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Whole No. 35.

Christians by the River of Death.

There came a little child with sunny hair,
All fearless to the brink of Death's dark river
And with a sweet confiding in the care
Of Him who is the life and Joy and Giver,
And as upon the waves she let our sight,
We heard her say—My Saviour make me
braver!

Next came a Youth, with bearing most serene,
Nor turned a single backward look of shame;
But as he let each gay and flowery scene,
Smiling, declared—My soul is thrilled with
gladness.

What earth deemed bright, forever I resign,
Joyfully but to this, that Christ is mine!

An aged Mourner, trembling, tottered by,
And passed a moment by the swelling river,
Then glided on beneath the shadowy sky,
Singing—Christ Jesus is my strength for-
ever!

Upon his arm my feeble one I lean—
My glance meets His without a cloud between!

And scarce her last triumphant note had died,
Ere hastened on a Man of wealth and learning,
Who sat at once his bright renown aside,
These only words his friends returning:

And as a little child I took his hand,
I said—My Saviour make me braver!

Then saw I that, whether gullible Child,
Or Youth, or Age, or Genius, was salvation,
Each self-announcing came, on each God smiled.

Each found the love of Christ rich compensa-
tion.

For loss of friends, earth's pleasure and renown,
Each entered Heaven, and—by His side sat
down!

Revival Preaching.

No. VII.

Were an inquiry instituted as to the secret
of the power exercised by the life of the
Apostle of the Gentiles, would not the true
secret be found in the intensity of his
faith in God? The same may be
said of Luther. Earnest men are always
heard at last—they move the moral world—
they keep it moving. Faith alone can
produce such earnestness as will beget
earnestness on the part of others. If this
is really the secret, then if faith be lost,
the messenger who has been entrusted with
God to announce the terms of the salvation
of the gospel, cannot possibly succeed; it
has been already seen that he fails in effect-
ing the end for which the gospel was in-
stituted. And in the assurance of that fact,
does he still ask, "Why am I not successful?"
As reasonably may the statesman enquire, "Why do I not
secure the abolition of slavery," whilst just-
ifying the idea of its abolition, and who can
not speak of the subject with patience. Is
there wonder at the absence of his success,
when taking perhaps the most effectual
means, it really fails? Why then, if faith be
not the secret, that assuredly the messenger
of the truth will lose his faith in God,
and with it his usefulness, unless that faith
be increased by constant communion with
God? Nor can there be faith unaccom-
panied by the assurance of the presence of
God in his heart. Faith will be affirmed
where it is not, that it must become the
work of his life to retain such a faith. But
if there be a perpetual contemplation of his
responsibilities, his pronouncement—
"If the eye be directed every moment to
the heavenly sky which glows in the horizon
of his future, if there be a continual
pressing upward to a higher, purer, spiritual
atmosphere—new formations of truth, the
result of recurring baptisms of the Holy
Spirit, and the unceasing prayer of faith, be
constantly forming in his mind—the assu-
rance of the presence of the Lord who sent
him, will be realized. He will cry
aloud, "Heaven, every one that thirsteth, come
ye to the waters."

And is not necessary to the retention
of such an assurance that he cultivate per-
sonal holiness? Shall not that messenger
who manifests holiness, the spirit and re-
flects the image of the Lord from whom he
receives his commission? From such men
the attention of the crowd who hunger for
the words of life? They will perceive in him
that which attracts Christianity with a glory
and a charm—holiness to the Lord. He most
energetically of all others shall declare that
gospel which purifies by faith, and which
has been made instrumental in the
purification of the world. From such men
"A preacher of the gospel should be with-
out a peer." A greater than Whitefield asks,
"Which of you coveteth more of sin?"
An apostle answers, "As he was so we."

Does it not follow, that in the absence of
success in revivals the behalf of the Gospel
should make the enquiry, "Which of you
coveteth more of sin?" And as the ques-
tion falls from his lips—as he turns his eyes
inwardly—the echo of that question should
drive him to the following truth. Not in a
spirit of all righteousness, but in a spirit of
humble love, show me my sin, that I may
become a vessel of mercy. My hands which
hold the gospel towel will assuredly be re-
warded by faith-ful men. Personal holiness,
the result of faith in God through His
Son, will beget faith in God: it will tend to
open new fields of contemplation, realize
the freshness and loveliness of truth, by
the human heart, and cheer the
soul in the view of the glorious adapta-
tion of the gospel to man's every condition.

