The Provincial Wesleyan.

you would blush to see Christ present as an observer of your chosen associates and your favourite joys.

Are you willing that Christ should come to your heart, and know just how you feel towards him, and just how you feel toward the world? Is there no lurking suspicion in your mind that a higher tone of piety in the church, a general attention to religion, and that peculiar glow of devotion which attend a revival might make you uncomfortable and throw a painful shade of contrast over your character and life? Ah! who may abide the day of his coming? and who shall stand when he appeareth? Most assuredly, if in these days of worldliness and corruption, our prayer that Christ would come and bless us shall be answered, there must be in the church, in our lives, in each individual heart, a work of purification, the burning up of dross, the putting away of unrighteousness. That process may be painful, but it is better thus than that we should be utterly consumed.—*Independent.*

Correspondence.

[FOR THE PROVINCIAL WESLEYAN.]

"The Modern Crusade."

(Continued.)

It is now time we returned to our unknown critic. He says, (referring to the Crusade,) 2. "Turkey is the invaded country!" although the prophecy distinctly states that it is "THE LAND OF ISRAEL," against which Gog, and the many with him, "come like a storm" and "as a cloud to cover the land." Then, Mr. Editor, "the prophecy" does not "*distinctly state*" any such thing; and the texts quoted are garbled:—but the prophecy does "distinctly" say to "Togarmah of the north quarters"—"After many days thou shalt be visited." Is "Togarmah of the north quarters" Judea, or is it Turkey?

But our critic says of "The Crusade:" 3. "GOD'S PEOPLE OF ISRAEL, according to this remarkable interpreter of prophecy, are the TURKS!"

To say the least of this, it is not true. Nowhere in "The Crusade" is it said that "God's people of Israel are the Turks;" but it is said, "The word Israel as it occurs in this prophecy, must not be restricted in its meaning to the land of Judea." (See the reasons for this in "The Crusade," p. 16–21, 39, 40, 45–46, 102.) To those arguments no reply has been made.

4. "He concludes that Gog, whom he *rightly interprets* to mean the Autocrat of Russia," (thank you Mr. Critic, I would make a bow if I could,) "will be defeated by Turkey and her supposed allies—Persia, Ethiopia, Gomer, &c.,—although Ezekiel testifies that God will rain upon Gog and his confederates an overflowing rain, great hailstones, fire and brimstone."

It would greatly enlighten the world on this subject, if our critic would inform us where he has read that "God will rain upon Gog and his *confederates.*"

I read chap. xxxviii, v. 22—"I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire and brimstone."

There is no such word as "*confederates;*" nor is there any reason to believe from the prophecy concerning "Gog," or the Autocrat of Russia, that he will have any "*confederates*" in his present unrighteous and fearful onslaught upon the nations of Europe.

The word in the text is not "*confederates,*" but "*bands.*" Surely the "*bands,*" or armies of a king, are different from his "*confederates!*"

The word in the original is "*Agapayiv,*" which means his "armies," or "fighting men:"—Russia has many "*Agapayiv,*" or "fighting men;" but who are her "*confederates?*" It is not upon the "confederates" of Russia, for she has none; but upon her Autocrat, and "his bands," that the judgments of the Most High will be poured down.

Our learned unknown, after making some quotations from the prophecy, all of which are explained in "The Crusade," says:

5. "It is surely plain enough from this testimony, that Gog's mighty army is to be overthrown *in the land of Israel;* and that the "valley of the passengers on the east of the sea," where *five-sixths* of his host (for God says, 'I will leave but the *sixth part* of thee,' xxxix, 2.) are to be buried, is also '*in Israel,*' not in Russia, as he asserts."

Consistency is a great matter in a reviewer. Our critic has just before told us about "Gog and his confederates," now it is simply "Gog's mighty army:" What has become of "*the confederates?*" are they lost in the fogs of the Atlantic, or perished in the snows of Scandinavia?

And where does he read that "*five sixths* of Gog's hosts" shall be buried "in the valley of the passengers?" The fact is, he seems to throw every thing together in a chaotic mass—here he has put two texts together, which have no connection with each other. In chap. 39, v. 2: "And I will turn thee back, and leave but the sixth part of thee," there is nothing about "*burying*" any one, nor is the valley of the passengers mentioned. See the explanation of this text in "The Crusade," p. 147–177.

Again in verse 11, chap. 39, it is said: "And it shall come to pass in that day, *that* I will give to Gog a place there of graves in Israel, the valley of the passengers on the east of the sea;—and there shall they bury Gog and all his multitude; and they shall call *it* the valley of Hamon-gog." It is not said "five *sixths*" *of his hosts*, but "there shall they bury Gog and all his multitude." This text describes the place of overthrow to the armies of "Gog;" which will be in South Russia. See "Crusade," p. 133–141: while the former text clearly teaches that the countries, *five* in number, viz.: 1, Tartary; 2, Part of Turkey; 3, Part of Poland; 4, Part of Sweden; and 5, Part of Persia; which Russia has ignominiously annexed to her dominions, shall be wrested from her grasp and be restored to their right owners.

