

Provincial Wesleyan THURSDAY, MARCH 30, 1856.

ed in the second place—the enemies of Christianity themselves being our judges—that if the professed followers of Christ were but in all things what they would be, according to Jesus Christ, "they would fly, even the mind and one mouth glorify God, even the Father of our Lord Jesus Christ," and the constraining verdict of the unbelieving world would be, "Nay, but this is wonderful!"—London Tract Mag.

Obituary Notices.

MARGARET H. S. SNOW exchanged mortality for life at Port La Tour, in the township of Barrington, on the 31st of January, in the 16th year of her age. Our departed young sister was of a serene and delicate constitution from her childhood; and for some time before her death it became very obvious that she was soon to go the way of all the earth. She had always been what might be called a good child, and she was an attentive and diligent Sabbath-school scholar; yet, when that which was in the month of August last, she did not appear to be aware of her lost state as a sinner, and to her need of a preparation for death, although she must have been convinced that the period when she must bid an eternal farewell to earth was drawing near. And it was not until about two months before her dissolution that it became apparent that her spiritual welfare had become to her a subject of deep solicitude, and that the Holy Spirit was gradually irradiating her mind. Just what time the change from spiritual death to spiritual life took place, she herself could not tell; but that it had taken place she gave ample satisfaction sometime before her end. The last interview the writer had with her was to him highly satisfactory. She enjoyed peace of mind—could talk of death with the greatest composure—had no desire to live, but rather to depart and be with Christ. She was thankful for the visits of Christian Ministers and friends, and her weakness and pain of body, which towards the last were very great, were borne with patience and resignation to the Divine Will. To her beloved mother, and other relatives and friends who were with her in her last hours, she expressed strong confidence in the Saviour, and that she was going to be with Him; and soon after she was heard to implore the Lord Jesus to send His angels to release her spirit from her suffering body and conduct it to Himself, the weary wheels of life stood still—her prayer was heard. On the Sabbath, after a sermon was preached from St. John, vi. 40, her mortal remains were placed in the "narrow house," there to remain till her "triumphant spirit comes to put it on afresh."

Let us rest and death depart. Flowers may decorate our graves. But the grass and the flowers will fade, and the flowers will wither, but the soul that has been saved will live forever. C. LOCKART. Barrington, March 6, 1856.

Mr. BEDON TREN, of Malagash, in the Wallace Circuit, departed this life on Monday morning, 18th ult., in the 80th year of his age. Mr. Tren's illness was very brief, and he died in the arms of his family. He was converted to God in youth, at sixteen years of age, under the ministry of the Rev. Mr. Grandine, who occasionally visited this part of Cumberland. His brother manifested the soundness of his conversion by a subsequent life of constant piety and diligence upon the Holy Spirit to teach him in the way of all truth. For many years he usefully sustained the office of class-leader, and always up to the time of his decease was ready in supporting the institutions of religion in connection with the Church of God. He was useful as a prayer leader up to the time of his death. A man of much equanimity of mind and Christian simplicity he was generally esteemed and beloved. In his last illness he was found ready, and spent all his time in prayer. The night before he died he had his family around him at 10 o'clock, intimating his wish to commend them to God in prayer for the last time. He got up in the bed in a kneeling position. This was his last prayer in that household which he had watched over for so many years. Next morning at 8 o'clock, he peacefully departed. His last breath was prayer. His funeral sermon was preached from Gen. xlvii. 9, by the resident Minister, W. M. C.

None but Christ.

