The Provincial Wesleyan.

Ladies' Department.

The Married Daughter.

We miss thee, love, when twilight draws
Her shadowy veil o'er earth;
When all our happy children meet,
To blend their tones of mirth.
And many a joyous spirit flings
Its music on the air;
Ah! then our sweetest, best beloved,
Thy voice is wanting there.

And when we speak of thee, a cloud
Comes over every brow—
We think of all thou wert to us,
And feel so lonely now;
The treasured memories of the past,
Our hearts still linger o'er,
And every day, and ever hour,
We miss thee more, and more.

The harp that to thy fairy touch,
Its thrilling music poured,
Is silent now, as if the power
Had fled from each full chord,
And if the night breeze wandering by,
Draw forth a faint low tone;
Tears tremble in thy mother's eye,
Wept for the absent one!

Well—thou, art happy and we too,
Must soon be reconciled;
Although 'tis very hard to give
Away our darling child,
But he is worthy of thy love,
Who claims thee, for his own,
And dearest he will cherish thee,
When we to rest have gone!

Autumn is Departing,

And like the dying swan, is singing its last sweetest melodies in our forest bowers. The last leaf is falling, about to join its innumerable companions, as they strew the earth, and deck, with their golden carpeting, her bosom. Whispering breezes no longer tune to melancholy music the waving boughs, —balmy zephyrs waft not to our grateful sense the sweets of blooming flowers—but alas! bear on their airy wings, to more congenial climes, the latest perfume of these withered and faded.

The glad songs of joyful birds are heard no more—the murmuring hum of the busy bee has ceased—and, as some sad requiem, so fall faintly on the listening ear their fast-retreating strains.

Winter is fast approaching, blighting all things beautiful with his icy hand. Already does the earth congeal beneath the nipping frost. Even now we, in our household shrines, encircle more closely the cheering fire, and sigh as the cold wind sends forth in dismal wailings a mournful dirge for the departed autumn.

When thus autumn fades and passes away —when all things bright and lovely droop and die, sad memories throng the heart—memories of the early dead, fragile flowers nipped in the bud, jewels crushed in the casket—memories of loved ones seized by "the stern reaper death," in the flower of life, to whose treasured images the heart still clings with undying love—memories of aged and venerable forms who, having buffeted the waves of life's tempest-tossed sea, have yet stretched out a helping hand to guide our frail barks, o'er many a dangerous quicksand, and guard with a tender care our youthful steps. Ah! saddened feelings thrill my inmost soul, as I sit watching nature's changing face, and noting autumn's waning power, warning me to prepare to yield obeisance to a sterner master. And are not such feelings, sad though they may be,—echoed by many a sorrowing heart?

The captive in his lonesome cell sees the bright sunshine depart from its narrow window, and mourns its absence with that intensity of grief which only those deprived of its cheering influence can know.

Suffering sick ones toss on sleepless couches, long for the returning light of the gladdening beams to cheer their weariness. And do not the desolate sons of poverty mark with anxious eyes and foreboding thoughts, the sky overcast with clouds, denoting a winter, cold and stormy, yet to come?

O! ye who have been blessed by providence with a superabundance of earthly comforts—look not with callous hearts, and unpitying eye on those less favoured, remembering that—

——"Then shalt have thine own with usury;
For the secret hand of Providence prospereth the charitable always,
Good luck shall he have in his pursuits, and his heart shall be glad within him!"

CORA LYNN.

Dying Thoughts of a Poet.

O Death! How great invisible,
Pale monarch of the unending past,
Who shall thy countless trophies tell,
Or when shall be the last!

By thee high thrones to earth are flung—
By thee the sword and sceptre rust—
By thee the beautiful and young
Lie mouldering in the dust.

Into thy cold and faded reign
All glorious things of earth depart;
The fairest forms are early slain,
And quenched the fiery heart.

But in yon world thou hast not been,
Where joy can fade nor beauty fall,
O nightiest of the things unseen,
Save ONE that rulest all!

Provincial Wesleyan

THURSDAY, NOVEMBER 17, 1853.

Thoughts on the Present State of the World.

(Continued.)

It has occurred in the course of the divine administration, that one idolatrous or otherwise sinful nation has been used as an instrument to inflict a deserved punishment on another, and after the accomplishment of its mission, it has been visited in turn with similar punishment for its own crimes. Thus nations, in the prosecution of their own designs, have been employed as mutual scourges to each other; and though individuals, who rise no higher than to secondary causes, may see in these visitations, nothing more than the ordinary operation of events, yet the Christian philosopher views them as so many significant illustrations of the principles of God's moral government of the world.

