

multitudes, their individual progress must necessarily be exceedingly slow. But for their growth much more might be accomplished. When early estranged from their parents, their natural tendency to indolence may be counteracted without much difficulty, and their moral powers brought under the control of religious principles. In the weight of these most despised aborigines I feel deeply interested. On the local government they possess very powerful claims. I trust that speedily some efficient measures will be adopted for extending the benefits, more especially of this institution.

Many here suppose that the native heart is impervious to all right impressions, and that the curse of God has doomed them as a race to irremediable ruin. But let it be known that some have already hopefully passed into the eternal world, and that others are now leading consistent lives, and bringing up their children in the nurture and admonition of the Lord. When British Christians present the heathen world before God let them not be unmindful of the denigrated aborigines of Australia. "Who gave himself a ransom for all." Here is our hope and ground of confidence. We ask not for pecuniary aid, but we want much your sympathies and your prayers. May the sceptre of Immanuel soon be swayed over every land, and all families of the earth be blessed in Him.

I remain, Gentlemen,
Your's most obediently,
A. N. CARVOSO.

Another Child in Heaven.

It was mid-day when, softly and unobserved, I entered the chamber of death. A silence, broken only by the occasional outbursts of grief, reigned there. On the couch before me lay the almost lifeless form of one who was just on the verge of heaven. An aged father, whose emaciated form and tremulous voice told of the many years he had spent in winning souls to Christ, a tender mother, brothers, sisters, and dear friends had gathered around the bedside of this dying girl—a lovely young lady of nineteen summers, who had in the morning of life learned to love Jesus. Not a tear fell from the eyes of that father; but with a countenance lighted up with a heavenly radiance, he sat watching the short breathing of his child, and as she sank in death, he exclaimed, "Another child in heaven!"

Scarcely had these accents fallen from his lips when the bereaved almost involuntarily knelt, and commended themselves to that God who has promised that "he will never forsake those who put their trust in him."

What was it that so cheered and sustained this father, as he saw his darling child in the embraces of death? It was this: he had trained her for heaven. He felt that she had gone to that blessed home, whither he and his dear family were fast gathering.

Reader, are you a parent? What is the influence you are exerting over your children? Are you preparing them for a blessed immortality? Are you so training them that you can have the assurance when death enters your family circle and removes one therefrom, that you have a "child in heaven?"—S. S. Advocate.

Obituary Notices.

Died, in Westmoreland, Point de Bute, on the 8th of February, after a lingering illness, which she bore with patience and Christian resignation, OLIVIA, wife of William L. Freeman, leaving three daughters and a bereaved husband to experience a heavy loss. During a protracted illness of fourteen months her whole soul was engaged in the all-important object, a preparation for death. She was remarkably cautious in examining the foundation on which she built her hopes, and searched the Scriptures daily, whether these things were so. She evinced much concern about her children's welfare; and if an error may be attributed to her, it was her indulgence towards them. About a week before her death, finding herself gradually sinking, she thought much of her last conflict, and said, she thought God would give her supporting grace at that trying moment. Two days before her death she said to me, "I cannot tell how it is, but I have no fear of death. I said, 'That enemy that shall be destroyed by death, and you have fully overcome. On the morning of her death, finding that she was going, I sent for Mrs. Smith, who to her was a mother in Israel and spiritual guide. She soon stood at her bedside, asking questions and sympathizing with the afflicted one. When asked if Jesus was precious she said, 'Yes, I believe the last word she was understood to say was, 'Jesus—giving indubitable proof of her acceptance through a crucified Redeemer, and realizing that support she had anticipated. She calmly passed away without a struggle, a fully trust to be preserved with the Lord. We may well say, blessed are the dead who die in the Lord, even so saith the Spirit—they rest from their labours, and their works do follow them."

On the Sabbath following her remains were committed to their last resting-place (in the Methodist burying-ground), by a large congregation of relatives and friends. The occasion was improved by the Rev. Mr. Smith, much to the comfort and satisfaction of the relatives, and I trust to the spiritual edification of the whole congregation. W. S. TREMAM.