Rejoice one who has thus lost faith in
God. His hesitations to name the name of
Jesus in such a manner as to arrest atten-
tion. Once it was different. Once he glori-
ed in the God of truth—then even the
opposition and indifference which he en-
countered in declaring his message induced
him to love it the more. Is he not alarmed
at the contrast? The same, and yet how
changed. Oh! what will move him for the
mortal combat—who will induce his zeal—
what will stimulate his slumbering energy
that will sustain him in the conflicts with
the mysterious powers of the world which
is invisible to him it may be said, He
has lost his faith in God?

But there may be lack of faith in the
message itself. We dwell upon the fact
that loss of faith in the efficacy of the
gospel will prevent general success in the re-

vision of pure religion. Many causes exist
to destroy such a faith. There is a dispo-
sition manifested at the present day to sub-
stitute ethics for the cross. There is a fear
expressed lest the exhibition of the cross in
its simplicity should repel and not attract.
"Jesus and the Resurrection." "Jesus and
the Cross" were the themes on which Paul
delivered his sermons. What did the fathers
gain for the Redeemer's kingdom who sub-
stituted elegant orations, elaborate discourses
on ethics, for the rugged grandeur, the soul-
elevating doctrine of Jesus and the cross?
What did the refined but deistical teachers
of the seventeenth and eighteenth centuries
accomplish by their poetry and morality,
when placing the philosophy of the schools in
the stead of the cross of Christ and its
attendant doctrines? They made England
deistical. True, occasionally a mighty mind,
like Young's or Milton's would per-
ceive the danger of such a course, and make
a convulsive effort to throw off the incubus
of deism, and pierce the darkness of the
sphere which surrounded them, but the vast
mass of spiritual death remained un-
moved, and whilst Young gazed on the glory of the
statement, the people of England were
lulled to slumber by the rationalistic Paley
and Priestley, who preached everything
but Jesus and the cross. We are led
to the pulpits of Germany—we hear lectures
on science, war, politics, but the soul yearns
in vain to catch the words which "are spirit
and are life." The ear is strained in vain
to hear the declaration, "Ye must be born
again"—"born again"—not merely a
change resulting from the reception of mere
truths, but from the direct energy of the
Spirit of God, and personal contact with
Jesus Christ, the life-giving word, the "life
of men." There is poetry, there is morality
in the Unitarian pulpits of New England,
and yet there is spiritual death. They who
hear, hear not of Him who was with the
Father in the beginning, and who was made
flesh, and dwelt with men. They hear of
the man Jesus, the model of human perfec-
tion, indeed the brightest, fairest being in
the Universe beside God. But how far is
this below His true character who declares,
"I am the first and the last, and beside me
there is no Saviour." Jesus must be preached
in His Divinity, if we would see the re-
vival of our fallen religion.

Yet we are, perhaps, daily meeting with
those who substitute the doctrines of the
academy for those of the cross. Such per-
sons have lost faith in the message. In-
stead of following one of the schools; wear-
ied of the cross, he searches for some more
agreeable mode of exhibiting Divine things,
it is possible that he has proceeded the
cross with success, but now his confidence
in it is weakened; he wonders at his former
blindness; surprised at his want of penetra-
tion, he becomes ashamed of its simplicity,
he hesitates to tell the wretched prodigal,
"Believe on the Lord Jesus Christ and thou
shalt be saved," and he is left with a
rationalistic shadow which that by the
realities of the gospel are discarded.

He ceases to distinguish between that which
is natural and that which is artificial. He
no longer presents Jesus as the God-man,
whose life saves, whose death atones, who
was the very Saviour, grasping at the
rationalistic shadows which that by the
realities of the gospel are discarded.

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It is our wisdom to perceive the great mys-
teries of the Gospel in their simplicity; for
in attempting to give an exact and curious
explanation of them, the understanding, as
in a hedge of thorns, the more it strives the
more it is wounded and entangled. "God's
ways are above our ways, and his thoughts
above our thoughts." To reject what we
cannot comprehend, is not only to reject
faith, but against reason; which acknow-
ledges itself finite, and unable to "search
out the Almighty to perfection."—Dr. W.
Dates on the Harmony of the Divine At-
tributes.

Correspondence of the Philadelphia Christian Observer

Letter from the Holy Land.

THE PLAIN OF THE JORDAN—A WASTE.

December 29, 1855.

REV. DR. CONVERSE.—Familiar as you
may be with the history of Palestine, an-
cient and modern, and carefully as you
may have studied its geography and natural his-
tory, all your pre-conceived opinions are
confounded and confuted the moment you
set your foot upon its soil. With the ex-
ceptions of the plain of Sharon, running
along the coast from the land of the Philis-
tines on the south, up to the neighborhood
of Mount Carmel on the north, and from
the sea to the roots of the mountains of
Judah and the plain of Esdræon, between
Carmel and the Jordan, the whole country
is mountainous, broken and rocky beyond
description, and in length from north to
south, it extends for nearly 100 miles.