In accordance with these views above expressed, the OTTOMANS were doubtless fulfilling the purposes of the Supreme Governor, when for nearly two hundred and fifty years, from the beginning of the fourteenth to the middle of the sixteenth century, they ravaged parts of Asia, Africa, and Europe with the sword. But since the latter period, they have been suffering retribution from other nations, sustaining, beside the miseries incident on war and the march of conquering armies, loss of territory, influence, and power. The Ottoman empire has played a distinguished part in changing the political aspects of Eastern Europe, Western Asia, and parts of Africa. In modern times its most natural enemy is the emperor of Russia, who has in various ways, by the hazards of war and superior diplomacy, possessed himself of some of its richest provinces. At this moment these two nations are confronted in battle, to the issue of which millions of eyes are intently turned, and on which the hopes or fears of millions are suspended.

The population of European and Asiatic Turkey is diverse, in race and in religion, numbering in all, it is supposed, about thirty-five millions. The Ottoman empire at this day, we quote the language of another, "is constituted of territories the most opulent, extensive, and imperial ever known since the days of Rome.—Three quarters of the globe contribute their fairest regions to its dominions. Its possessions include the richest provinces of Asia, Africa, and Europe. The superficial extent of its territory is more than double that of Great Britain and France united, and this not constituted of swamps or solitudes, but of the most renowned and productive countries under the sun. Under the sway of the Turkish Government is comprised half the great basin of the Mediterranean. All the most famous cities of Asia, all the seats of ancient power and greatness—Tyre and Sidon, Antioch and Jerusalem, Damascus and Bagdad, Babylon and Palmyra, together with all the islands and seaports of that magnificent region, form but one-half of the Turkish empire. In Africa it possesses the land of Egypt, itself equivalent to a kingdom. In Europe it pushes its dependencies from the waters of the Archipelago up to the lattitude of Paris, and as a centre of this prodigious dominion possesses a capital so wonderfully endowed with every conceivable advantage of strength and situation that conquerors of all ages have been lost in admiration of it, and Napoleon in the height of his glory spoke of Constantinople as equivalent to all."

It may be satisfactory to our readers, to obtain perhaps more precise information, than has been lately floating through a portion of the press, of the relative numbers of the religious parties in the Ottoman dominions. The latest and most reliable authority on this subject is said to be a work lately published in Paris, by A. Ubicini, who gives the numbers, classed under their respective religions, as follows:—

RELIGIONS.	EUROPE.	ASIA.	AFRICA.
Mussulmans,	4,550,000	12,650,000	3,800,000
Greeks,	10,000,000	3,000,000	——
Catholics,	640,000	260,000	——
Jews,	70,000	80,000	——
Gypsies,	80,000	——	——

What then is to be the fate of the Ottoman Empire? The opinion has generally been entertained that it is to be utterly subverted. This doom is thought to be significantly traced out in the *drying up of the water of the great river Euphrates*, mentioned in the Apocalypse, xvi. 12., and more particularly in Daniel xi. 40—45. The present position of affairs in the East has led the author of "The Coming Struggle" to assert, on the basis of still unfulfilled prophecy, or prophecy fulfilled only in part and still in progress of accomplishment, that though "we have no data by which to determine the exact time of its occurrence," viz., the seizure of Constantinople and overthrow of Turkey by the Emperor of Russia, yet "considering the number and character of the events to succeed it, and the short space allowed for their performance, it must of necessity be almost immediately," and from the tenor of the pamphlet, we are left to conclude that these events must take place at least within fifteen years next ensuing.

We note as singular, that Bishop NEWTON in his work on the Prophecies, interprets the phrase in Daniel, "the king of the north," of the Ottoman Emperor, whilst the author of "The Coming Struggle" applies it to the Emperor of Russia. The latter states that the yet unfulfilled part of the prophecy in Daniel xi. commences at verse 40; whilst Bishop Newton gives it as his belief, that the part contained from verse 40 to verse 43 has already received its accomplishment, in the success of the Turkish Sultans in their possession of "the glorious land," Judæa, Egypt &c., but that the yet unfulfilled part really commences with verse 44—"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.—And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

The "tidings out of the *east* and north," which shall trouble the Ottoman emperor, he interprets of Persia and Russia, quoting from Mede as a matter probable, that "'the tidings from the east and north' may be that of the return of Judah and Israel from those quarters." He has, however, this remarkable passage, which, though published nearly one hundred years ago, is worthy the attention of the student of prophecy and the intelligent observer of events at this day:—

"If this application" (of Mede's) "be not admitted, yet it is universally known, that the Persians are seated to the east of the Othman dominions, and the Russians to the north. Persia hath indeed of late years been miserably torn and distracted by intestine divisions; but when it shall unite again in a settled government under one sovereign, it may become again, as it hath frequently been, a dangerous rival and enemy to the Othman emperor. The power of Russia is growing daily; and it is *a current tradition among the common people in Turkey* (the italics are ours) *that their empire shall one time or other be destroyed by the Russians.* Sir Paul Ryeaut, in his account of the Present State of the Greek Church, speaking of the respect and reverence which the Muscovites have for the see of Constantinople, says also that 'the Greeks, on the other side, have an esteem and affection for the Muscovites, as *for those whom ancient prophecies mentioned to be designed by God for their avengers and deliverers in after ages.*' Chap. 3. p. 88. Which it proveth nothing more, yet proveth that the Greek Church interpreteth this prophecy much in the same sense as we explain it. However this may be, the Porte is at all times jealous of the junction of the two powers of Persia and Russia, and exerts all its policy to prevent it.—They are certainly two very formidable neighbours to the Turks; and who can say what tidings may or may not come from thence to trouble the Porte? who can say, how unlikely soever it be at present, that they may not hereafter be made instruments of Providence in the restoration of the Jews?"