"He loved me and gave himself for me." We want more love to Christ. We need to make our religion more a matter of personal reality; to have a spot where we can come to Christ, and hear him say thus, "I have loved you, I have sought after you, I have given myself for you; now go out into the world and do my will." We must have a personal Saviour, personal love to him, personal trust in him. Let the Spirit be breathed into all our hearts, and the work is done. Then we will work for the salvation of the world. How long, then, will we hold back anything? If Christ can give us money let him take it. If he wants my heart's blood, I'll pour it out. We need to have a place where we can rise above the world and gaze on God. Then we will labour to get others to gaze on him. The humble Christian asks, "How can I glorify God?" By getting another mind to serve him; to understand his love, his character, his kindness. If we do this God is glorified. And this is what we want—a burning zeal to bring others to gaze on him, and praise God, and in all his promises; so that we can come to his word, and as we read can feel, "God has said this," and that is enough. It is true. The promise is sure.—Rev. M. Kirk.

A PRIVILEGE.—An affectionate mother was recently called to yield back to God her only surviving child, a darling son of unusual promise. Her sorrows were deep and overwhelming. Her fond hopes were blasted. An affectionate and witnessing of the emotions of the swelling grief, remarked,

"I thank God that I have no child which to be bereaved." Her admirable reply was, "I thank God that I have been permitted to nurse a child three years and four months for His glory." God's dealings were indeed inscrutable. The darkness of the Divine dispensation, as it lowered and settled down upon her soul, filled her with anguish. But a heavenly ray penetrated the thick darkness, and taught her to look forward for consolation. Hers had been the privilege to nurse and child three years and four months for the Lord.

ROYAL ASIATIC SOCIETY.—The Rev. R. Spence Hardy, Wesleyan Minister, Edinburgh, has been unanimously elected honorary member of the above Society, "in consequence of the great services rendered by him to the objects of the Society in his numerous publications on Buddhism."

THE PROSECUTION OF THE GREAT CONFERENCE IN THE EAST, and the interest of mankind concentrates no longer on embattled hosts on the distant shores of the Euxine, but turns to the heart of Europe—to France and to her capital, where the representative statesmen of the nations of Europe are met in conclave as negotiators for Peace. But in the preparation for the renewal of hostilities there is on either side no pause. To employ to the best advantage the interval which the present armistice affords for providing the munitions of force aggression or defence, is felt to be not only a prudent precaution but an absolute necessity. Nothing but uncertainty surrounds the negotiations now proceeding at Paris. They are uncertain in their progress, uncertain in their issue—Conducted in absolute secrecy, no whisper on which reliance can be placed is suffered to permeate the outer atmosphere. Nothing, therefore, can at this crisis be really affirmed, but that the hostile nations are talking as if anticipating Peace, and toiling as if expecting War.

While the great question of Europe presents this doubtful aspect, the cloud which has for some time been gathering on our Western horizon seems to become more dense, and it is impossible to say whether we may not yet be plunged in all the horrors of active hostilities between Great Britain and the United States of America. From what we learn, the correspondence passed between the respective Ministers is of no conciliatory cast; and matters of complaint which one would think might have been with proper moderation speedily set at rest, have given rise to recriminating controversy which may ripen into resolute warfare. We will not, however, do these nations the injustice to believe that they will precipitately abandon the mutual advantages of their pacific position towards each other, and hasten to assume that hostile attitude which would inevitably bring injury to both. The American Government, there is no doubt, the correspondence published has made it known—demands the recall of Mr. Crampton, the British Minister at Washington, and of some of the English Consuls. Affairs have therefore reached a critical point. Still we must continue to hope that judgment and moderation, of which there appears to have been hitherto far too little, may yet attain their rightful predominance and save us from the frightful event which seems to threaten.

