The Provincial Wesleyan.

Correspondence.

[FOR THE PROVINCIAL WESLEYAN.]

"The Modern Crusade."

SIR,—A pamphlet has just fallen into my hands entitled "The Last Confederacy of Gentiles against Israel, by the Rev. E. Lillingstone, B. A.; with a Preface EXPOSING THE ERRORS OF THE MODERN CRUSADE."

Who the Rev. E. Lillingstone is, I know not; nor shall I at present trouble myself with his composition; but a few strictures upon "The Preface" may be allowed to me on the ground of self-defence.

Your readers must know that this "Preface" is an anonymous production, and has no printer's name; for which reasons it should have been passed in silence by me, but for its somewhat imposing title: "A Tract for the Times, No. 3."

This anonymous author is evidently a Millenarian, and it would seem that he has attacked "The Modern Crusade" only because in some particulars it comes in collision with the unexplained and unexplainable theory of Millenarianism; the advocates of which system frequently claim the sole right of explaining the Prophecies, and of denouncing, *ex cathedra*, every exposition thereof, that does not fully accord with their incomprehensible hypothesis.

This Tractarian commences his attack thus—p. 4.

"The readers of 'The Last Confederacy of Gentiles against Israel,' can form some idea of the false and absurd interpretations contained in 'The Crusade,' when he hears some of the conclusions at which the author arrives—conclusions so directly opposed to the spirit and letter of Ezekiel's and every other prophecy."

It will probably strike the readers of the *Provincial Wesleyan* as not a very correct or honourable way for a literary opponent to deny a conclusion without replying to the argument. This method, however, our unknown critic has adopted; for without a single word about the argument, he endeavours to hold up to ridicule the conclusion as found p. 37. He says:

"The peoples upon whom Gog purposes to vent his wrath, are, says the author of the Crusade, 'Persia, Ethiopia, and Libya, Gomer and Togarmah!' Whereas, from the prophecy it is manifest that those nations are to be *confederates* of Gog. See Ezekiel xxxviii, 1—7, 9, 15."

"*Non constat*," say the lawyers; or in plain English, it is not "*manifest*," that these nations are "*confederates* of Gog," and the texts referred to will not prove it.

Like many others, our critic here evidently blunders at the word "Gog" in the third verse, and seems to consider it as a *nominative case*; whereas in the sentence, verse 3: "Behold I *am* against thee, O Gog"—the noun Gog is in the *objective* case, and is governed by the proposition *against*.

Verse 5 begins a new sentence, where by no rule of syntax can it be made to appear that the nouns "Persia, Ethiopia, and Libya," are connected with "Gog" at all; but with each other.

The text reads: "Persia, Ethiopia, and Libya, with them."

Now, "Persia," and "Ethiopia," are not in the objective case, but are *nominatives* to a verb of union implied—in which union "Libya" is also connected; "*them*" is in the objective, and is governed by the proposition "with:" the sentence "Persia, Ethiopia, and Libya with them," is therefore complete—having its nominatives, its objective, and its verb of *union* implied.

Verse 6—"Gomer and all his bands" is also a distinct sentence. "Gomer" is a *generic* term, and includes several nations. See this proved in "The Crusade," p. 85, 86. "Gomer" is a nominative to a verb of *union implied*, the same as above; "bands" is in the objective, and governed by the proposition "*of*" understood. Here the *confederation* is not with "Gog," but with ALL THE BANDS OF GOMER;" that is, with *all* the nations of Western Europe.

"Togarmah of the north quarters and all his bands," is a sentence precisely similar with those above.

Togarmah is proved in "The Crusade," p. 87, to be the father of the "TURKOMANS," from whence came the Turks of Europe, or as the Prophet expresses it, "*Togarmah of the north quarters*."

It is difficult to understand how our learned *invisible* would venture to make the bold assertion: "It is manifest that those nations ('Persia, Ethiopia, Libya, Gomer, and Togarmah,') are to be *confederates* of Gog," when none of those nouns are connected with the noun "Gog" in the third verse, by any rule of Grammar, or by any word or particle whatever:—there is a *confederation* intimated by the Prophet most certainly,—not of those nations *with Gog*; but with each other, and for a purpose afterwards named.

If the reader will now please to look for the "*antecedent*" to the pronoun "*thou*," in verse 8 and in the sentence "Thou shalt be visited," he will find it to be "Togarmah" in verse 6.

In the original there is a remarkable change in the gender of the pronouns which determine the sense. In Hebrew, verse 6 reads: "Gomer and all *Agapheha—her bands*:" the house of Togarmah of the north quarters, and all "*Agaphayiv*"—*his* bands: *and* many people with "*Ethtak*"—*thee*: in the feminine gender.

It has been said above, that "Gomer" is a "*generic* term," and it is therefore with remarkable accuracy put in the *feminine* gender by the inspired Prophet, because it includes several nations. "Thee" is also in the feminine, and refers to "Gomer."—Thus "Gomer," or the nations of Western Europe, are to be "*confederate*," "*and many people with them*."