It is to be observed, that however diverse the application of certain parts of Daniel's prophecy is by these expositors, they both come to the same conclusion, the certainty of the overthrow of the Turkish empire; the one fixing the period of this event as almost immediate, the other throwing it further into the future.

The individual who accepts Bishop Newton's interpretation would be inclined to see something striking in the fact, that a Persian army of some forty thousand strong, according to report, is even now hovering on the borders of the empire of Turkey, ready to espouse the cause of Russia, if such should be deemed a policy best calculated to serve Persian interests. But the same relative position of Persia and Russia towards Turkey may occur in years to come, from which the downfall of Turkey may be accomplished under another combination of European Powers, if such be in the purpose of God, and yet the present threatened danger of Turkey may be providentially permitted to pass over.

We are led to this conclusion from the consideration, that we deem it by no means satisfactorily established that the time for the fulfilment of prophecies respecting Turkey and Rome is so near at hand as the author of "The Coming Struggle" intimates. We propound our opinions on this subject in no dogmatical spirit, but give them only for what they are worth when weighed in the balance of a sober judgment.

We cannot believe, with the material aid of England and France, now placed at the disposal of Turkey, that Russia with the assistance of Persia, can succeed in her aggressive designs against Turkey; and even were Austria and Prussia to unite in the confederacy against Turkey and her Allies, we deem it almost certain that the American Republic would see a sufficient cause in the threatened danger of constitutional liberty in Europe and Asia, to induce her to respond to the call of England, and unite her maritime forces to uphold the latter in her struggle against the encroachments of absolute despotism. For let Russia and her supposed allies succeed in their designs, England must in that case, with Turkey in whose cause she has embarked and with France with whom she is associated, lie at the feet of the haughty Autocrat, and the cause of constitutional liberty would become extinct in the European and Asiatic continents, and the whole of the extensive countries therein comprised be trodden down and crushed beneath the iron foot of tyrannical power. Were the scale to be thus in danger of preponderating, we believe the United States would stretch out her gigantic arms to prevent the actual occurrence of so perilous an issue. As far as human sagacity can penetrate, the maintenance of Turkey as an independent Power, we do not say under Mahommedan sway, seems to be essential to the preservation of Europe in its distinctive governmental territories, as well as to the continuance and advancement of commerce and religion, and, by consequence, of the best interests of millions of our fellow-men, and, in a sense, of the world.

We cannot believe, then, that England has been reserved for a fate so inglorious and disastrous. There may be, we will not say, there *must* be, for that would savour of presumption, some other way of securing the end without involving consequences so fearful.

God, doubtless, has had, and still has, a "controversy" with Turkey, not only for its sins as a nation, for its many cruelties inflicted for centuries on persons innocent of every crime save for worshipping God according to the dictates of conscience, which, in cases of the true faith is no crime at all, but especially for fostering and encouraging the delusions of the imposter Mahommet; nor has He failed, at least in part, to vindicate from time to time the principles of His moral government, by permitting it to be visited with various disastrous wars, with its concomitant evils, and by cutting off many of its inhabitants by fierce diseases, thereby maintaining his sovereign supremacy over it as a part of His earthly dominions. In what other ways, and by what further means, He may be pleased to visit on that nation his displeasure, on account of its sins, we may not presume to decide; but that He will do so, even to the dread alternative, if no other exists, of its entire destruction, we have no doubt.

But in case of reformation? In case its religion of imposture be abandoned? In case a christian emperor ascends the throne? In case its edicts are in agreement, no longer with the erroneous parts of the Koran, but with the spirit and precepts of the Gospel of Christ? Is its overthrow as an independent nation inevitable? In answering these questions we submit the following considerations, keeping ourselves free from previous interpetrations of writers on the prophecies.

We know we shall be met by the objection, that the prophecy referring to the *drying up of the river Euphrates* must be fulfilled. If that prophecy refer to the Ottoman Empire, we admit at once the force of the objection. But there is on the page of holy writ a declaration announcing a principle of God's government towards nations, which should not be lost sight of. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice then I will repent of the good, wherewith I said I would benefit them." Jer. xviii. 7—10.

We suggest, therefore, the possibility of Turkey's reformation, or conversion to the true faith of Christ, and, by consequence, the possibility of its destruction as an *independent nation* being mercifully averted.