We are interested in the maintenance of friendly relations between England and the United States not merely on commercial or political grounds, however weighty the arguments based upon these should be in the minds of statesmen, but as Christians we must feel a deep and earnest desire for the preservation of amity between the two great Protestant nations of the earth. It is pleasant to find the departure of Mr. Buchanan from England—who is recalled at his own request, and is succeeded by Mr. George M. Dallas, a gentleman of English lineage and noble descent—it is pleasant, we say, to find Mr. Buchanan's departure seized upon by the Lord Mayor of London as an opportunity to give expression to the high estimate in which that gentleman is personally held, as well as to the feelings which the commercial mind of England entertains towards the United States of America. Mr. Buchanan, indeed, could not be present at the banquet to which the Lord Mayor had invited him, having received Her Majesty's gracious request to dine with her on the same day as that appointed for the civic entertainment, but the guests invited to meet him were there, and the fact of rumoured differences between England and her independent daughter were referred to in a becoming strain of depression. Mr. Cobden, whom we would not be willing to accept as authority on every question, was on this topic exceedingly just and happy in his remarks: he spoke of the interdependence of different countries as God's ordinance, and said that when he heard of impious threats and foolish bluster being interchanged between countries so intimately related and mutually dependent as England and America, he said "What God has joined together let no man, or body of men, dare to put asunder."

The Brunswick Street Church.

When we referred last week to the contemplated enlargement of our Church in Brunswick Street, strong as were our hopes for the realization of the purpose of its Trustees, and firm, we had, as we said, our confidence in the liberality of the Wesleyans of Halifax, we certainly did not venture to anticipate that another issue of our paper, a thousand pounds would have been generously and unconditionally subscribed. This is the gratifying fact which we are enabled to record this week. It is true that we owe one half of that amount to the individual contribution of one of the trustees; and the present as well as succeeding generations of Methodists in this place will be grateful to JOHN H. ANDERSON, Esq., for having given to the enterprise so decided an impulse as was afforded by his prompt subscription of five hundred pounds. Others of our prominent friends have come nobly forward, but in the absence of exact particulars we shall not hazard incorrectness of statement by naming the amounts said to have been contributed. The sum for the week, all our readers will admit, is exceedingly handsome.—The Trustees have yet to hear from some of those whose names are on the list, and we have reason to fear that families once attached to the doctrines and discipline of our Church had not accommodation in our houses of worship. We believe that the time for carrying out the projected enlargement of this Church was fully come. There is no doubt that the expanding requirements of Methodism at the northern part of the city demand the extension of our Church accommodation in that quarter. We know that for years past there have been frequent applications for sittings which could not be met, and we have reason to fear that families once attached to the doctrines and discipline of our Church had not accommodation in our houses of worship. This is surely a subject for lamentation, and has rightly operated as a stimulus to determined efforts to prevent the constant recurrence of such unhappy consequences. Surely when God enlarges our borders we should rejoice in it, and provide abundant room for those whose benighted souls are moved to unite with us in the great con-

gation. We presume that we may fairly claim to be accounted as little actuated by the spirit of bigotry as any people, but we confess a reluctance to behold those who would willingly turn in with us, departing from our sanctuaries. How afflictive our reflections, how heavy our responsibility, should they be not lost to Methodism only, but lost forever to the Church of God! We shall be glad should these observations be suggestive of salutary thoughts in the mind of any reader who may not have felt the incumbent duty of assisting in this excellent work, and induce a speedy and spontaneous dedication of a portion of his substance, be it little or large, to the amount of contributions towards the improvement of the Church. We believe the sum which the Trustees desire to raise is about fifteen hundred pounds. We trust that every penny of that amount will be promptly subscribed.

The Sabbath in England.

We rejoice to find the Parliament of Great Britain vindicating its Christian character by so noble an act as the rejection, by a majority of 376 to 48, of Sir John Walsley's motion "that in the opinion of the House it would promote the intellectual improvement of the working classes of this metropolis if the collections of a natural history and of arts in the British Museum and the National Gallery were open to the public inspection after morning service on Sundays." This inauspicious and yet bold attempt to destroy the sanctity of the Sabbath has therefore met with its merited defeat. The subject for lamentation is that a member of the House of Commons could be found to present for its acceptance such a motion and that no less than 48 of that House were ready to sanction it. It is matter of honest pride on the part of Scotchmen, to which the Presbyterian Witness of this city does not fail to refer, that of the 53 members of the House of Commons who voted in favour of the desecration of the Sabbath, not one was a Scotchman. Nearly half of the minority came from Ireland. Wesleyans, we need not say, in anticipation of the contest, discharged faithfully their duty. By petition to Parliament and deputation to the Premier they made their views fully known, and we presume that few statements were better calculated to produce effect than the brief but pregnant statement which the venerable President of the British Conference addressed to Viscount Palmerston at that interview which was honoured to have in company with the Prime and the representatives of all classes of Christian Society in England.—Reluctant to occupy his Lordship's valuable time he begged briefly to state in the Communion which he had the honour to receive, which, as his Lordship would be aware, is very numerous, there were not his opinions on the proposed measure.