Again, "Togarmah" is a noun masculine, and has a masculine pronoun—"*his* bands:" In verse 8, "*Tippakaid*," "thou shalt be visited," is a verb in the conjugation of "*Niphal*," which is *passive*—second person, singular, future, and in the *masculine gender*, and agrees in *number* and *gender* with its antecedent "Togarmah."

If the question is asked, "who shall be visited?" the Prophet replies, "Togarmah of the north quarters," which is *Turkey in Europe!* And if it is asked, who are to be "*confederated?*" the answer is, "Persia, Ethiopia, Libya, Gomer, and Togarmah of the north quarters;" to these nations according to Rule 21st, Hebrew Syntax, (See Parkhurst) it is said *distributively*: "Be thou prepared, and prepare for thyself."

I had written thus far, when the *Presbyterian Witness*, of March 31st, fell under my notice, in which a writer signed D. B. Blair has an article on the "Modern Crusade." Mr. Blair asks: "By what revelation does the author come to know that the 5th, 6th, 7th, and part of the 8th verses of the 38th chapter are to be included in a parenthesis, and that this parenthesis is to be understood of the powers who are to oppose Gog and his northern army?"

I reply, I make no pretension to "*revelation*"; and in the present case, pretend to be guided by the plain words of the Bible, and common sense alone: and if Mr. Blair will try to parse the above verses, he will also "come to know" that they must be read parenthetically in order to make sense;—for read them without a parenthesis, and it will be impossible to show any connection between the 7th and 8th verses and those that precede, and the whole of this most astonishing prophecy will be a perfect rhapsody. Not observing this parenthesis has led commentators into a maze, and caused them to give expositions of this portion of holy writ, quite as incoherent and far-fetched as that given by the gentleman in the *Presbyterian Witness*.

Let the reader take his Bible and consider verses 5, 6, 7, and also verse 8th, as far as "*thou shalt be visited*," in brackets; and he will understand the passage by the ordinary rules of grammar, thus: verse 3, "Behold, I *am* against thee, O Gog,"—verse 4, "I will turn thee back"—and I will bring thee forth, and all thine army,—verse 8th, "in the latter years thou shalt come into the land that is brought back from the sword," &c.

Here all is plain, a regular construction is preserved throughout; "Gog" and his army *alone* are the invaders; the country that *he* will invade is named, and immediately described; while verses 5, 6, 7, and part of verse 8th, is left entirely dis-connected; having *different* verbs, pronouns, and antecedents—and hence a parenthesis of these verses becomes inevitable. On the other hand, let an attempt be made to parse the sentence in verse 8th, "*in the latter years thou shalt come*," without the parenthesis, and it will be a failure, because the pronoun "*thou*" will have no antecedent. If it be asked, Cannot this pronoun have the same antecedent as the same word in the previous sentence? I reply, No; because one has a verb *passive*, and the other a verb *active*.—"Thou shalt be visited," is passive; "thou shalt come," is active; they, therefore, have different antecedents, and refer to different persons.

If the passage be read as recommended, it will at once be seen that "Gog" is the invader; that "Persia, Ethiopia, Lybia, Gomer, and Togarmah," are to *confederate*: for it is said to these nations (according to the idiom of the Hebrew language,) "*distributively*": "Be thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee;" (verse 7,) i. e., let each and all these nations be prepared for the invasion of "Gog." "Togarmah" is particularly named; and of this country it is expressly said—"Thou shalt be visited."

The question now resolves itself into a small compass, for "Gog" is almost universally admitted to be Russia, and the prophet says to "Torgarmah of the north quarters: Thou shalt be visited." Who is "Togarmah of the north quarters"? I think neither Mr. Blair of the *Presbyterian Witness*, or our critic of anonymous notoriety, will contend that Judea is intended by this expression. I have shown in "The Crusade," p. 88–90, that "the house of Togarmah of the north quarters," is *Turkey in Europe*; and as no reply has been made to the argument, I assume the position as admitted—and repeat, that "Gog," or Russia, is the invader, and that "Togarmah of north quarters," or Turkey, is the country he should invade; and that the "characteristics" of the invaded country, as given by the prophet, chapter xxxviii. 8–13, are applicable to no other country upon earth, except to Turkey in Europe. (See Modern Crusade, p. 35–50.) Let the history of the Turks, the geographical and political character of Turkey in Europe, and the invasion of that country by Russia, be compared with the words of the inspired prophet, and the propriety of applying the prophecy found in Ezekiel, chap. xxxviii. and xxxix., will become irresistible.