Let us take the prohecy of Daniel and see what there is therein to militate against the views just expressed.

"But tidings out of the east and out of the north shall trouble him"—applied to the Turkish empire, Dr. A. Clarke's interpretation is,—"The *Persians* on the *east*, and the *Russians* on the *north*, will at some time greatly embarrass the Ottoman government." Have they not already done so? And may they not continue to do so without involving its absolute overthrow?

"Therefore he shall go forth with great fury to destroy, and utterly to make away many"—referring to the wrath of that empire, fanned by religious fanaticism, against its enemies, and to its aggressive attacks on invading foes. This has been done in numerous instances, and, for aught we can see to the contrary with success, which prophecy cannot refer to the present crisis of affairs, if it be certain that Russia is to prevail.

"And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain:" that is, in Judæa, or the holy land, which has already been done by Turkey, which declaration being a continuance of the former part of the prophecy, and indicative of prosperity, shows that both refer to the past, and have received accomplishment.

"Yet he shall come to his end, and none shall help him." If interpreted of the Ottoman empire, the time is not *now*, for there are some, England and France, for instance, to help him.—If interpreted of that empire, as Mahommedan, the prophecy may receive fulfilment in this wise: its end shall come, none shall interpose to prevent a christian sovereign from seating himself on the throne. Mahommedanism as a religion of imposture shall pass away to be no longer recognized as the religion of the state—Christianity shall be the acknowledged religion by the reigning monarch and the masses of the people.

Take now the prophecy of St. John, in the Apocalypse:

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

This prophecy may refer to the Turkish empire or it may not. We have never seen any interpretation, applying it to that empire, that rises above mere conjecture. Those who apply it to Turkey should furnish some satisfactory data in proof that it refers to the Ottoman empire.—But allowing that it does so refer, we submit, that the prophetic declaration concerning "*the drying up of the water*," would receive its accomplishment, were the Mahommedan religion repudiated by the State, and Christianity substituted, the State still continuing an independent Power among the nations of the earth. Wars or famines or pestilences, typified by the angel pouring out his vial, might be used as agencies for bringing about so auspicious an event, if such were the will of the Supreme.

But it may be asked, "what hope is there that this conversion from Mahommedanism to Christianty, on the part of the Turkish authorities, shall ever take place?" A foundation for this hope, we think, exists. We look at the great, and, at one time, inconceivable changes which have occurred recently in Turkey in respect to Christian people and to their worship; and in these appear glimmerings of hope that advances may be made until the "*water*" of imposture "*be dried up*," and the pure streams of gospel truth be joyfully welcomed by those who occupy high places in that nation. Read the following ordinance respecting Christian subjects, passed by the present Emperor of Turkey:—

"Let it known on receipt of this, my noble rescript, that,—Whereas those of my Christian subjects who have embraced the Protestant faith, have suffered inconveniencies and difficulties, in consequence of their not having been hitherto placed under a separate and special jurisdiction, and in consequence of the Patriarchs and Primates of their old creeds, which they have abandoned, not being naturally able to administer their affairs. Whereas, in necessary accordance with my Imperial solicitude and benevolence towards all classes of my subjects, it is contrary to my Imperial pleasure that any class of them should be exposed to trouble. And whereas, by reason of their faith, the aforesaid Protestants form a separate community. It is in consequence my Royal pleasure, that measures be taken for the sole purpose of facilitating the administration of their affairs, so that they may live in peace, quiet, and security. Let then a respectable and trustworthy person, chosen by themselves from among their own number, be appointed with the title of "Agent of the Protestants," to be attached to the department of the Minister of Police. It shall be the duty of the agent to take charge of the register of the members of the community, and which is to be kept at the Police department. The agent is to register therein all births and deaths. All applications for passports and marriage licenses, and on those special affairs of the community which are to come before the Sublime Porte, or any other department, are to be made under the official seal of the agent. The present royal and august edict has been especially granted and issued from my Imperial chancery for carrying my pleasure into execution. Hence, thou the above indicated Moushir, shalt carry the preceding ordinance into scrupulous execution, conformably with the explanations given. As, however, the assessment of taxes and the delivery of passports are subject to specific regulations, thou shalt not permit anything to be done in contravention thereto. Thou shalt not suffer any tax or haratch to be required of the Protestants, for marriage licenses or for registration. Thou shalt be careful that, like unto the other communities of the empire, every facility and required assistance be afforded to them in all their affairs, and in all matters concerning their cemeteries and places of worship. *Thou shalt not permit any interference whatever, on the part of any other community, with their rights or with their religious concerns, nor, in short, with any of their affairs, either secular or religious, in any manner whatsoever; in order that they may be enabled to exercise the usages of their faith in security. Thou shalt not suffer them to be molested one iota in these or in any other matters; and thou shalt be careful and attentive to maintain them in the desired quiet and security.* They are to be permitted to make those representations to the Sublime Porte which it may be necessary to make concerning their affairs, through their agent. After thou hast taken due cognizance of these matters, thou shalt cause the present noble rescript to be registered in the proper quarter, and shalt cause it to be confirmed in the possession of the aforesaid subjects, and thou shalt be careful that the high provisions thereof be always carried into due execution. Thus be it known unto thee, giving full credence to the Imperial signet. Done in the second decade of the sacred month of Maharrem, in the year of the Hegira 1264, at Constantinople the well guarded."