From our valuable transatlantic cotemporary, the Watchman, we extract the following observations on the division itself, as compared with that of last Session, when the same Resolution was brought forward and rejected; on the marked improvement in the tone of the debate; and also on the prospects now before the maintainers of the observance of the Lord's day. "As to the first of these points, it will suffice if we remind the reader that, last year, on Tuesday, March 20th, in a House of 283 Members, Sir Joshua Walsley's Resolution found 48 supporters, 255 opponents, and was accordingly negatived by a majority of 187; while last week in a House of 424 Members, the same Resolution was again supported by 48 votes, and negatived by 376, and lost by a majority of 328. So much of a defeat was not foreseen by the mover of the Resolution, when he opened the debate of Thursday evening, but it was when he rose to use, we cannot say enjoy, his privilege of having the last word. Sir Joshua, at the commencement, spoke like an English gentleman, said that he should not find, at the division, so many opposed to his motion as there had been a year before, and protested that he would utter no syllable which could irritate or annoy the most sensitive person; but Sir Joshua at the close had lost all his equanimity, told Hon. Members that they were going to vote against his conscience, and that if he took his favourite motto, 'his Resolution would be carried,' he would not be surprised if he were carried; 'What an argument that is for the ballot!—that it would enable hundreds of gentlemen to vote contrary to their own engagements and the wishes of their constituents. However, as until ballot is established constituencies will retain a reasonable hold on their representatives, we ask all persons who believe the character, morality, and prosperity of a nation to be dependent on the observance of the divine laws, and of that of the Sabbath as one especially related to the welfare of the community, of the family, and of the individual, not to forget that a candidate's principle on this subject may be of more consequence than upon administrative reform, the downfall of Maynooth, or (may we add) upon Church Rates themselves; and we earnestly recommend that every name, as set down in another column, which appears in the list of Sir Joshua Walsley's ignoble minority, may be kept in merited remembrance."

The debate itself was a great improvement upon that of last year. Lord Stanley was fairly confronted and thoroughly vanquished, point by point; his authorities were met by other authorities, on this question greater; his theories refuted by facts; his plausible declamation overwhelmed by masterly argument, especially in the speeches of the Member for Dublin University and the member for Plymouth. Lord Stanley's friends say that he took high ground in proclaiming that he stood upon the rights of conscience. In conscience would be the State will not open public buildings on the Sabbath? How the pleasure-seeker's conscience is concerned in that refusal, we shall be unable to see until Lord Stanley favours us with a new definition of moral obligation. When he has done this, we shall know whether it would justify a Parisian in demanding that theatres be kept open, or a Spaniard in asking for bull-fights, on the Sunday, lest conscience should be violated. "It is easy to see that, after Mr. Napier's excellent address, Lord Ebrington felt that he rose too late; and, in fact, after a short and ineffectual attempt to retrieve the day, which was already hopelessly lost to his party, he turned abruptly and almost fiercely to attack the legislation which leaves the myriads of the overgrown city victims of sanitary conditions that infect their homes with vice as well as pestilence, refuses to relieve the shop-keeper who longs for the Seventh Day's rest from the competition of rivals who care nothing for it, and encourages 'gin-palaces and public-houses, which offer to the masses greater attractions than the temples of the Most High; where the Gospel of salvation is preached.'" With much of this invective we strongly sympathize, only thinking it a pity that Viscount Ebrington and his younger friend Lord Stanley cannot find in the Earl of Shaftesbury a better model than in Sir Joshua Walsley, Mr. V. Scully, or Mr. W. J. Fox, in whose company we recollect to see these two noblemen. To Mr. Baxter, Mr. Cairns, and several others, we are under obligations for the share taken by them in the debate, while their chief and usual leaders on either side of the House had nothing more than a silent vote to give; and to honest Mr. Muntz, who spoke a good word at the last moment for the weekly respite of the working man.