Our critic proceeds: "There were false prophets in Israel who prophesied lies in the name of the Lord, and caused his people to err; but never did they assert anything more contrary to the truth, than that *the word of Jehovah is pledged for the security of the Turks.*"

This is a garbled quotation from "The Crusade," Chap. II, where it is shown that Turkey is the country that "Gog" should invade;—that his attempt will be unsuccessful, because "It is necessary for the peace of the world that this anomalous nation should be preserved;" that the "integrity and independence of the Turkish Empire" is the object of the present war; that this was a subject of prophetic declaration;—and for their "security" as an independent nation, and to be "*a guard unto them;*" "the word of Jehovah is pledged." So it is written, "And they shall dwell safely, all of them."—Ezek. chap. 38, v. 8.

In addition to the argument from the geographical position in "The Crusade," p. 49, that Turkey is the country described, I beg to remark on verse 12, chap. xxxviii.—the original reads: "*Yoshvai al Tavlur Haaretz,*'—"Dwelling on the *Navel* of the land;" and it is so rendered in the margin. I believe "the *navel* of the land" is an expression which occurs only once more in the Bible—Judges, chap. ix. v. 37—where it is applied to some mountain near the city of Shechem, in the tribe of Ephraim, and where I apprehend even our critic will not contend the people "dwell," to whom "Gog" "shall come."

Let the reader take the map of Turkey and carefully observe that remarkable point of land, Turkey in Europe ("*Togarmah of the north quarters*"), which lies between the Black Sea and the Sea of Marmora, on which the city of Constantinople stands, and judge if there be any spot upon earth which can with equal propriety be called "*The navel of the land.*" "Gog" "shall come" "upon the people *that were* gathered out of the nations, which have gotten cattle and goods, that dwell on the navel of the land."

Our critic now takes leave of "The Crusade" for a time, and pronounces the fate of Turkey, France, and England! with magisterial dignity. Hear him, p. 6:—"Since 1820, the 'sixth vial of the wrath of God,' (Rev. chap. xvi.) in the shape of war, pestilence and famine—His three sore judgments—has been pouring out upon the dominions of the Sultan; and despite the immense efforts of France and England to maintain its integrity, the Ottoman Empire will shortly be numbered among the things that were."

Who told you this, Mr. Critic? That Mohammedanism shall perish is certain; but where do you learn that the Turkish Empire, in its civil and political relation to other nations, shall be annihilated? In the conversion of the world is Turkey not to be converted? Heathen nations can forsake their idolatry, and popish nations can be brought from the sink of corruption, and yet preserve their national independence and political integrity; and cannot Turkey exchange the Koran for the Bible, and be the Turkish Empire still? Turkey will be converted, not destroyed. "They shall dwell safely, all of them."

Our author proceeds: "Alas! for Britain. She is literally expending her strength in opposing the decree of the Almighty."—I reply, all honor to Britain; and from my very soul do I pray, "God save" Britain's "NOBLE QUEEN!"

But what "*Decree*" is Britain opposing; if it is written, where is it: and if it be *secret* how came our critic to know it?

Again: "Heedless of the prophetic word, and confident in their great might and the extent of their resources, the British people have formed an intimate alliance with Mariolatry and Infidelity, for the avowed purpose of sustaining an Empire tottering beneath the wrath of God."

That there has been too much pampering of Popery is painfully true; but the British nation is Protestant still; and during the present war many opportunities have been afforded for circulating the sacred volume among the French armies and the inhabitants of Turkey, which will do much good.

But says this writer: "Already the student of prophecy has seen the fatal consequences of England's unbelief, in the ill-success attendant upon her naval and military enterprizes, and in the unparalleled sufferings and privations, and almost complete sacrifice, of her devoted army in the East.

England's unbelief"! in what? That our brave army has suffered dreadfully from mismanagement in her commissariat is certain, but that "*ill-success*" has so far been "*attendant*" upon either her "naval or her military enterprizes" is a dream. Look at "Alma," "Balaklava," "Inkerman," and "Bomersund."

Once more, our critic: "Reader! pray not for the success of the Allies, for they cannot succeed; but pray, rather, that, if it be possible, our mother country may be withdrawn from the hopeless struggle in which she is engaged."

I hope, Mr. Editor, none of your readers will listen to the advice, "*Pray not for the success of the Allies,*" but that prayer to God for their success will be incessant. As to the "struggle," it is not "hopeless," but *hopeful:* it is a struggle between oppression and liberty; between ignorance and knowledge; and between the corruptions of the Russo-Greek Church, and the pure Christianity of the New Testament: and the latter shall succeed; while the Tyrant of the North shall be subdued and humbled: for it is written concerning him, "I will turn thee back, and leave but the sixth part of thee."