In this wondrous change in the spirit of the Ottoman Emperor and his official advisers towards Christianity, we see, at least we think we perceive, the drying up, in no small degree, of the waters of the typical Euphrates, and a harbinger of a further and more thorough change in the future. The absolute repudiation of Mahommedanism by some succeeding Emperor and his embracement of Christianity would not appear to us at this day more improbable, than would the enactment of such an ordinance as above quoted, have seemed to one living a century ago. Let Christianity be once officially recognized, so that its agents may be free to propagate it, and, unless its power to convince men of its divine origin, and lead them from error to truth, from sin to Christ, be altogether a fable, it must and will win to itself converts from Mohammedanism, in proportion to the means used for that purpose.

In this matter of tolerance, Mahomedanism at this day occupies the vantage ground over Popery. The latter is intolerant of Protestantism.—At Rome, the head quarters of the papacy, Protestantism is proscribed. Its public worship is not allowed. The circulation of the Scriptures is made a crime punishable by imprisonment which may result in death. Everywhere Popery breathes hostility to the Bible and the Protestant religion. Happily it is restrained in Protestant countries, but in popish kingdoms, it interdicts the circulation of the Word of God, and attaches serious penalties to the worship of God, according to the forms and usages of Protestantism. Whilst, therefore, the false dogma of infallibility binds the Church of Rome to perpetual opposition to Protestantism, thereby inviting the judgments of the Almighty, strange to say, Mahommedanism tolerates Christianity, and provides by law for the peace, quiet and security of Protestants, and protects them in their undisturbed exercise of divine worship. If Popery is doomed, because of its innate intolerance of the true religion, Mahomedanism may be reformed, its delusions supplanted by the pure and elevating doctrines of Christianity, because of its tolerating spirit, and the transforming power of divine truth. On this fact rests our hope of the continued existence, as an independent nation, of what is now comprised under the designation of an infidel empire.

(To be Continued)

[FOR THE PROVINCIAL WESLEYAN.]

Newport Circuit.

MR. EDITOR,—I have been pleased, from time to time, to peruse in your valuable paper, accounts of the temporal and spiritual prosperity of various Circuits in the Nova Scotia and New Brunswick Districts, and believing that there are many of your readers as much interested in such communications as myself, I send you a few notices of the Newport station.

I need not say to you Mr. Editor, that I reside in a picturesque and beautiful part of our Province, and amongst an intelligent, kind, and pious people who have long manifested their regard to God's ministerial servants, and their disposition to do good according to their ability. From the account I now furnish you will perceive that their zeal in the good cause has not abated.

Being desirous of having our comfortable Mission House at Meander replenished with some articles of furniture, and some improvements made in painting and papering rooms, building a porch, &c., Mrs. Doane and myself proposed the holding a tea meeting at Meander and Avondale; which proposition was heartily responded to by our friends in these places. The tea meeting at Meander was held on Thursday the 8th of September, in a very beautiful locality,—Mr. James Sterling's Intervale, beneath the over-arching boughs of some splendid maple trees, and near the beautiful meandering stream of the Meander River. A place more romantically picturesque, and better suited to a gathering of the kind could not be found, I will venture to assert, in our Province; and a more pleasant and agreeable company than than at our tea meeting, could not well be imagined. Persons of different denominations attended; and all appeared to enjoy the company, the beautiful place, and the various good eatables the ladies had provided for the occasion.

The tea meeting at Avondale took place on Monday the 3rd of October, and was attended by about 300 persons including children. The features of the landscape were considerably different from those of the beautiful Intervale where our first meeting was held, but they were picturesque, and pleasing, though different. The village of Avondale is not a *deserted* one, but a *rising* village,—rising rapidly from the valley to the hill, from which one of the most beautiful and pleasing landscapes is to be seen that our Province affords. Many excellent vessels have been built in this place by the Messrs. Moshers; one had been launched and lay at the wharf at the time of our tea meeting. We received from the Meander tea meeting £11 17s.; Avondale tea meeting £14 8s. 6d.; donations from Kempt and Kennetcook £6; total, £32 5s. 6d.,—making this handsome sum for Mission House improvements and furniture.

Both meetings had to be deferred on account of stormy weather; if they could have been holden at the time first announced the results would have been still more favourable.