I may here call attention to the remarkable expression, verse 7: "And be thou a guard unto them." This is not in the imperative in the original, but in the indicative: "*We—hayitha lahem lemishmar*," is literally, "and thou shalt be to them a guard."—"*Mishmer*" means a *watch*, or *fortress*, to prevent surprise or sudden invasion; and "Togarmah of the north quarters" is to be that "guard," or "fortress," "to *them*;" which may be referred either to the nations just before mentioned, or to "Gog" and his "army"; in either or in both cases Togarmah is to be "a guard," so that neither surprise or encroach upon the other. It is truly remarkable to astonishment, that this dreadful war now waging has for its professed object the establishment of "*Guard*," or "*Watch*," called in modern phraseology, the "*balance of power*," against the ambition of nations, and that this "guard," or "balance of power," shall be in TURKEY! the very same country that Ezekiel calls "Togarmah of the north quarters."

[To be Continued.]

Letter from Rev. R. Knight.

SIR,—In my last I gave you an account of the interesting Anniversary Meetings of the Branch Missionary Societies held in the St. John South, West, and North Circuits, of the New Brunswick Circuit.

Gratifying as it ever must be to the advocates and friends of Christian Missions, when there is manifested a spirit of liberality for the stability and extension of these God-honoring institutions, *still*, there is more direct and special cause for gratitude and encouragement when their great design is accomplished, in the spiritual instruction and salvation of immortal souls. *This "consummation, so devoutly to be wished," has not been looked for in vain.*

In connection with our Annual Meetings for this purpose, there is manifestly more of all that is in accordance with both their importance and design, as years roll round and pass away. There is much less of apparent desire to please the assembly, merely—to amuse the mind by a repetition of anecdotal relation—or to indulge in sallies of wit—and much more of the simple statement of facts, laying the foundation of premises, which force themselves on the assent of the understanding, and prepare the mind for the reception of conclusions, which carry with them indisputable evidence as to the claims of the heathen world upon the commiseration and effort of the Christian Church. Nor are there wanting appeals both direct, and forcible, to the assemblies present on such occasions; clearly proving that so closely allied are *duty, privilege*, and *reward*, that he who showeth his desire to instruct and save the poor, perishing, pagan population of our world, exhibits an act of mercy, having the "quality which is not strained, but like unto the gentle dew which droppeth from heaven upon the place beneath, is twice blessed—blessed in him that gives, and him that takes." These characteristics were more than usually manifest at the late Anniversary Meetings held in the city and vicinity of St. John. While all the speeches were in earnest,—some of them were eloquent—and the very large congregations were deeply solemn, and universally attentive.

Consequent on the conclusion of our Missionary Meetings, and in accordance with our preconcerted intentions, we commenced a simultaneous series of special services in our three Circuits, which have been continued up to the present time. The Meetings have been numerously attended, and the result has been that some one hundred and twenty souls have professed to become the subjects of converting grace—nearly an equal number in each Circuit. The Societies have been greatly blessed. In my own Circuit the Society is truly alive to God; and by the cement of Christian love, is sweetly and harmoniously blended together. And I have reason to believe, that thus it is with the Societies of the other stations.

The labors of my Colleague have been largely blessed in the upper part of this Circuit. In two places on that portion of our field of labour, namely, *Petersville* and *New Jerusalem*, the Lord has poured out his spirit—with regard to the latter place, I learn by letter received from Mr. Currie yesterday, that he has just concluded a series of meetings there. I give you an extract, which is truly encouraging:—

"I have been holding a series of meetings here for nearly three weeks past. The Lord has graciously poured out His spirit upon us. Sixteen persons were admitted last night to the Church. There are others to be admitted who were not present on that occasion. When I came to this Circuit last summer, I found only two who could assist at the prayer meetings—I have now fourteen. Truly we are laid under renewed obligations to God for what He hath done for us. While the Lord is granting a time of refreshing unto others, my own soul is also watered with the influences from on high."

From various sections of the District, reach the ear and gladden the heart, reports of the prosperity of the cause of Christ. May the Lord more especially still send down his blessing—that teeming showers of heavenly grace may refresh and fertilize the whole land.

I am, Mr. Editor,
Yours in Christ,
R. KNIGHT.

Provincial Wesleyan

THURSDAY, APRIL 26, 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.

District Notices.

The Wesleyan Ministers of the NEW BRUNSWICK DISTRICT *are hereby informed that the Annual Meeting will commence its sittings at Sackville, on Thursday, the 31st day of May, instead of on the 7th of June, as before notified.*

R. KNIGHT.

NOVA-SCOTIA EAST, AND PRINCE EDWARD ISLAND DISTRICT.

The Wesleyan Ministers of the N. S. East and P. E. I. District, are hereby notified that the Annual District Meeting for that District, will be held at Amherst, N. S., commencing on Thursday, May 24th, at nine o'clock, A. M.