MARGARET BROWN.
Died, at Sumnerville, S. Carolina, 7th Dec. 1854, MARGARET, the beloved wife of John Brown, Esq., and daughter of the late John Edger, Esq., of Falmouth, Nova Scotia. In youth, she was the subject of religious concern, but no lasting impression was made on her mind, until she was nineteen years of age—when at a protracted meeting, conducted by the Rev. Mr. Crosscomb, she became more deeply convinced of sin, and ere the succeeding dawn she could testify that God for Christ's sake had forgiven all her sins. She entered into the blessedness of those whose iniquities are forgiven, while the following words were being sung:
"At my Redeemer's side,
I have my sins forgiven;
His blood has cleansed me,
Before his throne I surely stand."
She then became a member of the Methodist Society, and felt it a privilege to be associated with the people of God. Six years after she was united in marriage, to Mr. Brown, with every prospect of happiness and comfort, but her health began to decline and symptoms of consumption appeared. Her friends became alarmed, and various means were used to arrest the progress of the disease. In the autumn of 1854, her husband went with her to South Carolina, hoping that spending a few months in a warmer climate would have a salutary effect—which appeared to be the case for a short time—but there being no prospect of recovery which was peacefully confiding in her Saviour who was her support and comfort—and whose precious name was the last word she spoke of parting from her beloved friends, on leaving home for a land of strangers, as she never departed herself with hopes of recovery—she yet expressed no regret that such a step had been taken, even when all hope

was taken away of ever returning from the land to which she had gone for the benefit of her health. She mentions in her letters with great thankfulness, that she has met with many kind and Christian friends, both on the journey, and in the place where she spent the last years of her life. "Tell dear Sarah," she said, "if still living, I am trusting in Jesus." And in her last letter after hearing of her sister's death—"dear Mother do not grieve, but dry your tears and rejoice that your children are going home before you. I have no fear—I am going to my Saviour—blessed Jesus—blessed Jesus."

JAMES ENGLAND,
Windsor, Feb. 23rd, 1855.

Provincial Wesleyan

THURSDAY, MARCH 1, 1855.

This Paper is sold, and may be seen free of charge at HOLLOWAY'S FILL AND GARDEN ESTABLISHMENT, 244, Strand, London, where advertisements and notices will be received for this Periodical. No communication will be inserted without the writer furnishing us with his name and address, and we are not responsible for the opinions or statements of correspondents unless editorially endorsed. Correspondents are requested to send their communications to the Editor, and to write the names of persons and places very fully.

The Provincial Wesleyan is the largest, and, for its size, the cheapest of the Religious papers of the Lower Provinces, and therefore is considered a favour by recommending it to their neighbours.

Religious Liberty in Turkey.

In a late number of Ecological Christendom we find a communication on Turkey, a portion of which we think will, at the present crisis, be perused with great interest by all our readers. It is important that we have accurate knowledge of the condition of that country, to maintain whose integrity as a political power the best blood of Europe is now being poured out on the Crimea, and the nations of Europe, if not of the whole of civilized world, are threatened with the prospect of becoming actual participants in a protracted war. The recent changes in the British Ministry will, in our opinion, secure a vigorous prosecution of the hostilities feebly commenced, and will operate to exclude the sovereigns of continental Europe from any longer shielding themselves under the semblance of neutrality. Already, we understand, has Palmerston sent forth his mandate to Prussia to take her side.

Unless, then, we are greatly deceived, we shall have no more the prattle of peace, when peace could only be achieved with dishonour to our arms, disgrace to our country, and disaster to our religion. And if the present war is to be carried to a successful issue, so far as its political issues are concerned, how important its bearing upon the future of Christianity in that land where under the crushing weight of a lying imposture, the people have for ages been doomed to darkness visible! On this account it is that we avail ourselves of every opportunity to place before our readers, the most correct accounts we can glean of the state of Turkish Society, in order that Christians may perceive what openings for usefulness in that country may be presented to the churches of the Redeemer, should victory crown the allied Arms.

The writer from whom we are now about to quote, describes the universal corruption that reigns among officials in Turkey, and then proceeds:—

But it is asked, Is there not perfect religious liberty in Turkey? And does not this show a considerable degree of progress on the part of the Turks towards justice? Is not civil liberty a twin sister of religious liberty? I answer that, although it is a fact that Protestantism, as well as the other forms of the Christian religion, is tolerated in Turkey, and missionaries from America and England have the most perfect freedom of action among the Christian races, and go and come whenever and wherever they like, with no one to ask them why or wherefore, still the true idea of religious liberty has never yet entered into the Turkish mind. There is a mistake on this subject, very currently spread in England and America, which I am afraid is working mischief. Because, in Turkey, missionaries have far more freedom of operation than in almost any other country in Europe; therefore it is concluded that the Turks have made corresponding progress in their ideas of religious liberty. Now, I am persuaded that this is all a delusion. Nothing that the Turkish Government has ever done on this subject has emanated from enlightened and liberal views of religious liberty. Had there been any progress in this direction it would surely have shown itself in the gradual breaking down of the odious law that consigns all who forsake the Mussulman faith to a violent death. But that law still stands unimpeded on its statute book, and it has been executed, as is well known, since Christian Europe undertook to defend the Turkish Empire from annihilation by the Russians.