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at their head, and the sham Holy Fire kind-
led by the Armenian and Greek priests in
the tomb itself, the two sects uniting in a
partnership in the pious fraud; I turned
from these scenes in unutterable loathing
and horror.

The English Bishop of Jerusalem, Bishop
Gobat is an excellent man, thoroughly Evan-
gelical in his preaching, and deeply im-
bued with the missionary spirit, having
himself been a pioneer missionary in A-
byssinia, which is now a part of his large di-
ocese, and for which he is training up A-
byssinian youth and sending them back as Bible
readers and teachers—cherishes a Christian
sympathy with all good men of every name,
and for more than for the missionaries
of the American Board with whom he is
ready to co-operate in every good work.

No one abhors Puseyism and High Church-
ism more than he does, for which he gets
from them in return a full measure of the
same pressed down and running over. He
has been attacked by the highest and best
of the Jews, a small organization at Bethle-
hem and Jaffa, at Nablous, and Nazareth,
embracing in the whole, leaving out Jeru-
salem, only about 180 adult persons, and the
schools, about 800 children. The Arab
minds seem a most ungenial soil for the
truth, and no where is the Gospel so
generally as around the manger and at the
foot of the cross.

CONDITION OF THE JEWS.

In respect to the Jews, they of all men
are the most hopeless of conversion, and if
they are converted, they will probably re-
lapse to Judaism, when they have no reli-
gious motives for professing to be Chris-
tians. It is the most bigoted part of them
returning to the land of their fathers, and
civilizing as well as local community for
times more bigotted and superstitious than
before. Of one thing I am persuaded; those
who wish to Christianize the Jews, or im-
prove their temporal condition, should begin
with the thousands in our cities, who are
less prejudiced, more open to conviction,
and more accessible to the truth, than the
Jews of the East. The Jews were to be
employed as laborers, and thus taught our
improved method of cultivating the soil.

Never was anything more foolish or ill-
considered, or as might have been antici-
pated, a more utter failure. The Jews hold
the most unchristian and unprofitable con-
ception of what is meant by the control
of the laws of the Turkish empire for a
foreigner to hold real estate, and the heat
in summer is so intense, that no American
can labor in the fields. I have seen the
two places where these so-called agricultural
Jews are necessary to live there; but nothing
compares with the unutterable rockiness,
brokenness, barrenness and desolation of
Palestine. And yet there are signs of what
once it was, and might again be under a
different government and different inhabitants.

Wherever earth and water are brought
together, and the soil is fertile, the most
astonishing luxuriance; but these two
articles—earth and water—the absence or
insufficient quantity of which cannot be re-
alized in America, are great rarities here.

There is a small plain wherever a village
is planted, barely sufficient, usually to sup-
ply the wants of the inhabitants, and
locks and cattle; but no rivers and brooks,
except the winter torrents, which disappear
entirely in summer. In crossing the whole
country from Jaffa to the Jordan, and back
again, I did not see on the routes a quantity
of running water sufficient to raise the hu-
man body, even in the hottest weather, and
only brook I encountered, shallow as it runs,
and through which you could walk with
shoes on without wetting your feet, came
gushing out from the roots of the moun-
tains back of Jericho, and near Elisha's
fountain. The sound of those waters gush-
ing over the pebbles and rocks was sweeter
than the music of the piano.

Then there is the want of forests. We
associate trees and grand old primæval
forests with hills and mountains, covering
their sides and waving upon their tops and
crowning them with a certain majesty and
glory. The axe never touched them; the
sunlight never penetrated them, and human
feet, as though deterred by a religious awe,
or led to the very beds under their vener-
able trunks, and under the rayless gloom.
I shall love them better than ever when I see
them again—these wonderful handiworks of
the omnipotent Creator, and be almost tempt-
ed to drink. But there are no such
glories and sublimities here, and there are
no forests, and mountains high and grand
enough; but no forests cling to their sides
or crown their peaks; they are treeless,
naked and barren, and awaken only one
profound sentiment—that of desolation. I
would, if I could be heard, entreat my coun-
trymen not to make their new glorious hills
and mountains such, by felling the trees to
over a railway and factories. I could almost
wish that both were swept away rather
than to be condemned with such
fruitful and dreary desolation.

SPRITUAL CONDITION OF THE PEOPLE.