JOHN McMURRAY,
Charlottetown, P.E.I., 23rd April, 1855. } *Chairman.*

METHODISM was baptized at its birth with the spirit of scriptural *catholicism* and of evangelic *propagandism*: and the union of these kindred qualities continues to the present hour to constitute its most prominent distinction, and the surest presage of its sublime destiny. Its rules—its doctrinal sentiments—its plans of operation, and principles of communion, are too broad to be sustained by a sectarian basis. Sympathizing with the grand designs of the kingdom of Christ, its aspiration and aim is, not denominational pre-eminence, but the universal spread of *the common salvation*. Rejecting extreme views in respect alike to the various forms of church polity, and the terms of Christian fellowship, it is perfectly *unique* in its structure, and presents an aspect of distinguished liberality.

"One circumstance more," observes Mr. Wesley, in a tract written in 1788,—"One circumstance more is quite peculiar to the people called Methodists; that is, the terms upon which any person may be admitted into their society. They do not impose, in order to their admission, any opinions whatever. Let them hold particular or general redemption, absolute or conditional decrees; let them be churchmen or dissenters, presbyterians or independents, it is no obstacle. Let them choose one mode of baptism or another, it is no bar to their admission. The presbyterian may be a presbyterian still; the independent or anabaptist use his own mode of worship. So may the quaker; and none will contend with him about it. They think, and let think. One condition, and one only, is required—a real desire to save their soul. Where this is, it is enough: They desire no more: They lay stress upon nothing else: They ask only—'Is thy heart herein as my heart? If it be, give me thy hand.'"

To this day, the British Conference echoes the same sentiments, declaring that Methodism does *not exist for sectarian purposes*. Accordingly, whilst she clings tenaciously to the truths and principles of the New Testament, she has left herself at liberty in carrying them out, to respond to the calls of God, when clearly indicated by his providence, by adopting such modes of operation as promise to be most effective in subserving the great objects of the gospel.

The case of the organization of the Methodist Episcopal Church in the United States, when that country became politically independent, affords an apposite illustration of our meaning.—The introduction of the Episcopal instead of the Presbyterial form of Church government there, has not in the slightest degree interfered with the fraternal unity of the Methodism of that and of the parent country.

France and *Australia* furnish recent instances of the power of the Wesleyan body, to adjust its measures and movements to great exigencies of the cause of God, from whatever circumstances they may arise. In the former of those countries, a religious denomination so distinguished by its zeal as the Wesleyan, and becoming so important in numbers and influence as to attract the attention of the Government, would naturally be the object of political jealousies, however unmerited, while it continued to sustain an intimate and dependent relation to a foreign church.—Hence the eminent propriety of severing that bond of union which connected French with English Methodism, in as far as the ecclesiastical control of the latter over the former was concerned; thus leaving the Wesleyanism of France unfettered from abroad, and unsuspected at home, to prosecute its benevolent enterprises, as an independent section of the Church of Christ.

Reasons of a different nature, but equally imperative, rendered highly expedient the introduction of a similar change in the position of our Societies in Australia. Its remoteness from England—the vast extent of its territory—its gold fields and agricultural resources—its rapidly increasing population and magnificent prospects,—and its proximity to some of the most interesting insular scenes of Wesleyan Missions, in the southern world, made it extremely desirable that the advantages of a distinct Methodistic organization should be conferred upon it as soon as it became susceptible of them. That change has now come; and it requires no extraordinary powers of vaticination to predict, that it will, with the Divine blessing, issue in spiritual developments in that land of gold, and the regions beyond, much more rapid and extensive than could have been at all looked for under the previous administration.

The incorporation of the Societies in Eastern and Western *Canada*, hitherto belonging to the British Conference, with the Wesleyan Church of that Province, is another step in the same direction, and one auspicious of the happiest results. The numerical strength of that body, and its domestic missions, both among the Indian tribes and immigrants in destitute settlements, as well as the missions in the Hudson's Bay territory, lately transferred to its charge by the British Conference, give it already a distinguished rank among the churches of the age. Wide and ever-expanding are the fields that invite its moral culture; and truly noble is the responsive spirit of liberality and zeal with which it is devoting itself to meet their wants, cheered with prospects of signal success.

The important events at which we have glanced, are naturally associated in our minds with the announced intentions in respect to our Societies in this, and the neighbouring Provinces. We are among the oldest missions under the care of our Missionary Society; and certainly ought in justice to be self-supporting. We have, moreover, attained a position in which—while rejoicing, as we ever shall rejoice, to maintain an affiliated relation, and cultivate the sincerest veneration and affection, towards the Parent Body, by whom we have so long been cherished,—we ought to be capable of managing our own affairs. And although we cannot boast either the genial climate of France, or the resources of Australia or of Canada, we have, nevertheless, a sphere of evangelical labour of great interest and wide extent—a sphere, to which, we conceive, many important advantages, both spiritual and financial, would, under judicious administration, accrue, from concentrating the influence and action of our now separate and isolated Districts, by their formation into a Conference.

If the appropriate time for the application of this principle to Methodism in these Provinces, has fully come—and we venture to express our individual opinion that it has—then we trust and pray that those servants of God, on whom will devolve the responsible duty, a few weeks hence, of maturing a plan for the introduction of a change so important, to be submitted to the British Conference, at its approaching session, for its sanction, may be guided by the counsel of Him whose they are and whom they serve.

