Correspondence.

YARMOUTH, N. S., July 24, 1854.

Dear Brother McLeod,—Having a little leisure, I concluded it would be right to give you some intelligence as to the state of things with us. Although there is nothing *very special* at present, yet it is far from being discouraging; some little light now and then shines upon our path, which has caused us to say with the Psalmist, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." Our New Meeting House was opened according to appointment; Saturday there was conference and it was a time of refreshing from the presence of the Lord; Sabbath, half-past ten o'clock was the hour appointed for worship, but long before, it was crowded to its utmost capacity, and vast numbers had to leave unable to get in. Brother Knowles addressed the multitude from Romans i: 16, after which a large number partook of the symbols of a Saviour's dying love. It was truly a precious season, many a hearts beat high for heaven, as they told of a Saviour's love; and the hope that his grace had given of ultimately meeting

"Where congregations ne'er break up,
And Sabbaths never end."

All could say, "Behold, how good and how pleasant it is for Brethren to dwell together in unity!" In the afternoon I spoke to the people from 1 Cor. vi: 20. Brother Samuel W. Bennison gave a short address in the evening, some warm exhortations followed, and the meeting concluded.

Brother Knowles has had a number of meetings since at the same place, and has baptized one. We would say O Jesus ride on till all shall know thee from the least to the greatest;—"ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things."

The Lord has been good to the people in Barrington in converting a number of the youth among them. I have just returned from a visit to that place of most four weeks, in company with Brother Bennison. There has been joy in heaven—joy among the angels—and joy among his saints on earth—sinners have been converted to God. Twelve dear youth from the ages of 14 to 20 years found peace in believing and publicly professed their love for the Saviour by following him in the ordinance of baptism.

How true is the language of the poet:

"A flower offered in the bud,
Is no vain sacrifice."

How willing is the dear Redeemer to receive all that come to him, to bind up the broken hearted, to give joy to the comfortless—peace to the troubled, and eternal life to those who deserve nothing but eternal death; "Behold what manner of love the Father hath bestowed upon us; that we should be called the sons of God."

Oh ye! that are afflicted with spiritual diseases, come to that living fountain, which is opened for sin and for uncleanness. Approach the well-spring of life—those never-failing streams whose virtues are not temporary—whose blessings are not confined to one alone—where every one asketh receiveth, and he that seeketh findeth, and none who apply with faith are sent empty and despairing away. Do you complain—of blindness? Here shall you receive clearness of sight. Of the infirmity of your best resolutions? Here you shall obtain a fresh supply of grace. Of the coldness and langour of your zeal and piety? here is life, and strength, and activity, freely offered to your acceptance.

Whatsoever sickness, danger, sorrow there be, come to your Saviour, and be healed.

Reader, dear reader! have you an interest in Christ! if you have, happy are you, "hold fast the profession of thy faith without wavering; *dare* to live for God; soon the day of release will come, the battle fought, the victory gained, and you and I ascend at last

"Triumphant with our head"

If you have not, delay no longer, haste to be wise,—"boast not of to-morrow for thou knowest not what a day may bring forth." Take shelter in the *Rock* that is higher than you are—lay hold on the hope set before you in the Gospel, that when the hail shall sweep away every refuge of lies, and the waters overflow the hiding places; you may mount above the fiery void.

"And smile to see a burning world."

DAVID ORAM.

For the Religious Intelligencer.

PRAYER.

Prayer is a delightful exercise for the Christian. It is that whereby he may renew his spiritual strength, and in which all Christians do engage. Is it not true that we should be habitually engaged in humble fervent prayer, and especially at the present time, for the reviving of the work of the Lord—for the pouring out of his Holy Spirit in the earth, and for the spread of his Holy Word, so that truth and holiness may abound in the world—yea, and for the union of his people, and for the conversion of sinners who are saying that to-morrow shall be as to-day and much more abundant. But how can the work of the Lord be revived while Christians are regardless of their duty to Him and to each other? They should be the first to be revived, and have the true spirit of prayer, and be united as the heart of one man for the promotion of the cause of Christ; then can they pray for the conversion of sinners, and not only so, but rejoice in seeing them coming to the fold of Christ.