As to the moral and religious condition
of Palestine, it is shadowed out by its physical.
It is one great valley of spiritual death over
which the spirit of life never passes. It is
covered thick and deep with dead men's
bones, but the breath of life may enter them
by the different seeds and tribes are not
irreligious; the difficulty is that they all
love religion, whether Moslems, Jews, or
Christians; and, speaking broadly and de-
liberately, I have often thought the Moslems
have truer ideas of God and the spirituality
of worship, than both the others. They have
whispered other Christian name there may
be, are all alike devoted to the most stupid
and odious formalism and mumery beyond
which they have no ideas of Christian duty,
save the horrible scene of the sham crucifi-
xion in the church of the sepulchre, enacted
by the Latin Catholics with the Patriarch

and pangs by the assurance of being person-
ally stereotyped into heaven? How irre-
deemably the favour of a sound religious cur-
rency established by law, as genuine and in-
fallible as the notes of the Bank of England
—an experience superstitious and timid,
as the Church and Cesar's regular coin, the
possession of which shall defy all pangs and
agonies; passing into the kingdom, like the
gold Duke, by virtue of the prayer book
under his arm. The holders of such a coin
look down with pity and contempt on an ex-
perience like that of Bunyan, for example,
as being, in Southey's words, "the fever of
a burning enthusiasm, from which "our
church" happily exempts and defends her
dear children." Very many persons
have been tormented with dreadful agonies
and pangs, by this most unchristian like
and undignified system of personal experi-
ence of religion, introduced by John Wes-
ley. Dreadful agonies and pangs, under
this system of personal conviction of being
saved, are every day in England, and
from trusting in the sacraments and prayer
book of the Established Church! Now what
a frightful delusion is this! What multi-
tudes of immortal beings, capable of re-
sponding in regard to their eternal destiny
to Lord Malton, and with the Bible before
them, are every day in England, and
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Naples abounds in the priestly impostures to which I have referred. Nodding and winking madonnas are common, and miracles prevail triumphantly. One of the most flagrant frauds of the kind known in the world is perpetrated in the very cathedral of the city, and therefore under the direct sanction of the highest local responsibility of the Church—I refer to the famous blood of St. Januarius, which is kept in a vial, and, at certain times, when exhibited by the priests, liquefies and bubbles miraculously. But, as if this pretension were not absurd enough, they also exhibit it once a year, on the saint's day, which is some miracle of "liquefaction" takes place before the eyes of the astonished multitude.

No voice is ever heard to protest against these blasphemous and degrading impostures. Learned prelates, sagacious statesmen, men of letters, and men of the world here, have not a public word to say against this base abuse of the popular faith—this outrageous conspiracy of priests to keep down the popular intelligence by preserving the popular superstitions. The learned prelates know that it is the guarantee of their unrighteous prerogative; the statesmen, the men of letters, and men of the world, seeing the barefaced impostures, deem it better to shut their eyes to these things, the pure and elevated Christianity of the Bible is lost from sight, and the combined degradation, and servitude, and the dignities of the Church who are responsible for both, pass on in the enjoyment of their proscribed offices to the lot of that dread retribution which the blood of these millions of souls shall require at their hands.

Through all the territories of King Ferdinand I know not that there is a streak of Protestant evangelical light. A few Protestant travellers may occasionally utter a steady word for the truth; but no missionary can lift his voice there, no Bible has shown, no tract cast among the multitudes groping in darkness.

So much, then, for the kingdom of the two Sicilies. But what of the Pope's own immediate dominions, and the more hopeful regions of southern Italy? Of these something in my next.

Rome. A. STEVENS.

Provincial Wesleyan THURSDAY, MARCH 27, 1856.

The religious aspect of the period in which they live must always be a subject of interest to Christians, and every new array of facts that bear upon it, with the reflections they induce in appreciative minds, will not fail to attract and reward the attention of the student of the signs of the times. Following the able writer of this topic in the pages of the London Quarterly Review for January last, we shall attempt a panoramic survey of our world in this important phase. At the first feature which presents itself is one on which our eyes repose with gladness. We see that religious interests receive a more important place than erst in the minds of men—Statesmen calculate more carefully than formerly their altitude, and man individually evinces a deeper reverence for religion—its faith and its forms—than was his wont. The pessimists to which with sorrow we sometimes point, as well as the conversions from darkness and error to light and truth, which we always chronicle with joy, are evidences of the earnestness which prevails. "Many members of the English, the German, and the Swedish aristocracy embrace Roman Catholicism, because it is the religion of authority, of time-honored tradition and apparent material unity.—Thousands in Belgium, in France, in Italy, in the United States, tens of thousands in Ireland, embrace Protestantism because it leads them directly to the Saviour. Numbers of Livonian and Esthonian Lutherans have attached themselves to the most considerable of the degenerate Churches of the East; and among the Armenians, on the contrary, evangelical truth is spreading to an extent and with a rapidity which may almost be compared to the times of the Reformation."