Canada.

The April number of the English *Wesleyan Notices* thus draws attention to the commencement of a kindred publication in connexion with the Canada Conference.

It is with gratitude to Almighty God, whose grace extends the work of Missions, that we hail the appearance, in Canada, of a periodical bearing our own name, "WESLEYAN MISSIONARY NOTICES, CANADA CONFERENCE," of which the first two Numbers have reached us Now that the whole Methodist body in Canada, both West and East, is united under the direction of their own Conference, their Mission efforts are taking a considerable extension, and the liberality of their people promises rapidly to augment the means at their disposal, already very creditable. From the new publication, which is beautifully printed, and in size and appearance bears a strong family likeness to our own, we select a few extracts, having reference, to the Missions in the Hudson's-Bay Territory, and among the Canadian Indians; both of which are transferred from the management of this Society to that of the Canada Conference.

PERIL OF THE REV. JOHN RYERSON, ON HIS VOYAGE TO HUDSON'S-BAY, FROM ICE.

SABBATH, September 1st.—Last night at twelve o'clock, we came within a hair-breadth of being destroyed by coming in contact with an ice-berg. There was a thick white fog on the water at the time, and the first the watch saw of the ice-berg was the dashing of the waves against its side. We were then within a few rods of it, and going at the rate of between six and seven knots an hour. The watch sprang from the bow on the deck, and at the top of his voice cried, "Breakers ahead—down with the helm—hard up" The ship instantly obeyed the helm, and this saved us: had we been one rod nearer to the ice-berg, when it was discovered, or had there been one half-minute's more delay in giving the command, or the ship had been one atom more tardy in obeying the helm, we should have gone with our bow directly against the ice-berg; in which case all agree that nothing could have hindered the instant destruction of the vessel, and, as the Captain afterwards said, in five minutes not one would have been left to tell the tale of the sad disaster. As it was, when the ship came in contact with the ice-berg, she was turned perhaps one quarter round, and therefore struck with the *cheek* of her bow, and kneeling over a little, raked along the side of it, the ice-berg breaking to atoms and carrying away the cat-head, the spritsail-yard, the bumkin, the Captain's boat called the gig, the bulwarks or the frame or cap of them—a piece of timber or strong oak, between eight and nine inches square. The cat-head is a piece of timber of strong oak, twelve or fourteen inches squre, projecting two-and-a-half or three feet out of the quarter-bow; this was broken off as smooth as though it had been sawed off. Indeed it made clean work of it, not leaving a thing from stem to stern, projecting beyond the hull of the vessel. Pieces of ice broken from the ice-berg, fell on the deck of the ship. I felt anxious to preserve some of them; but this I had no means of doing. The ice-berg was as high as the masts of the vessel, and supposed to be near two acres in surface.—The side the vessel struck was smooth or even, or comparatively so: this was most fortunate; for had it been otherwise, we should still have been broken to pieces. The crash, as it was, was tremendous. When the bulwarks gave way, the sound was as though the ship was breaking in two; and then the noises, terror, and excitement, attendant on the occurrence of those fearful fifteen minutes, I will not attempt to describe. All the days of my life will I render praise and thanks to the Supreme Being, for the peace and composedness of mind He gave me during the trying crisis. All this day the Captain and all hands have been hard at work, endeavouring in some degree to repair the injury sustained by the ship, by the sad occurrences of last night.—The Captain supposes the amount of damage to be more than £60. He seems a good deal despondent, and says that no such dreadful accident had ever before befallen a vessel on which he sailed. The wind is high, and directly against us. We are making, perhaps, no progress; but are beating about to avoid the ice-bergs by which we are surrounded; for two or three hours we have been near the monster ice-berg we struck last night: it almost makes one's blood freeze in the veins to look at its bold front of breast-work, seventy-five or a hundred feet above the water: it appears to be nearly four-square. There are now in sight thirteen ice-bergs; they surround us on every side, like Herculean beasts of prey, waiting to swallow us up. I forgot to say in the proper place, that we struck the ice-berg in lat. 62° 32, and long. 71° west.

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EXTRACT OF A LETTER FROM THE REV. WILLIAM CASE, ALNWICK.

Garden River will exercise an influence for good or evil, on several surrounding bands of Indians, both in Canada, Hudson's-Bay, and Michigan. Garden River is directly on the *highway* for communication with Owen Sound, Manatoulin, the various trading posts on the north shores of Lakes Huron and Superior, and the South shore of Superior, including Nah-we-jah-me-kory Wash-key-Bay, (Rev. Mr. Shaw's charge,) Keway-we-nong, and numerous tribes west and south. In the conversion and salvation of the Indian tribes, the Methodist Episcopal Church and the Wesleyan-Methodist Church knew no political boundaries, each assisting other with men and means. The former commenced, and for many years supported, our Canada Missions, and we in return commenced their Missions in Michigan, and still afford them Indian labourers in the work.