The remainder of our critic's pamphlet is for the most part a phillipic against all persons who do not believe in those peculiar expositions of the prophetic writings which he has adopted, and which he *anonymously* maintains before the world. Persons who differ from him, he designates as "blind guides" and "false prophets;" and their expositions as "false doctrines," "unscriptural interpretations," and "wide-spread unbelief": all of which censures will fall harmlessly upon the head, both of the writer and the reader of these strictures.

Our critic cannot, however, close without another thrust at "The Modern Crusade" and its humble author. He says, page 9:

"Beware then, O reader, of the *leaven of the Pharisees;* and of such instructors as the author of "The Modern Crusade."

"The Modern Crusade" has now been six months before the world, and has already issued its second edition, *third thousand.*—It has been recommended by a large portion of the religious press, both Colonial and American; while every event connected with the present war thus far, proves that the curtailment, or downfall, of the gigantic power of Russia, is the theme of prophecy, as found in the 38th and 39th chapters of Ezekiel; and with the knowledge of this, the author can well afford to bear the acrimony of a man who is ashamed to give his name to the world.

In conclusion, I beg to say, that while I shall at all times be happy to see any candid review of my little work, or give any further explanation or illustration in my power; yet I will not again take notice of any anonymous production.

I am, Sir, yours truly,
WILLIAM WILSON.

Yarmouth, April 13, 1855.

Obituary Notices.

MRS. HANNAH FIELD,—PARRSBORO'.

During the last few weeks, several persons have passed away from this Circuit—from the Church *militant*, to the Church *triumphant*, one of whom was Mrs. Hannah, the beloved wife of Mr. Eber Field, of "Apple River," and fourth daughter of Mr. John Spicer, of Advocate Harbour, Parrsboro', who died March 6th, 1855, in the 25th year of her age.

Sister F. had given her heart to God very early in life. During a gracious revival of religion which took place at Advocate Harbour, in 1838, she experienced "redemption thro' the blood of Christ, even the forgiveness of sins," and so passed from *death* unto life. In the year 1839, she was received into the Baptist Church in the above place, (by the Rev. J. E. Cogswell, B. M.) with which church she continued to walk as a most consistent member, until she exchanged mortality for life.

The health of sister F. had been somewhat inferior for a year or two previous to her death, but there seemed to be no particular cause of alarm until a few months before her death, when it appeared too evident that disease in the form of *consumption* had marked her as its victim.

She now became fully aware that she could not continue long, and therefore commenced to prepare for the great struggle.—In the former part of her illness she was the subject of many doubts and fears; but for the last two or three months of her natural life, she appeared to obtain complete victory over all, so that she could almost without interruption, "read her title clear to mansions in the skies."

The writer of this sketch had the opportunity and privilege of visiting her frequently during her sickness, especially the latter part of it, and thinks he never saw a happier person. Her almost constant exclamation was, Glory! Glory be to God!" and "Blessed be his name! She was much resigned to the will of her heavenly Father, generally, and never was heard to *murmer* or *complain* amid all her sufferings, which at times were very great, but if she expressed any *desire* it was, "*to depart and be with Christ.*"

She often expressed her desire for a closer union with the Saviour in the language of the Poet.

"O for a *closer* walk with God,
A calm and heavenly frame;
A light to shine upon the road,
Which leads me to the Lamb."

Finally, the "wheels of life stood still at last," and our sister has gone to join the "general assembly and Church of the first-born, whose names are written in heaven," and has left an affectionate, kind and sorrowing husband, (to whom she was married a little over a year since) to mourn his irreparable loss. But he mourns not as those who have no hope, for there is not only the assurance that she has gained her heavenly rest, but that her husband also since her death has sought and found that peace and comfort which so supported his dear departed wife in her last conflict. May they all meet in that blessed world, where parting is no more. The occasion of her death was improved by the writer of this, from 1 Thes. 4 14; "Even so them also which sleep in Jesus will God bring with him."

Both preacher and text were of her own selection.

R. E. CRANE.

April 11*th*, 1855.

P. S. "Christian Messenger," will please copy.

MR. SAMUEL MORRIS.

Died, March 30th, at Advocate Harbour, Parrsboro', in the 68th year of his age, Mr. SAMUEL MORRIS.

The deceased had generally, during life, enjoyed good health, till within a few months of his death. When he first began to complain of indisposition, no very serious fears were entertained with respect to his illness, by his family and friends, but it became finally painfully evident, that, his physical powers, under the influence of *general debility*, combined with the "rush of numerous years," would soon cease to perform their usual functions and his "dust return to earth as it was, and his spirit to God who gave it," accordingly the wheels of life ceased to revolve, and his no doubt happy soul took her flight to the spirit world.

About *forty* years ago Mr. M. was converted to God, during a gracious revival of religion which took place at A. H. under the faithful labours of a Mr. Pineo, (since gone to rest.)