The altered tone which infidelity assumes affords another proof of the more commanding position which Christianity has reached in the thoughts of mankind at large. Another fact in which we discover in that most cheering characteristic of our day, the recovered consciousness on the part of Evangelical Protestantism of its unity, and its liberty of action regained by its use of free associations. "We are no longer divisions of an army acting without concert and offered by chiefs indifferent to the cause. We are marching against Rome as our fathers did, in the strength of individual conviction, and with a feeling of holy brotherhood toward all evangelical Christians. The crusade is assuming the aspect it wore during those memorable forty years when it advanced irresistibly from the Baltic to the Mediterranean. We are beginning to recover the position which was lost when the jealous and selfish intervention of political power paralyzed the arm of Protestantism."

Another fact in which we must rejoice, and one that makes its urgent appeal to our sense of responsibility is found in the numerous, unprecedented, openings for evangelical effort which characterize the present moment,—openings of which we must avail ourselves right speedily, or the opportunity may pass forever from us. To those who have been accustomed to peruse the columns of this paper, it is enough that we remind them by mentioning the names of China, of India, of Turkey, and to come nearer home, of Ireland.

If we pass to a review of the countries of Continental Europe beginning with Norway, we shall find that there good has been done. A revival, says the writer in the London Quarterly, was begun in that country about forty-five years ago through the instrumentality of a peasant, Hans Hauge, whose earnestness, intrepidity, perseverance, together with the character of his doctrine, and the success with which he was favored in the conversion of thousands, all strikingly recall the ministry of John Wesley. Evangelical religion has ever since made uninterrupted progress, and taken deep root among

the people. The gracious revival of which Sweden is the scene, has been recently recorded in these columns. Turkey, we have every reason to believe, is being rapidly prepared to become the theatre of striking triumphs of the Gospel. Germany, so long the seat of false philosophies, gives indication of the presence and increasing influence of vitalizing faith. Of France, one of her own writers says, "France is the most orthodox country in the world, because it is the most indifferent to religion." But even in France that heaven of unadulterated truth has been invaded, which we confidently hope will leave the whole lump. Italy is groaning for deliverance from the Romish yoke, and Spain gives symptoms of the same impetuosity.

The "signs of the times" then are favorable for the advancement of evangelical religion. The iron grasp in which debasing superstitions have for long held the masses of mankind, seems somewhat relaxing its hold, and there is hope. An extract from the review we have quoted will form an appropriate close to these remarks. The contrast which it draws is full of comfort.

"In the beginning of the seventeenth century, there was a Jesuit Patriarch of Ethiopia, a Jesuit Bishop of the Syrian Christian of India. The Romish Missionaries had won the ruler of Abyssinia, the Emperor of China, and reckoned their converts by hundreds of thousands in both China and Japan. At that moment there was not a Protestant Missionary on the face of the Pagan world. And now, while their Missions have dwindled into comparative insignificance, ours are filling islands and continents with native converts, who have done more than change their hereditary idols for the image of Mary, who are really instructed in the Gospel, and love the Saviour for His own sake, independently of the influence of their European teachers."

"At the time of the Reformation all the more powerful nations remained true to Rome. Spain, Austria, and France have succeeded in the supremacy of the world, and lost it. We may venture to predict, not one of them will ever make the attempt again. The supremacy of the Old World is to be disputed for the future between England and Russia; that of the New World falls, without any shadow of contest, to the United States; that is, say, the three nations of the future are all uniting Catholic. There are, at the present moment, in the world about one hundred and fifty millions of Romanists, about eighty millions of Protestants, such as they are, about sixty-five of the Russian and other Oriental Churches; but, even independently of the moral influence of Protestantism and the progress of its proselytism, the simple proportional distribution of races insures a rapid supremacy to its relative strength. Protestant emigrants spread over seas and wide savannas; are filling the valley of the Mississippi, and planting at the antipodes a new empire in the face of India and China. It is true—we grieve to say it—there is no country in the world at this moment in which the Romanist may hope for any partial triumph as in our own; elements of spiritual evil, which had never been fairly stifled in the Church of England, have re-appeared with startling intensity; but the disease is limited to a portion of the aristocracy. It has far less hold upon the people now than in the days of Laud, and as little hold upon the English race as formerly evinces a deeper reverence for religion—its faith and its forms—than was his wont. The pessimists to which with sorrow we sometimes point, as well as the conversions from darkness and error to light and truth, which we always chronicle with joy, are evidences of the earnestness which prevails. "Many members of the English, the German, and the Swedish aristocracy embrace Roman Catholicism, because it is the religion of authority, of time-honored tradition and apparent material unity.—Thousands in Belgium, in France, in Italy, in the United States, tens of thousands in Ireland, embrace Protestantism because it leads them directly to the Saviour. Numbers of Livonian and Esthonian Lutherans have attached themselves to the most considerable of the degenerate Churches of the East; and among the Armenians, on the contrary, evangelical truth is spreading to an extent and with a rapidity which may almost be compared to the times of the Reformation."