We have held two of our Missionary meetings, the rest we expect to attend during the winter months. On Wednesday the 5th October our meeting at Oakland was held. The subscriptions were good, and some of the friends gave an increased amount. The meeting at Meander the following evening was interesting and productive, for the number of persons present, of a good subscription list. These meetings were addressed by their chairmen Nicholas Mosher, Esq., M.P.P., and Mr. James Sterling, and the following Ministers, Revds. H. Pope, senr., Frederick Smallwood, J. L. Sponagle, and the Superintendent of the Circuit. We trust that the good cause of Missions to the Heathen will ever be regarded aright by the people of this Circuit, and the yearly amounts they may raise be honourable to their piety and benevolence.

On Wednesday the 11th of October, we had a very interesting examination of the Sabbath School scholars at Avondale, which is under the able superintendence of Mr. John Sanders.—The children proved by their ready answers to the questions put to them, both the attention of their instructors, and their own diligence. Many of the scholars are much indebted to Mr. Sanders, not only as a skillful teacher of an excellent day and Sabbath-school, but also for their attainments in music. The singing of the children at the Sunday School festival was delightful, and rendered the meeting peculiarly attractive. The scholars were treated with apples, cakes, tarts, and other good things prepared for the occasion by several ladies of Avondale. May this interesting Sabbath School still continue to prosper, and the young therein trained by scriptural knowledge, evince in future life the great benefits of Sabbath School instruction.

I remain your's truly,

T. H. DAVIES.

Meander, Newport, Nov. 7, 1853.

[FOR THE PROVINCIAL WESLEYAN.]

River Philip Circuit.

REV. AND DEAR SIR,—I know that it gladdens your heart to hear of revivals of God's work; indeed, every believer in Christ rejoices at such intelligence, while the Christian church is encouraged to make strenuous effort for the salvation of souls. If it *necessarily* followed that great spiritual declension is the certain result of large outpourings of the Spirit of God. Surely this can be no sound argument against revivals. Let but one immortal spirit triumph over death,—reach the skies and claim the "crown of glory," as the fruit of every revival of religion, and there is a loud call for fervent prayer at the mercy seat, that awakening, convincing, and converting influences may overshadow all our Circuits.

I preached on Monday evening week at a place called Gray's Road,—a deep spirit of awakening apparently resting upon many minds, and at the class met after preaching, were several penitents, earnestly seeking the forgiveness of their sins. On Tuesday was commenced a series of meetings which continued until last evening. Nearly every family in the settlement has been visited by the power of God, awakening and converting souls. Including backsliders restored, more than a score of individuals have professed to find peace with God, and some seeking pardoning mercy.

I pray earnestly that this "time of refreshing" may be the dawn of a glorious revival day throughout the whole of River Philip Circuit.

I remain,

Yours very respectfully,

J. HERBERT STARR.

River Philip, Nov. 12th, 1853.

[FOR THE PROVINCIAL WESLEYAN.]

Sackville Scholarships.

DEAR DOCTOR.—As some parties have written requesting to be more fully informed as to our plan of scholarships in the Sackville Institution, for their satisfaction, as well as for the information of others, I beg leave through your columns to reiterate, what has, in substance, been given in former communications.

1. Each scholarship costs the sum of Twenty-five pounds New Brunswick currency, payable in three instalments during the next eighteen months.

2. Each scholarship confers upon its possessor the right to claim a discount of *twenty per cent* from the regular charges for the education of a student, in either the Male or the Female Branch of the Institution, during eight of the fifteen years succeeding the payment of the cost of the scholarship.

3. Two or more persons may unite to subscribe for a scholarship, arranging among themselves in whose name it shall stand, and in what succession its benefits shall be enjoyed.

4. One student only can have the benefit of a scholarship at the same time; but any number may have the benefit of the same scholarship in succession, one at a time, until its value is exhausted.

5. The full amount for a scholarship being paid, its benefits can be immediately enjoyed.

6. The regular charges for Board and Tuition have been about Twenty-five pounds—not exceeding £30—per annum; at which rate the annual value of a scholarship when used would be from five to six pounds, thereby giving back to the proprietor of a Scholarship, in the reduction of expenses at the Institution, during a period of eight years, an amount equal to from forty to fifty pounds.

Any further information that may be desired will be readily furnished, upon application to either of the District Agents, or to the Rev. Principal of the Institution.

Your's, &c.

J. McMURRAY.

Halifax, Nov. 15th, 1853.

[FOR THE PROVINCIAL WESLEYAN.]

"Give Them My Dying Love."

From afar o'er the sea, the message came to sorrowing hearts, but ere it reached them, she who thus remembered the absent, had passed through the valley, and entered amid shining ones, the gates of the new Jerusalem. Meek and lowly in life, pure in heart, she "walked with God," and He whose doctrine upon earth she did so beautifully adorn, was with her still, when soul and body were parting, when the earthly part must be resigned to earth again, but the ransomed soul should soar away to immortality. Oh! in that hour an angel light was on her brow—angelic rapture spoke in every whispered word.