About the year 1839, brother M. was received into the Methodist Church in that place, (in company with a number of others) by the Rev. W. Wilson, who was then superintendent of the Parrsboro' Circuit, since which time, we believe, our dear brother sought to "adorn the doctrine of God our Saviour, in all things."

As a *father* he was greatly beloved by his affectionate family which was very large, (numbering *thirteen*) some of whom reside in the "United States."

The partner of his earthly joys and sorrows, still survives him. But she (with a number of three children) is endeavoring to find a long *sought rest*, for she has been (we believe) an equal number of years in the Church Militant. And most fervently do we hope and pray that they all may meet and dwell together in our Father's house in heaven. As a friend and neighbour his heart and hand were always open to assist the needy. As a christian he was generally faithful and consistent, he much loved the house of God, and "the communion of saints," class and prayer meetings, on which occasions he was ready to say, "come and hear, all ye that fear God, and I will tell you what he has done for my soul."

But our brother has gone, and we think there is ground to hope, that he could exclaim in the hour and article of death in the language of the apostle, and which were the words upon which the writer improved the occasion of his death. "O death where is thy sting, O grave where is thy victory."

R. E. CRANE.

Parrsboro', April 11*th*, 1855.

Provincial Wesleyan

THURSDAY, MAY 3, 1855.

This Paper is filed, and may be seen free of charge at HOLLOWAY'S PILL AND OINTMENT ESTABLISHMENT, 244, Strand, London, where Advertisements and Subscriptions will be received for this Periodical.

No communication will be inserted without the writer furnish us with his name in *confidence*

We do not hold ourselves responsible for the opinions or statements of correspondents unless editorially endorsed.

Correspondents are respectfully requested to condense their communications—and write the names of *persons* and *places* very legibly.

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

THE assembling of the first Australian Conference marks an epoch of deep interest to the friends of Methodism throughout the world. When we regard the immense benefits which have accrued to America from the early planting of the tree of Methodism in the midst of the land, and contemplate the need which conspicuously exists in the far-off "Southern World" of an agency whose system of itineracy and lay co-operation admirably adapt it for the work of evangelization among a scattered and shifting population, we feel that it would be difficult to exaggerate the importance to Australia of this instrumentality in leavening it with the spirit of true religion. Assured that our readers partake of these views, we think we do well to place before them the following article from our English cotemporary, the *Watchman:*

The first Wesleyan Methodist Conference for "the Southern World," as it has been called, was held at Sydney on the 18th of January last, which date fell on a Thursday. As the British Conferences begin on a Wednesday, our friends at the Antipodes must confess themselves to be a day behind in the week. Some ingenious minds may perhaps fancy a symbolism in this little circumstance. We are but of yesterday, our brethren in the other hemisphere belong to to-day, and successors to them will come forward hereafter to continue the effort for the world's evangelization, till the last working day is over and the long Sabbath dawns. The fathers of our fathers planted Methodism, which is no other than a revival of primitive Christianity, here in these islands of the West; our fathers beheld it spreading, like the vine that was brought out of Egypt, till it filled the land; they saw its root-plants carried abroad to become acclimatized in every zone; and we ourselves now see, in every fresh domain of civilized man, and in every newly blossoming wilderness, that "the hills are covered with the shadow of it." This is not our doing, though we and our fathers have been in part chosen as instruments. In New South Wales, for example, it was not the Missionary who first formed Wesleyan "classes," but it was a Wesleyan class which invited the first Missionary. The marvel is that this occurred within the present generation, reckoning the enlarged term of a modern generation at forty years.—Samuel Leigh, the first Methodist Minister appointed to Australia, arrived at Port Jackson on the 10th of August, 1815. The Liverpool Conference of 1829, whose President was "Jabez Bunting, A. M.," authorised, notwithstanding a heavy debt on the Missionary Fund, the sending out of evangelists to the "black natives" of New South Wales, also to "Tongataboo and the Friendly Islands, and to the populous and extensive islands of New Zealand," of which before Mr. Leigh's first visit very little was known, except that a few Church of England "lay settlers" had located themselves in the neighbourhood of a race of men fine in their physical features, but the most dreadful cannibals in the world. Many of our readers will remember the arrival, about that period, of the Chiefs Hongi and Whykato, who produced as vivid a sensation in this country as King George did at Sydney, or as our Imperial guests can excite here next week.—Great was the faith of that day, liberal were the special contributions, and blessed have been the results. In 1821 the mission to Van Diemen's Land was organised. Then the remoter islets of the Pacific were visited. A lady, who has become the historian of "Tonga and the Friendly Islands," tells how Mr. Lawry in the ship *St. Michael* arrived before Tonga on the 16th of August, 1822, and all the antecedents and results of that glorious mission. Nor must the efforts of the Wesleyan colonists of Australia be unremembered. In 1821 the "Australian Missionary Society" was established, and in October of that year its first anniversary meeting was held in the Macquarie-street Chapel, Sydney.—The "proceeds" then were £236, and we know that the devotion of our brethren to the work of evangelising their own wide land and its constellation of island-groups, has never faltered or slackened since. While they thus sanctify the gold of their auriferous plains to this noblest use, they are laying down on the surest basis, for themselves and their children, the foundations of a magnificent, free, and Christian empire in the southern hemisphere.