The American Question.

The following is a portion of Lord Palmerston's speech in the House of Commons, Feb. 8th, in reply to Mr. Cobden's remarks on the international relations of Great Britain and the United States.—LORD PALMERSTON.—First, I will deal with the question of Central America. The honorable gentleman is perfectly correct in saying that the treaty of 1850 was a treaty honorable to both parties, and which had in view objects that could only conduce to the improvement of commerce and the extension of civilization in every part of the world. It is well known that great interest was excited upon the subject of the opening of the ship canal through the Isthmus of Darien between the Atlantic and the Pacific. Jealousies grew up between England and the United States, each supposing that the other had some exclusive claim in view, and that it meant by some means to establish itself to the prejudice of the other, either at one end or other of the canal. The object of the treaty concluded by my right honorable friend, Sir H. Bolwer, with Mr. Clayton, was to remove all possible cause of jealousy upon that point, and the provision of that treaty was calculated to accomplish that end.—The project of cutting a ship canal between the two oceans has, however, been found liable to physical difficulties which there is not much chance of overcoming, and particularly, therefore, that part of the arrangement has ceased to have any immediate application.

But there were further provisions in that treaty, by which, in order entirely to do away with the jealousies which each of the two countries entertained of the views of the other, both countries disclaimed any intention to appropriate any territory in Central America, or to colonize or obtain any possession therein. There was an exception made, however, with respect to the possessions which we had already there—Belize and its dependencies—and with respect to certain duties of protection which had been performed by us for a long course of time, and which were at that moment existing. I do not think at all that the treaty is liable to the criticism which the honorable gentleman has passed upon it. It seems to me that the words of the treaty are plain and its meaning perfectly obvious, and I really do not see that any other construction can be put upon it. The treaty was put upon it. The treaty was prospective not retrospective in its operation. At the same time the American Government has endeavored to establish a different construction, and a long correspondence has taken place between the two Governments on the subject. We contain our construction, and the American Minister contended for the present one. We have stated, however, that notwithstanding that we are perfectly convinced that our interpretation is the just one, we are ready to submit the question to the arbitration of any third Power—(hear, hear.) To that offer we have not yet been able to obtain an answer, and so the question now stands.

The other subject of dispute relates to our Foreign Legion. When the act was passed, a little more than a year ago, which enabled the Crown to enlist foreigners, it was represented to her Majesty's government, that there were in the United States a considerable number of Germans who might be disposed to enlist in the military service of this country. The honorable gentleman seems to think it a moral and political absurdity to expect that the tide of emigration which has been setting from the East to the West can, with regard to individuals, turn back and now from West to East; but he must know, or at least be ought to know, that in point of fact the tide has already commenced—(hear, hear), and that, in regard to Ireland, hardly a month or a week passes that a certain number of individuals who have emigrated to the United States do not return to their native land, either having amassed what they considered a competency, or on the other hand, having been disappointed in their expectations. It was not for us to judge before hand whether any considerable number of Germans would be willing to enlist, and orders were therefore given to establish recruiting depots within our provinces, with instructions that any person capable of service who might present themselves for enlistment should be enrolled.—At the same time strict and specific orders were given that nothing should be done which should interfere with the municipal regulations of the States, or violate the laws of the Union. Several hundreds of Germans went to Halifax and enlisted, and some of them are now in this country. Her Majesty's government, however, very soon found that it would be exceedingly difficult in carrying out this enlistment to avoid that which might cause offence to the American government; and, being most anxious that nothing should occur which could give umbrage to the United States, we issued orders that these proceedings should be entirely discontinued—(hear, hear.) Soon afterwards an official representation was made by the government of America, complaining of the enlistment. The answer given to that was that, anticipating that they might take umbrage at the proceedings which had been commenced, Her Majesty's government had of their own accord ordered that they should be discontinued. In regard to anything which might, contrary to our intentions and instructions, have been done in violation of their laws, though we were disposed to think that no such violation had occurred; and referred, as a proof of the sincerity of such regret, to the fact that we had of our own accord discontinued the proceedings of which the American government complained—(cheers.) The honorable gentleman (Mr. Cobden) has said, that the relations of governments should be regulated by those rules which apply to the conduct of gentlemen towards each other, and I would ask, what could be more satisfactory as between gentlemen, than that one should say to the other, "I thought I foresaw that what my servants were doing might give you reason for complaint; I have stopped it, your reason; but, nevertheless, if they have contrary to my instructions, done anything with which you have reason to find fault, I beg pardon, I am sorry, but I cannot help it, I regret it."—(cheers.) When the communication to which I have referred was made to the American Minister in London, he expressed himself satisfied with the explanation—(cheers)—and said he felt confident that his government would entertain a similar feeling in regard to it. For some time we heard nothing more. Subsequently, however, complaints were renewed, the question was reopened, and a correspondence has gone on upon this subject. I quite agree with the honorable member that this matter is of the utmost importance in its bearing upon the interest of the two countries; I am sorry to hear, however, that he believes that she will raise difficulties about the gratuitous abandonment of Kars. She will renew without doubt the proposition, already advanced by M. Nesselrode, to exchange Kars for the points already occupied in the Crimea by the Allies. But I imagine in no case will the consent be given to the proposal, and it is in the interior of Russia as much as Rouen is in the interior of France. The Bog is a small stream, and no more navigable than the Seine. A Russian man-of-war could not go up it, and a French man-of-war could not go down it. A French man-of-war could not go up it, and a Russian man-of-war could not go down it. If Nicholas had been made a military peer, they would have had no need of Sebastopol.