I can explain the religious liberty that exists in Turkey in a very few words. When Mohammed, the false prophet, first began to be successful in his career, it is well known that his motto was "Islam or death." All who would not believe were put to the sword. Subsequently he pretended to have received another revelation, which led to the adoption of a softer motto, "Death or tribute," to all unbelievers. It has, consequently, been always a standing rule in Turkey that all Christian and Jewish subjects should pay the *kharaq*, or capitation tax, as the price of being allowed to live; while all apostates from Mohammedanism have been consigned to death. In both these respects the rule remains unchanged to this day. The only modification has been, that some years ago, in order to prevent a rupture with England and France, which was seriously threatened, the Sultan pledged his word that henceforth if a Christian subject of Turkey became a Mohammedan, and then relapsed to his former faith, the law should not be inflicted on him. For all original Mohammedans it remains to this day in full force.

Now there have always existed in Turkey several different forms of the Christian religion, as the Greek, the Armenian, the Jacobite, the Nestorian, &c.; and the Turkish Government being as indifferent to the questions that separate these from each other, as Galileo was in a similar case, have never cared how many converts were made from one of these sects to another, so long as no Mohammedan becomes a Christian. A Greek might become an Armenian, or an Armenian a Greek, or a Jacobite a Nestorian, &c.; and the Turkish Government neither know nor care anything about it. Their active interference to prevent such proselytism has been sometimes secured by money, but as soon as the strength of the bribe was wasted by time, or the other party furnished a larger sum, the proselytism was allowed to go on. What I mean to say is simply this, that in the system of the Turks there is no rule against such changes. I have myself seen *Genicks* (of the *Shah-ism*)—the high priest of their religion—in which it was officially declared that Mohammedan law knows no distinctions among Christians, all being regarded as equally "unbelievers," the object of the *fetwa* being to allow of proselytism to the Roman Catholic Church, from the Greeks and Armenians, through the intervention, probably, of the French Ambassador. This law remains the same to this day; that it has ever been, the only change being that *Protestants* have now been added to the acknowledged sects of the country, whereas they had no exist-

ence here before. Protestant missionaries have now the same freedom of operation in Turkey that Papal missionaries have had for centuries—that is, among other Christian sects; but both are strictly forbidden by law to make any attempt among the Mussulmans. What progress does all this show of Turkish ideas on the subject of religious freedom? None at all. On that point they are just where they were when Mohammed II. took possession of Constantinople. True, the freedom allowed to missionary operations in Turkey is a great boon, but so far as the Turkish Government is concerned, it comes out from the fact that views on religious views, the established religion of Mohammedanism is the established religion of the country, and so long as that is allowed the Turks care not for the rest.

Missionary Meetings, River Philip.

Mr. EDROD, having just returned from a Missionary Meeting—the last of a series—on this part of the Circuit, has taken to record the results; which I am sure must prove gratifying to our numerous readers.

Our first meeting was held at Westchester, on Tuesday evening, and exhibited at the close a most pleasing result; and on Wednesday evening the congregation assembled in our neat and commodious Chapel, at East Branch, pledged themselves nobly to assist the Missionary enterprise; but the Meeting of this evening covers the whole, our Subscription list at the River, being fifty per cent in advance of last year.

Brother Smith has kindly assisted me in all these services, and with great liberality and power. His Addresses abounding in valuable information—rich in soul stirring eloquence—powerful in union from on high were listened to by delighted audiences with breathless attention; and the happy responses in the form of grateful offerings placed at the feet of perishing millions, speak volumes as to their effect upon the hearts and consciences of all.

The Missionary Meeting at the Head of the Tide is deferred until the opening of a new Chapel in that place just upon the verge of completion; and next week we hold our regular Missionary Services at Moscon. We confidently anticipate in the total amount of Subscriptions for the Circuit an advance on the past year.