Earth was fading fast away, but while yet upon its borders she won a foretaste of the joys, the glory of the saints in heaven.

Resting her weary head upon the Saviour, encircled by his arms of love, with "His rod and His staff to comfort her," she feared no evil, but entered with holy triumph "the valley of the shadow of death."

Pausing, as it were between two worlds, a memory of the loved of other days swept over her. Of those, whom as little children she had blessed, whom in girlhood she had counselled—those far away, she thought of then.

"I loved them both, give them my dying love."

Oh! precious legacy, spirit beloved, tears are falling on the words another hand has penned.

Yet not in sadness weep we now for thee, oh! freed and glorified.

A chastened sorrow is our own, another memory awakes with this. It is of an autumn evening long ago, when in the place of prayer, we sought God sorrowing.

A gentle voice told us the story of the cross—of the Lamb that was slain—of the Saviour's "*dying love.*"

"It was the voice of him whose name thou didst so fondly bear. He hath entered into rest, and now that thou hast finished the work that was given thee to do, thy crown too is won.

"Thy dying love." It will be a holy spell through all life's journeying. Treasured in our inmost hearts, its memory shall be kept until for us "the silver cord is loosened, and the golden bowl broken."

May it be ours in life's last hour, like thee, to rest securely upon the promises—fearlessly to breast the chilling waters, and beyond the swelling flood to find, "among the many mansions in our Father's house," a place prepared for us.

May we join with thee in the songs of the redeemed, and of "Hallelujah's to God and to the Lamb." G.

[FOR THE PROVINCIAL WESLEYAN.]

The Spirit's Home.

Where does the spirit bruised and crushed by the merciless hand of a cruel world seek a resting-place? Wanders it to foreign climes—'neath the Tropic's burning sway, where palm-trees wave, bananas spread wide their shady branches, and cloudless suns pour down in uninterrupted streams their effulgent rays—or far away to some fair ocean isle, where nature with lavish hand bestows her gifts, and her sons, clad in primeval simplicity, sport themselves in leafy bowers perfumed by the exhaled breath of myriads of blooming flowers—or e'en to Palestine's holy soil, or Jordan's sainted shore, or Horeb's consecrated summit, where, in olden time, went forth to Heaven's high throne the gushing melodies of the songs of Zion.

Alas! the most favoured lands are desolated and ravaged by sin and death—the most beautiful of earthly things last but for a season; bowers fade; flowers droop and die—Jordan's stream flows sadly on, and even,

"Israel in his wanderings, knows
The harp is on the willows hung."

Not in this world of sorrow and grief can e'er the weary soul find undisturbed repose—but yet there is a home for the spirit, far beyond mortal ken, reached by the eye of faith alone, enclosed by pearly gates, untainted by sin or care, whose glories no eye hath seen, no imagination hath conceived, where never-ending pleasure reigns, and never-ceasing music rolls. Oh!

"There is the home my spirit seeks,
Above the fadeless stars on high!
Where not a note of discord breaks
The silver chain of harmony;
Where light without a shadow flies,
And joy can speak without a tear,
And Death alone—the tyrant—dies:
The home my spirit seeks is there!"

MARION.

Gems of Thought.

(Translated from the French, for the Provincial Wesleyan.)

LIFE.

Life! what shall we name it? It is but a fading tint, a flying form. It is the blue upon the grape, the red upon the rose. It is the vapor gilded by the sunset rays—the reflection of the sky, mirrored in the waters of the earth—an echo between the two worlds—such is human life!

Life! what shall we name thee?
'Tis a hope, unto me
Which comes, but to fly,
Joy blended with care
The end of a prayer
To fit us to die!

DEATH OF THE FLOWERS.

There is a touching sadness, in the fading of these jewels of the earth! We watch them unfolding day by day, springing joyously to meet the sunlight. Summer passes—autumn's breath has roughly kissed the timid leaflets. We come to cull the blooming treasures, but alas! hidden in the casket, in the cold brown earth the missing jewels are beyond our grasp. The winter winds will sweep over the place, where once they were—a snowy mantle, will lie lightly upon it, emblem of their purity, and mortals, may sigh for their sweet breath, but can not win them back.

They were so fragile, so beautiful these children cherished by the sunbeams, bedewed with the tears of night!

The death of the flowers, like to that of man, is but the commencement of a new existence.

The flowers perish, but they give to earth's keeping, seed, from which shall awaken, others more lovely in the future!

All the actions of man's life, thoughts, words, and deeds, furnish seed which in eternity shall bring forth joy everlasting, or misery without end!

THE DEATH OF TURENNE.

"Never was a man so sincerely regretted. All Paris, all the people are plunged in grief. Each one speaks, all join in one sad lamentation.

Never was a man so near perfection—and the more intimately he is known the more he is beloved, the more he is regretted. His name shall never perish, from the hearts of his countrymen. The great river, which in its course sweeps with it all things, will yet spare so beautiful a memory!"