As for the Aland Islands, M. de Sacy thinks that Russia will consent without reluctance to the proposal, and he believes that she will raise difficulties about the gratuitous abandonment of Kars. She will renew without doubt the proposition, already advanced by M. Nesselrode, to exchange Kars for the points already occupied in the Crimea by the Allies. But I imagine in no case will the consent be given to the proposal, and it is in the interior of Russia as much as Rouen is in the interior of France. The Bog is a small stream, and no more navigable than the Seine. A Russian man-of-war could not go up it, and a French man-of-war could not go down it. A French man-of-war could not go up it, and a Russian man-of-war could not go down it. If Nicholas had been made a military peer, they would have had no need of Sebastopol.

These views of the Journal des Debats, as you will readily perceive, disclosed an element of discord which produced a sensation upon the minds of the public, and enough to array the entire press against the Debats. Among the rest the Siecle published an extraordinary article, which to the astonishment of every body, was copied entire in the Monitor, the official journal of the Government. Not once in a year perhaps has the correspondence of the Siecle of another journal. Its business is to give opinions, not to copy other people's. Beside, the Siecle is the leading republican paper. The sensation was therefore great.

The manner in which it was copied and the place it occupied, clearly proclaimed the opinion of the government, and the opinion of its own. On the day on which the article appeared in the Monitor (yesterday) the fairs opened heavily with a fall, from which they are not likely to rise till some event of the conference occurs to revive them. Since the government has accepted the Siecle's opinion, and I shall give you in a few lines a resume of them.

In regard to Nicholasief the Siecle declares that it must be standing. "With Nicholasief and its arsenals destroyed," it says, "the security is palpable." In regard to the guarantee necessary to ensure the safety of the Straits, it is evident that the Asiatic question is not resolved, there will be no security. Because the Austrian proposition does not speak of an Asiatic guarantee it does not result that this guarantee is not necessary. We do not know the price that the Russians set upon their trans-Caucasian interests, but they are too high, public opinion will not accept them.

The Siecle continues and concludes in these terms: "We do not attach a great deal of importance to these difficulties of detail. We believe that the Vienna and Berlin correspondents who enumerate with so much complaisance their diplomatic scruples, have but one end in view, and that is to be well informed; they wish to divert public attention to direct it to points of detail, and cover from the public eye exactly that which they ought to bring to light, viz: the 5th article of the ultimatum and all that it contains." "It is there in effect, that we are to find the real difficulties, those which will be upon the mind of the public, and those which will be the European equilibrium; these are the questions to be considered. In magnifying to the size of mountains difficulties in relation to the Bog and to Bomarsund, they will easily give the change to public opinion; they will make us consider as great difficulties, what are to us no more than trifles, and which we are to regard as the European equilibrium; these are the questions to be considered. In magnifying to the size of mountains difficulties in relation to the Bog and to Bomarsund, they will easily give the change to public opinion; they will make us consider as great difficulties, what are to us no more than trifles, and which we are to regard as the European equilibrium; these are the questions to be considered. In magnifying to the size of mountains difficulties in relation to the Bog and to Bomarsund, they will easily give the change to public opinion; they will make us consider as great difficulties, what are to us no more than trifles, and which we are to regard as the European equilibrium; these are the questions to be considered. 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CC. The clerical establishment of the army in the East has hitherto comprised three professions, namely, artillery, engineers, and chaplains. The Wesleyan was proposed to be added to the list of non-officials. Wesleyan is a sort of non-official. Wesleyan is a sort of non-official. Wesleyan is a sort of non-official.

to complex, still, he considered the principle of levying assessment upon lands as sound, and unless some simpler mode of carrying out that principle were propounded he should vote for the clause as it stood. Mr. Archibald was quite prepared to accept any simpler machinery likely to prove efficient, if such could be devised by any honorable gentleman. The very general sense of the House seemed to be that property of the character in question should be made liable to assessment—it was not of moment how the principle was practically applied provided that it were done equitably and well.