J. HARRIS STARR,
River Philip, 15th Feb.

Tea Meeting at Head of the Tide, River Philip.

Mr. EDROD,—"You will please pardon me for soliciting again—and so soon after a similar report—a small space in your columns for an account of a Tea Meeting."

The Trustees of a new Chapel at the Head of the Tide being in want of funds to pay some small existing liabilities incurred in its erection, a week ago a Tea Meeting was proposed, and to use an old saying, "no sooner said than done," and last evening the social gathering took place.

I have not a word to say in condemnation, and much in commendation of said Tea Meeting. The arrangement of tables and preparation for the reception of the ladies—thanks to the kindness of J. Read and A. Black, Esq., and others—exhibited much taste and kind attention to the comfort of the audience. The tea and establish were excellent, and I speak from experience; for carrying out the system of itinerancy, I drank many cups of tea at several different tables. Our Chairman, Amos Black, Esq., did his duty well, both in the excellence of his speech and the good order maintained; and the addresses of several brethren present were interesting and appropriate. I hope to attend many more such Tea Meetings.

The amount raised was £14 0s 6d.
J. HARRIS STARR,
River Philip, Feb. 25, 1854.

Sydney Circuit.

DEAR SIR,—Although this Circuit has not recently been visited by any remarkable outpouring of the Divine Spirit, yet we have not been left to mourn His entire absence, nor have evidences been wanting that God still has power on earth to forgive sins.

Our Watchnight Service was an unusually large and solemn gathering; and on New Year's day, the Lovefeast and renewal of the Covenant were impressive scenes. Some were present, with whom it was the first public act of self-consecration to the Lord's service, since the era of their second birth.

A protracted Meeting at "the Forks," has resulted in refreshing results to believers, and in the addition of souls to the fold of Christ.

Two new Churches are now in contemplation for erection, one at Gataras, and the other at "the Forks." For the latter, most of the frame now lies on the spot selected as its site, and our Brethren Howie, Blacket, and Nichol, with others, seem to have got about it in real Methodist earnest.

From these and other conclusive reasons, we feel joyfully to repeat the words of our apostolic founder, "The best of all is, God is with us," and especially to urge the prayer:—
(O Lord, thy will be done, as thou art able; thy mercy show thyself, as thou art good; thy Spirit be with us, as thou art true; thy power be with us, as thou art mighty; thy love be with us, as thou art merciful; thy grace be with us, as thou art kind; thy peace be with us, as thou art sweet; thy glory be with us, as thou art glorious; thy kingdom come, as thou art God.)
A. M. DESBRIANT,
Sydney, C. B., Feb. 12, 1855.

Clerical Breakfast in Montreal.

Our readers, generally, are aware that several clergymen from the United States have recently been in Montreal, in attendance at religious anniversaries held in that city. On Friday week, after the English fashion, a farewell breakfast was given to those American visitors at the St. Lawrence Hotel. The Montreal Gazette speaks of it, as a most pleasant reunion, and gives a general report of the speeches made on the occasion. There were between 80 and 90 persons present, of whom a goodly number were ladies. After the edibles had been disposed of, the President, A. F. Holmes, M. D., tendered the thanks of the Evangelical Christians of Montreal to the Rev. gentlemen, who had come from their distant homes to aid in the celebration of the Canadian religious anniversaries.

The Rev. Mr. Kirk, of Boston, first responded. Kind words, he said, were gems, and there was nothing so hearty for their kind expressions to our brethren in England, and the same may be said of the French, and the German, and the Italian, and the Spanish, and the Portuguese, and the Dutch, and the Russian, and the Chinese, and the Japanese, and the Hindoos, and the Malays, and the Polynesians, and the Africans, and the Americans, and the Europeans, and the Asiatics, and the Oceanians, and the Australians, and the Islanders, and the Mountaineers, and the Deserters, and the Nomads, and the Wanderers, and the Strangers, and the Sojourners, and the Pilgrims, and the Travellers, and the Adventurers, and the Explorers, and the Discoverers, and the Conquerors, and the Rulers, and the Ruled, and the Masters, and the Servants, and the Free, and the Bonded, and the Rich, and the Poor, and the Proud, and the Humble, and the Wise, and the Foolish, and the Strong, and the Weak, and the Healthy, and the Sick, and the Living, and the Dead, and 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