What hath GOD wrought! This first Australian Conference of 1855 finds itself entrusted with the affairs of one united Church, extending over the Districts of New South Wales, Victoria, South Australia, Western Australia, Van Dieman's Land, North and South New Zealand, the Friendly Islands, and Feejee—the mere space occupies about thirty degrees of latitude and seventy of longitude, and may be compared to the whole of Europe. The population bears as yet no proportion to the extent and resources of this region; yet the Australian Connexion count there 108 regular Ministers, about 20,000 communicants, about 80,000 attendants on divine worship, 35,000 children in the Week-day and Sabbath-schools, several native and European institutions and colleges, nearly 450 chapels, besides 400 other "preaching places." All of this is the produce garnered within forty years, and who shall say what may be the harvest of the next generation, when the waste places are made to be inhabited, and the islands of the Pacific become the stepping stones along which civilisation, commerce, and Christianity advance to interchange the moral and material wealth of empires and continents? We rejoice most of all because of the outpouring of evangelical light upon those so lately dark spaces on the bosom of the Pacific. Nor shall we affect to conceal our happiness in beholding that form of Christianity which is called Methodism, rising into lofty stature beneath the prophetic sign of the Southern Cross. Perhaps in Australia as in America, Methodism is destined to become the tabernacle of a greater number of Christ's pilgrims than any other of the many tents of the Lord's people.—We are the more glad to think that our "Connexionalism" may be prospered there, because the legion of Tractarianism and the *agmen quadratum* of Rome require to be confronted with an organization which, while it maintains its own free co-operation and its spiritual life, will possess a higher vigour, command greater resources, and manifest a nobler activity than their own. In the United States a young but already gigantic political Association—"The Know-Nothing" or "American Party," whose first manifesto deserves the consideration of intelligent readers—has found it expedient to enter upon a course of resistance to the dangerous encroachments of Popery. We should entertain greater hopes of its success if we could be sure that it would not in time fall under those personal and factious influences which turn away the aims of all merely political parties. For the contest with Rome we have more trust in spiritual weapons, and in the bulwark of Christ's true Church, whose towers we see rising over the cities and prairies of America, whose foundations have been broadly laid in Australia, and whose strength will protect the volcanic islets of the Pacific with a providential defence as effectual as that which their coral reefs oppose to the breakers of the ocean.

We congratulate our brethren in Australia on the new position they have assumed, and they may be sure we shall talk of them this month at the anniversary meeting of the Parent Society:—they doubtless feel that to them and to other promising daughters, it is the Parent Society still. British and American Methodism have independent yet harmonious orbits; but these Connexions and Conferences affiliated to our own, (we shall soon want a Wesleyan Map of them all,) be they in Ireland, France, Canada or Australia, move in stricter relations with ours Ives. Like so many rings, or, if we use the term astronomically and inoffensively, so many satellites, thrown off by the contraction of a planetary body, they continue to revolve according to the laws which governed them when they formed integral parts of the original sphere. They are now detached individually, but connected into a system, instinct with the same forces, and acting under the same general laws. Nothing can be more like the picture of an English Conference than this miniature photograph which we have received from Australia. We recognise one faith, one discipline, the same teaching, the same organisation; and the Charge of the first President to the young Ministers ordained at Sydney might be a transcript from former, or might itself be transcribed at future, ordinations of the British Conference.

[FOR THE PROVINCIAL WESLEYAN.]

Revival at Newport.

MR. EDITOR,—The accounts of Revivals of Religion, that have appeared in your interesting, and useful paper, have, no doubt, greatly encouraged the lovers of Zion to pray for the prosperity of the cause of God in general, and also for an increase of good in their own localities.—Knowing the pleasure such accounts afford, I send you a few remarks concerning a revival that has recently taken place on the Newport Circuit. We commenced special meetings on Thursday, the 22nd March, at the Oakland Chapel, and continued them more than three weeks, having three services each day, most of the time; preaching in the morning, prayer meeting in the afternoon, preaching and prayer meeting in the evening. The services were well attended, and a general impression of the importance of the soul's salvation was evinced by the attentive congregations, and was especially manifested by the young people. Brother Harris, of Cornwallis, preached two suitable and excellent sermons at the commencement of our meetings; and Bro her England preached four at a later period, much to the profit of our congregation. Mr Isaac Smith came, very providentially, to our assistance in the midst of our Revival, and spent a Sabbath with us, greatly to the edification of our converts and friends. We regretted much that our venerable and worthy friend, the Rev. John Marshall, could not attend our services, through weakness of body; but we had his best wishes and prayers on our behalf; and several of our friends were greatly encouraged in conversation with him to persevere in their efforts to promote the glory of God, in seeking the salvation of their neighbours and friends. My Colleague, brother Sponagle, laboured faithfully in these meetings; and our praying friends and leaders gave us constant assistance; in doing which they, no doubt, received a present reward, and several of them had the happiness of seeing their own children, and domestics setting out in early life, for the kingdom of Glory. More than 50 souls, I think, have been blessed with the joys of pardoning love: most of them are young persons, the children of Methodist parents.—44 have given in their names to meet in class. Several backsliders have been restored, and the societies in different places have been revived by this cheering visitation. To God alone be the praise. May a greatly increased religious influence, soon be felt in every part of our highly favoured province, and throughout our Redeemed World.—Amen.