A large portion of the Indians at Garden River not only received the Gospel readily, but from a degraded, indolent, drunken, pagan tribe, became a *sober, praying and industrious* people, showing an example in these virtues of the Gospel, worthy of all commendation. In many other places we are shamed by their filth and indolence. At Garden River, there is no wandering for the chase, their children are at school, and their families are comfortable through the whole year. They must, of course, become intelligent and useful, exhibiting the design of the Gospel for "the life which now is, as well as that which is to come."

The work of grace is progressing most favourably; of the fifty-seven families, about twenty are Methodists; about twenty are Catholics; about fourteen are Pagan; and a few have attached themselves to the Church. The first are a sober, pious, and industrious people, and these virtues are advancing on each of the other bodies, through the faithful labours of our Missionary, and his faithful assistant.

In closing these remarks, I most earnestly recommend that pecuniary assistance be afforded to put the Mission beyond embarrassment, under which it is now labouring, for want of means to liquidate the debts necessarily incurred in the buildings for worship, the Missionary's family, and family of the Teacher.

My next will show the influence this Mission is exercising in that country, and the opinion entertained by intelligent and respectable persons, both travellers and residents.

Christian Missions in Turkey.

The following extract from a communication to the Editors of *Evangelical Christendom* will command the interest of our readers:—

It is very evident to me that the Turkish Government is not yet prepared to proclaim toleration to Christian Missionaries labouring for the conversion of its Mahommedan subjects. The odious law of death to the "apostate" must stand in the way of this, so long as it lasts We hope, however, that England will not finish her work in Turkey until this law is abolished, and then I anticipate that a glorious field will be opened among this class of people.

In answer to your particular questions, I would say that none of our Missionaries have *made it an object* to labour for the conversion of the Turks. We have been, from the first, devoted to the Christian races of Turkey and to the Jews, and it has been our firm persuasion, from the beginning, that these native Christian races, enlightened and reformed by the Gospel, and renewed and sanctified by the Holy Spirit, are to be the chief instruments in bringing over the Turks to Christianity. And already do we see the influence of these newly-organized Christian churches spreading itself over the Turkish mind.

We have not, in the whole country, a single instance of a public preaching service appointed expressly for the Turks, but, in many places, where the Gospel is preached to the Christian races, individuals from among the Mahommedans come in to hear. Thus we have on every Sabbath morning public preaching in the Turkish language, at which are usually present some sixty or eighty Armenians and Greeks, who understand and speak this language. Among this congregation are occasionally found also a few Turks. In this same way, in other parts of the empire, the Gospel is publicly preached to the Turks, and no complaint has ever been made against it by the authorities, except in one single instance, probably for the simple reason that their attention has never been called to what appears to be so insignificant a thing. The exception I refer to was in ———, where we have three Missionaries, one of whom is both a minister and a physician. He has a dispensary, where, on certain specified days, every week, he prescribes for the poor and administers medicines. He makes it a rule, however, that he shall first read from the Scriptures and preach to them, and then attend to their bodily ailments. A large proportion of Mohammedans are often found present, and to them the Gospel is preached as publicly and plainly as the rest.

More than a year ago the kadi of the town sent for our missionary physician, and complained that he was trying to convert the Mohammedans to Christianity. The doctor replied, that he had never invited any Mohammedan to come to his house, that they came for medicine, and as he was a minister of the Gospel, as well as a physician, he felt it to be his duty to preach the Gospel to all who came to him for bodily healing. "And now," said the Doctor, "if you do not wish your Mohammedans to hear me preach, all you have to do is to issue your order that they do not come to my house for medicine." The kadi was afraid to do this, and so the preaching to the Mohammedans is continued to this day.

In private conversation we, and especially our native brethren, have frequent opportunities of commending the Gospel of Christ to Mohammedans. It is only within a comparatively short space of time, however, that this liberty has been allowed. That is, I mean to say such were the feelings of the Turks themselves, that they would not, until lately, condescend to discuss religious questions with the Christians; and I am persuaded that if, twenty years ago, any Christian subject of Turkey had ventured to speak to a Turk as our native brethren now preach to them, he would have lost his head.

As to the results, thus far, of these beginnings of Christian labour among the Turks, I am not able to say much that is encouraging. You are aware, I presume, of the fact that a Turk and his family went to Malta some time since, in order to receive Christian baptism. He still resides there, and with his wife and wife's sister, and two or three sons, appears to be truly converted. I am not able to point to another case where such decisive marks of a change have appeared, though there are individuals among this class, in different parts of the empire, who are more or less interested in the truth, and some who are asking to be baptized. There is evidently an *impression made* on many Mohammedan minds, in various and distant places, for which we bless God and take courage.

The New Testament, in Turkish, is now beginning to be sought for.