Religious Items.

. . . The Western Christian Advocate of the 2nd inst. says:—"The Southern Advocate of Oct. 21st records accessions to the Church of near one thousand persons. In the South, during the past three months, at least twenty thousand persons have joined the (Methodist Episcopal) Church, South.—This is very gratifying intelligence to the lovers of Zion.

. . . Rev. Messrs. Tracy, Little and Scott, with their wives, embarked this morning, in the Piscataqua, Capt. Wendell, for Madras. Messrs. Tracy and Little are members of the Madura mission, under the care of the American Board, and now return to a field in which they have already spent some years. Mr. and Mrs. Scott will proceed from Madras to Calcutta, and thence to Ava, where they are expecting to labor under the direction of the Presbyterian Board of Missions. Mr. Scott is also returning to a work with which he has become familiar. The usual embarkation services were held, Dr. Blagden officiating.—*Boston Traveller, Nov. 3.*

. . . The Nevada (California) Journal mentions it as a curious fact that many of the Chinamen in that region are Protestants, who take oath on the Bible in courts of justice, and say they were converted in China by the labors of a missionary, whom they name with much love. They are peaceable and industrious, and give practical evidence that "their faith is illustrated by works."

The Chaplaincy in the Navy, made vacant by the resignation of the Rev. Mr. Stanley, of Georgia, is about to be filled by the appointment of the Rev. Mr. Thomas, of the some State. His will be the first appointment of a minister of the Methodist Church South, in the Naval service of the United States.

General Intelligence.

News by the R. M. Steamer America.

The R. M. Steamer *America* arrived at this port on Friday morning, bringing dates to Oct 29th, from which we glean the following items:—

It is probable that actual hostilities between Turkey and Russia have commenced. The eagerness of the Turks to engage with the enemy is such as to be scarcely restrained within the necessary limits of military order, whilst the number and efficiency of the Russian forces in the Principalities are supposed to have been greatly exaggerated.

The combined fleets of England and France, entered the Dardanelles on the 19th October, and are at the disposition of Turkey, and will proceed to such active operations as may be deemed necessary.

A small Spanish squadron, to be called the squadron of instruction, is to be formed and to proceed to the Mediterranean and Levant.

It is reported that Queen Christina's return to Spain has been again postponed.

The States of the Zollverein have come to the resolution to prolong the period of the free exportation of corn and all farinaceous produce from the 1st of next year till the end of Sept. 1854.

Namik Pacha goes immediately to Paris and London, as Extraordinary Commissioner, to contract a loan of £4,000,000 sterling for Turkey.

Pekin is reported to have fallen into the hands of the rebels: they also, it is said, gained a great victory over the Imperialists at Chikiang.

Cholera has been renewed at Lagos on the African coast.

The news from the Cape of Good Hope is not very satisfactory.

The "Dalhousie," Captain Butterworth, has foundered in the channel, off Beachy Head, and all on board except one, numbering nearly 60 persons, perished.

New Brunswick.

ST JOHN AND SHEDIAC RAILWAY.—A correspondent at Shediac has been good enough to furnish us with particulars of the various works going on at that place, from which we condense the following statement.

A tram-road has been built from Scovil's wharf, in Shediac harbour, to the workshops of the contractors, a distance of about half a mile; this tram-road is for the more easy transport of materials. On the wharf there are now from 800 to 900 tons of iron rail, and about 60 tons of pile points, with a pile-driver, and a very large quantity of iron in bars, screws, bolts and spikes. In the store there is harness for 30 horses, but this is so large and clumsy that it is doubtful if it will be of any use. In the workshops there are the wheels and bodies for 30 carts, and 100 wheelbarrows, which are being fitted up, but this is slow work, owing to the scarcity of workmen. In short, the contractors have abundance of every thing but workmen and labourers, and these they do not expect to get until next spring. Meantime, they will do all that can be done this winter, with the Frenchmen and others, whom they may engage at Shediac.

The construction of the first section of the railway from the terminus at Cape Brule to the Dorchester road, (between 3 and 4 miles,) has been let out to sub-contractors, several of whom have arrived from England, where they have for many years had employment in that capacity under Messrs. Peto, Betts and Brassey. On this section there are about 90 men employed in grubbing and trenching, and two stone culverts are being built, which employ 30 masons.

The bridge over the Scadouc river will be a large and somewhat expensive work; it falls within the first section from Cape Brule. On sounding the bed of the Scadouc (which is broad but shallow,) with searching irons, it was found that where there was only 4 feet of water, there was below no less than 18 feet of soft sand and mud. The roadway of the Bridge will be 35 feet above the surface of the water, and consequently piles of pitch pine, 55 feet in length, will be required. There will be 16 abutments, 35 feet above water, besides what is beneath; the approach on the Point Brule side will be built solid for more than a quarter of a mile 70 feet wide at the ground, and 18 feet at the top; 25 feet in