Again, when we reflect for a moment that nations are now involved in war, we cannot but know that it is our duty to pray to Him who is the disposer of all events, that he would turn and overturn, until the true Gospel of Christ shall be cordially received in every land—until the whole earth shall be filled with the glory of our God—until the empire of sin and satan falls to the ground and that of our Lord and Saviour Jesus Christ be established in its stead. It is necessary in order to our peace and happiness (even in this life) that we pray to him who has promised to hear and answer. He says for our encouragement—"Ask and ye shall receive—knock and it shall be opened." The Scriptures require that by prayer and supplication our requests be made known to God. It is certain that if we do not seek the blessing of heaven, we cannot be in the position of t at true love that casteth out fear. Prayer is a duty e oined upon all classes, the rich and the poor, the learn d and the unlearned, the young and the old. Every ne essary promise and encouragement is afforded the Chr stian in the exercise of prayer. With what fervency and humility should we then pray for the reviving of th work of God. We may well join with the Poet and my—

Prayer is a pointed to convey
The blessin s God designs to give;
Long as th live should Christians pray,
For only w e they pray they live.

JOHN E. FILLMORE.

Coverdale.

For the Religious Intelligencer.

A PASTOR'S REMINISCENCE.

Zion languished iniquity abounded, the love of many waxed cold—few ttended the prayer meetings; still there was a few w o "sighed and cried"—the heart of the Pastor felt sa and lonely—has "God forgotten to be gracious?—h h he in anger shut up his tender mercies?" was th inquiry of his mind. "No"—was the answer—"*pr e me and try me.*" He partook himself to God in pr yer; like a Daniel he "set his face to seek the Lord he confessed his own apathy—coldness and luke-wa mness, he wrestled for a renewal of the *holy anointin* . He cried not in vain—meetings had been held du ing the week, faithful and searching had been the wo ds that had been addressed to the Church, and some little signs of returning life began to appear. The conference meeting was over—the hour had arrived for worship in the family with whom he stopped—he r ad the 45th Psalm—"Thine arrows are sharp in the h eart of the King's enemies; whereby the people fall u nder thee." O how soon that word was verified. By his side knelt a dear youth—a stranger to God. Th Pastor felt unusual liberty and power in prayer, esp cially for this dear youth—the holy spirit came down —conviction seized her soul—her sins stood in array b fore her, she cried aloud for mercy; for three hours a d a half her agony was most intense —her mind was directed to the Saviour as her only hope—that he w s willing and able to save her, and save her now.

He pointed out the way of salvation through the peace-speaking blood of Jesus, directing her mind away from herself to Christ and him crucified." Blessed be the name of our merciful God, it was not long before the "day-star" of hope arose in the heart of the penitent—the storm was over and gone, joy and peace in believing cause her to rejoice aloud, and praise redeeming love.

Jesus blood has healed my wound,
Oh! he wondrous story;
I wa lost, but now I'm found,
Glor , glory, glory.

It was the be inning of good days; many more were added to the nu ber. "Not unto us, O Lord not unto us; but unto th name be all the glory." D.

LETTER FROM CANADA.

BLENHEIM, C. W., July 27th, 1854.

Dear Brothe McLeod,—I wish to inform you that the F. W. Bap sts here held their yearly Conference on the 22nd, 2 rd, and 24th of June in Blenheim. On Friday and Sat rday a goodly number of delegates and brethren assem led to transact business for the Zion of our God, an we had the Rev. Messrs. G. H. Ball from Buffalo, a d Putnam from New York, beside our own Ministers to set with us in Conference, and to preach for us o that occasion.