The Congress: Russia and Turkey.

Lord Clarendon, together with his Excellency Lord Cowley, who had for a few days left his post in order to receive the full and most confidential instructions from the Prime Minister and the Government, arrived at Paris on Saturday evening, a week before the day on which the Peace Conference was expected to open. Count Molendin reached the great rendezvous almost at the same moment. One of the Russian Plenipotentiaries, Baron Brunow, had been making himself agreeable and renewing old acquaintanceships in the gay capital of France for nearly a week previously; but his colleague and superior in the negotiation Count Orloff, who is believed to carry with him the private mind and the last bid of his friend the Czar, had to travel all the way from St. Petersburg, a long journey for a man of his years, and to spend a short time in confidential intercourse with the Count of Persia, so that his appearance at Paris reached the great rendezvous almost at the same moment. Her Majesty's Minister for Foreign Affairs is accompanied by his Countess and will be surrounded in the French metropolis by his young family—a truly English incident of the negotiation, and from which we are led to infer that the noble Earl contemplates a somewhat prolonged sojourn. To settle the affairs of the Continent after the confusion of such a war as this has been, to re-adjust the compass of the good old ship "Europe," shattered as she has been by the tempests of the last two years, is a task which will be no light one. The news of the late Russian and French peace, the consequence would be serious to Louis Napoleon. The honours of the war are divided with his Generals, but the glory or the centurion which the peace must bring, will be, not indeed exclusively, but specially his own. This is the greatest historic act of which he is entitled to say that he has performed it; and it will place him almost as pre-eminently amidst the thrones of Europe as the vote of France placed him amidst contending chiefs and dynasties. Any insignificant compromise would be so imprudent and so un-Napoleonic, particularly when contrasted with the constancy of England, that the world is scarcely apprehensive of it.

To such general reasoning as this, we can add the assurances given by Lord Clarendon before his departure for Paris, and the minor fact of the insertion in the *Moniteur* of a strong rebuke which had been administered by the *Siecle* to the *Journal des Debats*, on account of certain philo-Russian depositions of the requirement by the Allies that the Ports of Nicholief and of the Aland Isles shall be and continue demilitarized. The Editor of the *Constitutionnel* ventured to say that the *Moniteur* had copied the article by mistake, and this being denied by the official journal he has resigned his own engagement, like an injured gentleman as he is if it be true that a former article in the *Siecle*, of the same general tendency, but without the particular reference to the "Fifth Point," was the one which the Emperor desired to see authoritatively reproduced. For many days the air will be thick with rumours, though the Plenipotentiaries have taken unusual precautions to prevent the inundation of diplomatic controversy from being registered by any Nilometer outside the hotel of the French Minister for Foreign Affairs; and having engaged themselves to remain, they have excluded even their own Secretaries, admitting only a thirteenth chair at another table for M. Benedetti as common Secretary and "Director of Protocols." Notwithstanding all which vigilance, truth, under some amiable or grotesque disguise, will be sure to steal out of doors. Perhaps it may not be amiss, at the present moment, if we imitate the example of the *Economist*, and "print side by side the conditions propounded by the Allies as sufficient in the autumn of 1854,

and those now demanded as the only satisfactory one," and at present under discussion.