In short, dear Sir, we see enough among the Turks to encourage our hopes and stimulate our efforts, though I do not consider the time as yet quite come for establishing a mission expressly for them. That time is doubtless near; but Christian prudence seems to me to dictate that we should still wait and watch the movements of Providence, doing, at the same time, all that we can with our present organization, and encouraging, as we do, our native brethren to preach Christ to Turks and to all men, as God gives them opportunity.

Earthquake at Constantinople.

Yesterday the 28th February, Constantinople was shaken by an earthquake which, had it lasted long, might have been reckoned among the calamities of the human race. At five minutes past three in the afternoon the shock was felt, and it lasted, as nearly as can be computed, about half a minute.—The motion was not the slow wavelike movement which marks the earthquakes that extend over whole continents, but a sharp, rapid trembling, which caused every pane of glass and every tile on the housetop to rattle; it is possible therefore that the disturbance may have been merely local.—But the violence of the movement was far beyond that which is generally felt in the earthquakes of the Ionian Islands and the coast of Asia Minor, and the chief fear that it inspired was that it might only be the prelude to a more severe visitation. Happily although it was succeeded by a number of other shocks, each of the following movements diminished in violence, and the only harm done was caused by the first. Many persons were only aware of a single disturbance, but between three and five o'clock no less than six shocks were counted; two took place between seven and eight o'clock in the evening, and the last that I felt was at a few minutes before midnight. With the exception of the shock at ten minutes past seven o'clock, all these were slight, and might not have been remarked, but for the apprehensions that had been roused by the occurrence in the afternoon. The consternation caused by the great shock was extreme. The lower animals seem to have had some feeling of what was about to happen for several seconds before it was felt by human beings. Whether the vibration made itself known to them before it was perceived by man, or whether what is called instinct gave them a peculiar warning, it is certain that horses, both in the streets and stables, stood still and trembling for some time before the shock was felt; for some minutes after they were in great terror, and in certain cases they were also aware of the minor shocks which escaped the notice of human creatures. The motion was chiefly felt in the upper rooms of houses. Pera is situated on a hill, and the higher stories of some of its lofty buildings are at no small elevation above the level of the sea. In these rooms glasses were thrown off the tables, and persons who were standing were obliged to sit down or to cling for support to some fixed object.—The motion is described by one who happened to have mounted to the top of Galata Tower as that of a ship in a gale. No report has reached me of any serious destruction of property or loss of life, but the buildings which have been injured are not a few. The British Embassy is one of the most solid edifices in the country; but, being constructed at the summit of the Pera-hill, it was exposed to the full violence of the shock. A stack of its massive chimneys was thrown down, and the large square stones of which the walls are constructed are said to have been displaced in certain parts. Every bell in the palace rang violently, and even in one or two churches the still larger masses of metal sounded dismally. A number of minarets in Stamboul and Pera have been thrown down—whether with any loss of life I have not learnt. The large iron chimney of the building where the French bread is baked was broken short off by the shock. The bazaars are said to be cracked in several places. If this be correct it will convey to all who have visited them an idea of the violence of the motion. The long low-arched passages, constructed of heavy stones, and even in the height of summer, shutting out the heat and glare, and forming cool, shady tunnels, which invite the weary passer by to enter, would seem to be the last kind of construction liable to be shaken by subterranean violence. Yet these are declared to be split in many parts and to require repair. Some of the large stone houses in Pera are also injured. One is in a dangerous state, another has a crack from top to bottom, and yesterday attracted a crowd of gazers. Of the smaller houses one or two are in a very unsafe state. The wooden edifices have recived no injury.

The motion increased in intensity during several seconds, and for a moment before its cessation it certainly seemed as if the house was coming down. The building seemed to be struck from without, and the feeling was as when two vessels cmoe into collision. The motion than ceased abruptly.

After the shock was over there was much commotion in the place. Business was to a great degree suspended, and husbands and brothers hastened home to see if the female part of their families had received any injury from the convulsion or the terror it caused. The lower classes of the city were much frightened, and had recourse to prayers and supplications. The Turks in the neighbourhood of Galata Serai rushed out of their homes and crouched down in their attitude of adoration, while the Christians showed their terror by crossings and ejaculations after their various rituals. Many persons in the course of the day became anxious to retire to their wooden country houses, through an apprehension that a more severe shock would be felt in the course of a few hours; but to-day the alarm has subsided.—*Corr. London Times.*

The British Army before Sebastopol.

The London Morning Post, publishes a tabular statement of the actual strength of the troops under Lord Raglan on the 7th, 23rd, and 27 of Feb. On the respective days the number of sound men—serjeants, drummers, rank and file—was 25,668, 26,193, and 27,067. The increase in force, therefore, in these three weeks, is within one man of 1,400. It is satisfactory to learn that this increase is not owing merely to reinforcements. The number of sick on the 7th of Feb. was 18,243; and on the 23rd, it was 18,185; and on the 27th, it was 17,623—being a difference in the three weeks of 980 to the advantage of the sound men of the army. The proportion of sick is undoubtedly still great, but it is satisfactory to find them progressingly strengthing the army by convalescents; and a force of 27,000 sound British soldiers is no small amount to have survived a Winter campaign in the Crimea—the horrors of which were, without doubt, increased by the want of preparation and by mismanagement.