THOMAS H. DAVIES.

Meander, Newport, April 26*th*, 1855.

Letter from Rev. John Brewster.

UNIVERSALISM.

MR. EDITOR,—Every part of the great vineyard of our Lord presents sources of anxious care and scenes of sorrow to the labourers.—When in Newfoundland, I had, amid its famine and poverty, to pray in the language of an ancient liturgy—"*That it may please Thee to give, and preserve unto us, the kindly fruits of the earth, so as in due time we may enjoy them.*"—But in this part of the Province of New Brunswick, on the line of separation from the United States, infidelity, obnoxious errors, religious indifference and division prevail so as to urge us to deprecate—"*From all false doctrine, heresy and schism, good Lord deliver us.*"

The most prevailing form of error in this Circuit, and its neighbour—Milltown—is a spurious kind of infidelity called "*Universalism.*" I had often heard of this heresy, but never came in actual conflict with it until my arrival in this Province. It is not the Goliath of infidelity accoutred and sent forth under the auspices of those uncircumcised *literati*—Bolingbroke, Chesterfield and Hume. It comes forth as "a lying spirit in the mouth of the prophets;" and with all the audacity of a "*Z-dekiah the son of Chenaanah,*" enforces its doctrines with a "*Thus saith the Lord.*" The kingdom of God abounds with phenomena far more eccentric and numerous than those in the world of nature. What is the mistetoe bough on the old oak tree compared with a branch of infidelity grafted into "the tree of knowledge?" But—"*My Father is the husbandman!*" "*Every branch which beareth not fruit He taketh away.*"

Universalism meets us in every part of our Circuit. Scarcely a family of our Zion, but has some member directly or indirectly influenced by the deadly evil. This is not surprising considering the powerful effect of its first preaching in the garden of Eden. If it was mighty, through Satan, to pull down the perfection and beauty of man in his primeval state, who can define the extent of its ravages among men in the midst of their present depravity and guilt? If the woman believed its oracle on the single testimony of the serpent—"*Ye shall not surely die,*"—who can estimate the faith of its hearers in our day, when it boldly affirms that its precepts are founded on the authority of "the goodly fellowship of the prophets" and "the glorious company of the apostles?"

Of late we have had several instances of the weakness of Universalism to give support in the dying hour. February 15th, Joseph Moore, Esq., a worthy magistrate, and one of the most upright men of this county—Charlotte—died in a good hope of salvation from eternal wrath through Christ. His affliction was consumption, which confined him much to his house during the last two years. I frequently visited him during his last illness. He frankly confessed to me, several times, that he never saw and felt his need of being washed in the blood of Jesus so much as during the present stage of his disease. "*I see a necessity for a Saviour.*" "*I feel my want of Him.*" "*I cannot be saved without him,*" were a few expressions which dropped from his lips. Knowing that he was professedly, or had been, a Universalist, and one, from the unblemished morality of his character, highly respected by that body, I took occasion to speak to him of his faith in Jesus, and he frankly confessed that God through Methodism had done more for him than he could express. "I would," said he with emphasis, "that this part of the Province of New Brunswick, was more fully instructed in the doctrines of Methodism; and should God spare my life, and permit me to gain my strength, it shall be my utmost endeavour to support the cause." His death was improved in a very solemn and emphatic manner by Brother Sutcliffe, from these words: "*Be still, and know that I am God.*" Ps. 46, 10.

On the 22nd ult. died William Connick.—This man's religious principles were very much shaken by Universalism. He lived in the vicinity of a large Universalist chapel; his relatives and neighbours are chiefly adherents to that form of doctrine. His death was sudden. Inflammation of the lungs carried him off in the short space of fourteen days. From the first day of his affliction he said "this is unto death." He besought the Lord earnestly for pardon, and requested that some praying Minister might be sent for. I visited him twice, and rejoiced to hear him express his deep and heartfelt need of the Saviour. His mental struggle was severe; but I have hope in his death. I was requested to bury him. An old chapel chiefly used by the Universalists was opened for me, and I endeavoured to improve the occasion by expounding 2 Peter, chap. 3, 3rd to the 12th verse—"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. . . . . But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." JOHN BREWSTER.