TERMS OF 1854. TERMS OF 1856. 1.—That the protocol of the Danubian Principalities, as signed by the Emperor of Russia, the Emperor of Austria, the Emperor of Prussia, the Emperor of France, the Emperor of Great Britain, and the Emperor of the United States, shall be maintained as the basis of the arrangements for the peace of Europe. 2.—That the Emperor of Russia, the Emperor of Austria, the Emperor of Prussia, the Emperor of France, the Emperor of Great Britain, and the Emperor of the United States, shall be recognized as the contracting Powers. 3.—That the Emperor of Russia, the Emperor of Austria, the Emperor of Prussia, the Emperor of France, the Emperor of Great Britain, and the Emperor of the United States, shall be recognized as the contracting Powers. 4.—That the Emperor of Russia, the Emperor of Austria, the Emperor of Prussia, the Emperor of France, the Emperor of Great Britain, and the Emperor of the United States, shall be recognized as the contracting Powers. 5.—That the Emperor of 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On the other hand, the Greeks, Armenians, and Nestorians will naturally look to us for the assertion not only of their own rights, but of the rights of Christianity in the East. The Sultan is making large concessions, and the Turkish population of his capital will be profoundly scandalized at the style in which he is trampling down the barriers of etiquette at a rate at which no Mussulman ever did or dreamed of before. Three weeks ago he went to a masked ball given by Lord Stratford de Redcliffe, watched the dances, and gossiped with the ladies; a few days afterwards he proceeded to another ball at the French embassy, enjoyed the quadrilles again, and conversed as readily as George IV. could have done with the brilliant circle of European dames and damsels who sat around him. The light jests falling from a lady's bouquet upon the water will show how the current is flowing, and so much worth at least have these diplomatic dissipations at Stamboul. It is only to be regretted, that the thought for some of the fair guests, if they had time to think of such a matter at all, that any Mussulman who should apostatize from Islam to the faith held by either of their hosts, Lord Stratford or M. de Thouvenin, would be liable, under the gentle reign of Abdul-Mejid, to some penalty which would have been inflicted by the Second Soliman or Amurath. We observe with pleasure and thankfulness that our article in the new emancipation and reform act of the Porte, is "the abolition of proscription and punishment on account of change of religion; and that every Christian, who should desire, but until the firmness itself is published, we cannot be quite sure how the Mussulman population is effected by it." Lord Palmerston was asked on Friday whether he would consent to the abolition of the Sultan's recent edict, granting civil and religious equality to all his subjects, and whether he would consent to the abolition of the penalty of death in case a Mussulman should convert to Christianity; and he could only reply that, if the abolition of such penalty did not form part of the edict, no exertions should be wanting to induce the Porte to make this further concession. It is to be hoped so indeed, for if not obtained now it may never be until a new dynasty reigns at Constantinople.

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European.

The Congress: Russia and Turkey.

From the London Watchman of Feb. 20. Lord Clarendon, together with his Excellency Lord Cowley, who had for a few days left his post in order to receive the full and most confidential instructions from the Prime Minister and the Government, arrived at Paris on Saturday evening, a week before the day on which the Peace Conference was expected to open. Count Molendin reached the great rendezvous almost at the same moment. One of the Russian Plenipotentiaries, Baron Brunow, had been making himself agreeable and renewing old acquaintanceships in the gay capital of France for nearly a week previously; but his colleague and superior in the negotiation Count Orloff, who is believed to carry with him the private mind and the last bid of his friend the Czar, had to travel all the way from St. Petersburg, a long journey for a man of his years, and to spend a short time in confidential intercourse with the Count of Persia, so that his appearance at Paris reached the great rendezvous almost at the same moment. Her Majesty's Minister for Foreign Affairs is accompanied by his Countess and will be surrounded in the French metropolis by his young family—a truly English incident of the negotiation, and from which we are led to infer that the noble Earl contemplates a somewhat prolonged sojourn. To settle the affairs of the Continent after the confusion of such a war as this has been, to re-adjust the compass of the good old ship "Europe," shattered as she has been by the tempests of the last two years, is a task which will be no light one. The news of