of peace and its results. Letters from Paris assert that much discontent prevailed there in regard to the terms of peace and the small result of the war, although the peace itself gave general satisfaction. The *Siecle* (the organ of the French liberals) is dissatisfied, and says the French will have everything to begin again in a few years, if the minutest Austrian influence is suffered to abide in Italy; it calls for the expulsion of the petty Italian Princes, confederates of Austria. The Emperor Napoleon had quitted the seat of war, and was en route for France; he was expected to proceed direct to St. Cloud, and defer his official entry into Paris until he makes it at the head of the army of Italy. The Emperor and King of Sardinia arrived at Turin on the 15th, amid enthusiastic acclamations; they were met by Prince Carignano and Count Cavour. The Emperor of Austria left Verona for Vienna on the morning of the 14th.

An order of the day, published at Verona on the 12th says, Austria commenced war for the maintenance of sacred treaties, relying on the devotedness of her people, the bravery of her army, and on her natural allies. Not having found allies, Austria yields to an unfavorable political situation. The Emperor cordially thanks his people as well as the army, who have again shown that their sovereign may confidently rely on their devotedness, if any more struggles should arise. The interview between the Emperors at Villa France, is said to have lasted nearly the whole day. The Paris *Moniteur* publishes a proclamation by the Emperor, announcing to his soldiers the basis of peace. It is to the following effect:—The principal aim of the war is obtained, and Italy will become, for the first time, a nation. Venetia, it is true, remains to Austria, but it will, nevertheless, be an Italian province, forming part of the Italian Confederation. The Union of Lombardy with Piedmont, creates for us a powerful ally, who will owe to us its independence. The Italian governments which have remained inactive, or which have been called into their possessions, will comprehend the necessity of salutary reforms. A general amnesty will obliterate the traces of civil discord. Italy henceforth mistress of her destinies will only have herself to accuse, should she not progress regularly in order and freedom. You will soon return to France; a grateful country will there receive, with transport, those soldiers who have raised so high the glory of our arms at Montebello, Palestro, Turbigo, Magenta, Marignano, and Solferino; who in two months have freed Piedmont, and have only stopped because the contest was about to assume proportions no longer in keeping with interest that France had in this formidable war. Be proud then of your success, proud of the results obtained, proud especially of being well beloved children of that France who will always be the great nation, so long as she shall have the heart to comprehend noble causes, and men like yourselves to defend them. (Signed) NAPOLEON.

Valleggio, July 12th.
The preliminary conditions of the treaty of peace are thus announced in an official Austrian correspondence. Austria and France will support the formation of an Italian Confederation, to which Austria accedes. Lombardy, as far as the line of the Mincio, is to be given up—Mantua, Peschiera, Borgoforti, and the whole Venetia remain Austrian possessions. The Princes of Tuscany and Modena are to return to their States. A universal amnesty is granted. The Vienna correspondent of the London "Times" says, three applications were made to the Emperor of Austria before he would consent to an armistice. The overtures were made direct by Napoleon for the purpose of preventing mediation by neutrals. The same correspondent says, the Pope was burned in effigy at Milan, and that very unfriendly feeling had sprung up between Napoleon and Victor Emanuel.