Legislature for its repeal. He should vote against the present Bill, however, if it passed the House by a large majority the probability was that it would be adopted by the Legislative Council, and receive the assent of the Crown; and in that contingency, (Mr. Young) as every good subject should, would assist in carrying out its provisions with all the influence and force his position in the Government of the Country required.

freely indulged in must not be permitted to proceed any further—more particularly as all such attacks have hitherto (as is likely in this instance) led to no practical result. An extra Gazette announces this morning that a Mr. Pennefather has been appointed Superintendent General of Indian Affairs in Canada, and Secretary to the Governor General, vice Lord Viscount Byng resigned.

Provident Institutions. We have under our hand an excellent article upon the "Colonial Life Assurance Company," which we clip from the London Chronicle. We propose making a short synopsis of the article, as it will be interesting to many that are interested in the branch of the Company in successful operation in this Province.

Commercial. Halifax Markets. Corrected for the "Provincial Wesleyan" to a week, Wednesday, March 25th. Bread, Navy, per cwt. 25s 6d 3/4. Flour, Am. sh. per bush. \$9 1/10. Sugar, Bright P. R. 42s 6d 1/4. Coffee, Java, per lb. 1s 1/4. Tea, Assam, per lb. 1s 1/4. Rice, per cwt. 12s 6d.

New Advertisements. To the Methodists and Others of BRITISH NORTH AMERICA! The Methodist Magazine, VOL. II. Commenced January 1856. Rev. Alexander W. McLeod, D. D. PUBLISHER AND EDITOR.

Parliamentary Intelligence.

House of Assembly. Monday, March 17. Hon. Mr. Locke reported from Committee on Public Printing.

General Intelligence.

New Brunswick. Mr. Needham has been re-elected Mayor of Fredericton by a majority of 45 over his opponent Mr. Gowen. Mr. End has declined a contest.

United States.

Congress moves on at a snail pace, which is on the whole an encouraging fact, inasmuch as, generally speaking, the more slowly the more sure the Senate is the more active the House.

Shipping News.

PORT OF HALIFAX. ARRIVED. Wednesday, March 17. S. S. Acadia, from New York. S. S. Acadia, from New York.

Deaths.

At Ship Harbour, on the 23rd inst., in the 26th year of her age, ANNE, wife of Captain Wm. Siteman, and daughter of Wm. Bradshaw, Esq., Collector of Customs at Pictou, N. S.

Marriages.

At Truro, on the 22nd inst., by Rev. T. C. Lovell, Wm. S. SYMONS, merchant of the City of London, and daughter of the late Adam D. Sheriff, Esq., of Chatham, Micham.

Mr. Marshall presented a petition from inhabitants of Colchester, in favor of Prohibitory Liquor Law.

Mr. Robinson reported from committee named to classify signatures to petitions in favor of Prohibitory Liquor Law.

Mr. McLeod reported from committee named to classify signatures to petitions in favor of Prohibitory Liquor Law.

Mr. Tupper—petition of the Rev. Mr. Bockley and others, on the same subject.

Mr. Morrison rose to move the second reading of the Bill introduced by him for restricting the sale of ardent spirits, &c.

Mr. McLeod reported from committee named to classify signatures to petitions in favor of Prohibitory Liquor Law.

Mr. Robinson reported from committee named to classify signatures to petitions in favor of Prohibitory Liquor Law.

Poetry.

Scorn to be Mean. Scorn to be mean—let others fill Their coffers bright with gold...

Agriculture.

Hints on Draining. Having seen enquiries in the Rural, for information on constructing underdrains...

Errors in Composting Manure. The farmer's manure-heap is usually the receptacle for every substance that has served its original purpose...

Miscellaneous.

The Wife of Grotius. Grotius, in company with Barnevald had been arrested by Prince Maurice for the politico-ecclesiastical offence of identifying himself with the Remonstrants of the Arminian party...

Notes & News.

Monasteries and Nunneries.—Towards the close of the eighteenth century, the number of the abbots and monks connected with their institutions, that they attracted the attention of the leading Roman Catholic States of Europe...

Various Extracts.

Almost every body in this country is devouring Macaulay's History of England, Vols. III and IV, which has been published at the enormous price of 36 shillings or eight dollars...

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