St. Stephen's, N. B., April 13, 1855.

Cardinal Wiseman.

In the case of Boyle *vs.* Wiseman, which was an action brought by a Roman Catholic priest against Cardinal Wiseman for a libel published in the *Univers* newspaper, a verdict has been found against the Cardinal with £1000 damages. The *Watchman* has among other remarks the following:

Two causes were open to Cardinal Wiseman for his defence;—he might have attempted to justify the allegations of the article which a jury has now declared to be a libel, or he might have denied the authorship. He did not attempt the former course, and he thus practically admitted that the allegations had no foundation in truth, and that Mr. Boyle was a calumniated man. But who was the calumniator? The calumny was signed "N. Cardinal Wiseman:" but his Eminence adopting the second line of defence, disowned the authorship. Mr. Boyle procured secondary evidence of the fact, but was unable to obtain the manuscript of the article for production before the Court. This secondary evidence, rejected by Chief Baron Pollock in the first instance, was received in the second, and the authorship which he denied was brought home to "N. Cardinal Wiseman."

The handwriting of the Cardinal in a letter admitting the authorship of the original document was deposed to by the Rev. Hardinge Ivers. Mr. Serjeant Shee, for the defendant, sought to entrap the witness into an admission that a letter which he handed him, similar in appearance to that in question, was really the one in which the important admission was made; but Mr. Ivers at once detected some slight but material difference between the letter submitted to him and that which it had been intended to to imitate. The trick was worthy of the lowest description of Old Bailey practice. It was paralleled, however, by another which Mr. Boyle himself exposed in court. It was sought on the part of the defendant to be shown that the plaintiff had induced some of his parishioners to write or sign a memorial respecting him to the Cardinal, and a letter to that effect was put in. The plaintiff deposed that he had written a letter at the wish of some individual, requesting that he might be allowed to confess to the plaintiff instead of to a stranger; but the circumstance of the signature being torn off convinced him that the individual in question had induced him to write the letter for the express purpose of placing it at the disposal of the defendant's solicitor. Serjeant Shee denied that the signature had been torn from the letter; but Baron Platt, after a careful examination of the document, expressed his concurrence in the opinion of the plaintiff. The reason, too, which prevented the production in court of the letter deposed to by Mr. Ivers, in which the Cardinal acknowledges the authorship of the libellous article in the *Univers*, is specially noteworthy.—The Abbe Cognard, to whom it was addressed, told Mr. Ivers he dared not let him have it, as he had already been so cruelly persecuted by Cardinal Wiseman that he could not venture to offend him further.

Well, an English jury have marked their sense of the merits of the case by awarding to the plaintiff One Thousand Pounds, and the verdict ought to carry with it the costs of the entire proceeding, including the trial of last summer and the motion in the Court of Exchequer for a new trial. But infinitely more damaging to Cardinal Wiseman, and doubtless more keenly felt by him, than any amount of damages and costs which might have been awarded to the plaintiff, was the language of Baron Platt when in summing up, he expressed his regret that his Eminence should appear "classed in the same category with a malicious libeller." Baron Platt is the son of a Roman Catholic father, and Cardinal Wiseman who had been subpœnaed as a witness but was not examined, sat beside him on the bench during a great part of the trial. We are not aware whether he was in Court when those justly severe terms were uttered by his Lordship, but we can well imagine the *Et tu, Brute*, look and feelings on the part of his Eminence which they must have called up. The pecuniary penalty will fall lightly on one who can command the purses of the wealthy Roman Catholic peers and commoners of the north; but the stigma contained in the language of Baron Platt may perchance cause Cardinal Wiseman to deem it expedient to proceed to Rome and enter on the duties of the post of librarian at the Vatican, to which he is said to have been appointed in the place of the late Cardinal Mai, with the least possible delay.

Battle of Malakoff.

For many days preceding the deadly struggle of that night, the Allies had been gradually approaching the Malakoff Tower, and the French had made a number of attempts to drive out the Russians from the "rifle pits" in the front.—What these pits are will be well understood by wild fowl shooters, who are accustomed sometimes to bury themselves in holes dug in the sand, on some coast frequented by their victims, where, ambushed, they await the flight of the feathered flocks overhead, or their alighting upon the water in front within range of the long barrel. Equally secure, the Russian riflemen had dug their dens within sixty yards of the French, and in each of these pits a sharp-shooper lay hid, presenting no mark for cannon or musketry, but enabled at his leisure to pick off men and officers, who could not assail these lurking places in force without being exposed to a discharge of shot and shell from the Russian guns and mortars. The French, however, had made preparations for another and grander attack upon their skulking assailants, on the very night when the enemy prevented them by coming down upon the Allies in immense force. It was as Gen. Canrobert says, a grand assault upon our entrenchments, and to give it effect the garrison had been reinforced by eight battalions, and the attack was made with fifteen, each being reckoned a thousand strong.