The *London Globe* of March 23d, says: We have always felt with returning Spring the British army, which was to disappear by the Ides of March, would be found strong in numbers, sound in condition, and confident in spirits. Young troops who go through a Winter campaign, especially at the onset of a war, which breaks a peace of forty years, are sure to suffer. No precautions, to amount of supplies, no amount of shelter, would have prevented sickness and death to a heart-rending extent. It is a law of nature that weakness and youth will not stand constant exposure and great fatigue with impunity and in estimating the losses of the British army, which may be set down to defective establishments, slavish adherents to routine, conflicting authorities, want of experience, evils we shall never deny, we must make allowance for the other causes of disease inevitable in the case of a young army.

The Ides of March have come and gone; and in the place of Lord Raglan and his staff, hutted in solitary grandeur upon the heights of Sebastopol, surrounded and defended by myriads of Frenchmen, there stands on these heights and at Balaklava a splendid army of 27,000, strong in body, gay in spirits, ready to volunteer into the breach, to defend their position, or to take the field; ready to renew the triumphs of Alma, or sustain the high glories of Inkerman. These statements are not made without book; and they are the more satisfactory as they are partly derived from a hostile quarter, and substantiated by more direct intelligence.

Whatever, therefore, may be the designs of the Russians—and we purposely abstain from speculating on the plans of the Allies—the latter is equally prepared to repel or to deal blows as may seem most fitting. On our side, the siege works are steadily advancing, and the arrangements for the next step have been carried forward with solidity and skill. But it is obvious that the Russians do not intend to remain idle; and it may be that they are contemplating a renewal of their Inkerman experiences, perhaps on a larger scale. It is remarked that the enemy has entrenched his position on the right of the Tchernaya; but his strength before Balaklava does not appear to have been ascertained. Roughly sketched, the Russian position would seem to have its left at Tchergoum, and its right supported by the entrenched works North of Sebastopol; while every road leading over the Tchernaya has been defended by breastworks and in some cases armed with guns. These preparations would seem to indicate that the Russians expected an offensive movement, and were preparing for that contingency; but they may be intended to cover a retreat, in case of an adverse assault upon any point of the rear or flanks of the Allies.

The defences of Sebastopol are now enormous; and the fact that the advanced work near the tower of Malakoff, which, at the date of Lord Raglan's last despatch was about to be armed, and the other fact he mentions, that fresh ships have been sunk, are signs of a vigourous and desperate defence. As some set-off to the new works at Malakoff, we have the fact that two steamers, anchored at the head of the great harbour, have been dislodged by the fire of a British battery.

Roman Catholic Churches in Paris.

The official journal of the Government has recently published a document, curious enough, on the *Roman Catholic Churches in Paris*. This capital, with a population of 1,100,000 individuals, numbers forty-six churches, which gives one church to every 23,913 inhabitants. These religious edifices are very unequally distributed among the twelve quarters or districts of Paris. The tenth district contains eight churches for 114,000 inhabitants, that is, one church, in round numbers, for every 14,250 souls. The fourth district has only one church for every 45,900.

These statistical details may give rise to several remarks. Is the proportion of one single church, for 23,913 individuals, sufficient? Assuredly not: for if every church can only hold two or three thousand, it is clear that the place is materially deficient for the great majority of the population. The Archbishop of Paris and his clergy, who spend so much money on the decoration of the sacred edifices, in relics, processions, pictures, and statues,—would they not do better to devote these sums to the erection of new temples, which would enable thousands of persons to frequent Divine service? But Rome always sacrifices the useful to the splendid, and prefers to exhibit its gorgeous habiliments, rather than humbly to supply the spiritual wants of the flock.

Finally, if we compare the number of churches with that of theatres, &c., we shall find that there are in Paris twenty-one theatres, properly so called, sixteen other places for spectacles and different amusements, eighteen saloons for public balls, fourteen concert rooms, fourteen public gardens with weekly balls, &c., without reckoning the cafes, cabarets, public-houses, wine and gin shops, and so on. The provision made for worldly pleasures is, then, incomparably superior to that for spiritual things. This comparison does no honour to the influence of Romanism.

General Intelligence.

A NOBLE DEED.—During the night of Nov. 26th last, in a thick snow storm, the wind blowing a heavy gale down the lake, the water chilled and making ice fast, the Canadian schooner Conductor, Captain Hacket, struck on the bar outside of Long Point Cut, on the Island side, beat over and filled with water immediately, some distance from the shore, the sea making a complete breach over her, driving the crew to the rigging for their lives. In the morning