The French and English works were divided by a ravine leading up to the Malakoff Tower, which, being the key of the whole Russian position south of the harbour, had been defended by a new advanced work called the Mamelon, towards which the French was carrying forward the sap. Thus manaced, the Russians anticipated the attack by descending with so much silence and precaution upon the Allies, that the French were taken by surprise; the English, however, were more on the alert. The French trenches were defended that night by a guard of 6,000 men, the English by less than 1,600. For a moment the Russians possessed themselves of the new French work before the Mamelon, drove back the Zouaves, and penetrated to the British advanced parallel extending into the ravine.—The gallantry of the Russian officers was most conspicuous, and their men were not unworthy of such leaders, yet they never had any advantage against the English, and after the first surprise was over were thrice repulsed by the French with great slaughter. Our own loss was small in number, but fell disproportionately upon the officers: that of the French was probably about 400; and for every soldier who fell on the side of the Allies, three or four Russians perished. The last accounts from the Crimea state that during an armistice of two hours, on the 24th, the enemy buried four hundred of their dead whom they had been unable to remove when they retreated. In addition to other losses on our side, it is reported that Colonel Kelly and Captain Montague have been made prisoners. We imagine that any one who reads thoughtfully the official despatches and other accounts of that midnight sortie, will feel no disappointment that the Allies were not the assailants, and that the struggle was not for the possession of Sebastopol.—*Watchman.*

From late English Papers.

FORMIDABLE ATTACK ON THE ALLIED LINES.—Last night one of the most desperate of the sorties which have been made on the allied lines for some time past took place against our advanced parallel on the right attack. I have already informed your readers that several new works have lately been undertaken by the French on our extreme right towards the Inkerman valley, and our right attack has also advanced a new parallel, both for the sake of protecting the flank of the French batteries, and also for the purpose of concentrating a heavy fire on the works around Malakoff Tower. These advanced works of the English and French are divided by a deep gully, called the middle ravine, and no effort which the enemy could use has been wanting to hinder their construction. Latterly both parties seem to have recognized the fact that the Malakoff Tower and its works are the key of the whole of the Russian position south of the harbour. It is the knowledge of this fact which has now led the allies to concentrate their greatest efforts upon this point, and which has also induced the enemy to throw up a second and higher tier of batteries, with flanking works, in addition to the circular batteries already there. But even with the enormous nature of these works, strengthened also by abattis and deep ditches, the enemy was not content, or at least did not consider himself secure, and, accordingly, by a most daring manœuvre, they occupied a small eminence at the head of the middle ravine, and threw up a fresh advanced work. This battery which is intended to, and indeed does, flank the advanced parallel of both English and French is that upon which the French made such an unsuccessful attack some two or three weeks since, and the Russians are in full possession of it to this hour. The advanced parallels which connect the trenches of both the allies crown the middle ravine within sixty yards of the Russian work, now called the Mamillon, and owing to this extreme proximity, nightly skirmishes take place between the allies and Russians. Each night these parallels are guarded by strong detachments from the divisions in charge of them. The French generally send down from 5,000 to 7,000 men. The English detachment is much smaller, both in proportion to the divisions. As I have said, skirmishing in these works takes place each night, and since the Russian Mamillon, as it is called, has been thrown up, and the probability and danger of a sortie increased, several 9 and 12 pounder field guns have been added to the advanced parallel, and the sentries cautioned to be unusually vigilant.

Last night, the guard for the trenches was furnished by detachments from the 7th, 34th, 77th, 88th, 90th, and 97th Regiments, all under the command of Colonel Kelly, of the 34th, who was field officer for the night. The French guard was composed of four regiments from the 4th and 2nd divisions, with a strong party of volunteers, in all about 6,000 men. Our own party was only between 1,400 and 1,600. The French held the right and flank of the advanced work; the English the left and part of the centre opposed to the Mamillon. Soon after the guard entered the trenches the Russians began a desultory cannonade, firing every minute or so upon different parts of our line. It did but little mischief, and no notice was taken of it beyond the occasional shell which the French replied every now and then. About ten o'clock, however, the fire of the Russians rather increased, and a slight confusion was heard in the neighbourhood of the Mamillon, but still there was no indication of any attempt at attack, as the night though very dark, was clear and still. A little after ten the enemy's fire became rather quick, and as it has been since remarked, appeared so managed as to prevent the noise of any advancing body being distinguished. In the midst of this, one of our advanced sentries on the left was heard to cry out, and the sound was followed instantly by the discharge of a musket, whilst almost at the same moment two or three of the outposts fell back upon the parallel, saying that they believed a large force of the enemy were advancing. Of course, though all were instantly on the *qui vive*, the report was not credited at the moment, until heavy volleys of musketry from the French on the right showed that the enemy had something or other on the *tapis*. The men instantly stood to their arms, and fell in along the lines, though there were still no indications of an att