The religio s exercises on the Sabbath was performed with g eat solemnity, and our hearts burned within us whe we communed together. O may the great head of t e Church inspire our hearts with holy zeal that we ay labour more fervently for the advancement of he cause of Christ.

I would also say to you that I attended our Quarterly Meeting the week after in Nizorro. We had a meeting long to b remembered; after preaching on the Sabbath, the ord's supper was administered, and upwards of fifty gave evidence of their attachment to Christ by showing forth his death. We afterwards repaired to the water and four candidates were baptized, thereby showing their allegiance to the King of Zion.

Yours truly in the bonds of love,

AARON CLARKE.

THE LATE MRS. BOND.

Sand Point, St. John, August 7, 1854.

DEAR BROTHER,—Having prepared the following biographical sketch for the 'Christian Visitor,' I would also feel thankful to you, as the Editor of a valuable Christian Journal, if you would place it before your numerous readers. It may edify the people of God.

The long loved and esteemed Mrs. Bond, whose name as a Christian, as a benefactress, and as a teacher of the Christian religion, has long been widely known, has, after the storms and wintry blasts of 74 years, fallen amongst us by death. Our mother in Israel was born in the City of Exeter, Devonshire, England, in 1779; at quite an early age she was arrested by the Lord's spirit, and felt herself a lost sinner; but soon these convictions seemed to leave her. Again, at the age of eighteen years, she was more powerfully brought to feel herself a guilty ruined sinner. Solemn circumstances led her conversion to God. She attended the funeral of a young female, and as the procession moved to the burial ground they sung those beautiful lines of the poet.

"Jesus lover of my soul, let me to thy bosom fly,
While the nearer waters roll, while the tempest still is by."

She fell to the ground overwhelmed with a sense of her dreadful state as a sinner before God, the people took her to a house close at hand, where she soon revived, calling upon God for mercy. She was asked by a man of God who stood near her, if she had more devils to cast out than Mary Magdalen, she said, Oh sir, I all sin. Soon after she felt to the joy of her soul that Jesus died for her, and that she was saved by grace.

She attended then the Wesleyan Chapel at times. At the age of twenty-one she united with the people of God, over whom presided that excellent and wonderful man Dr. Hawker, under whose ministry she was greatly blessed. When she came out publicly and spoke of the Lord's goodness to a poor unworthy sinner, she gave all the glory to God.

About the time of her uniting with the people of God, she married a Mr. John Coram, a man truly devoted to God; he was a village preacher, with whom she lived 15 years, when his father God was pleased to take his redeemed soul from earth to heaven, she still continued a bold unflinching advocate for the blessed truths of the Gospel. In the year 1816 she was married to the late lamented George Bond, Esq., with whom she left Plymouth and came to St. John in 1818, when she attended the Episcopal Church, expecting to hear the same Gospel that she heard at home, but was disappointed. Then she with her husband resolved to worship God in their own house on the Lord's day; but it was not long before the applicants for admission became so numerous that the house could not hold them. Her great object was to place the crown on the Saviour's head, whom she loved better than life. In 1821 she, with her husband and two children, removed to Sand Point, Carleton, where she continued to teach and preach the glorious gospel, and continued a bright and shining light till God took her from a world of sorrow and sin, to that better country. More than twenty years ago she, with brother B., were baptized by the late and much lamented Rev. F. G. Miles, in this place, after which she still publicly preached the great salvation with increasing zeal and usefulness, the Lord blessing the word spoken by her to the souls of many. In this place a Sabbath School was instituted many years ago, perhaps the first in the province, taught by sister Bond. Many will never forget the instructions they received there; many souls through its instrumentality were brought to Jesus, the sinner's friend. She studied continually the Bible; she became fully acquainted with its historical, doctrinal, practical, and experimental parts; her mind was richly stored with religions and other useful knowledge, which she gathered from her extensive and valuable library, perhaps the largest private library in the Province, including the voluminous works of the greatest Divines, and other writers, from the sixteenth century to the present; her principal topics were the sovereignty of Jehovah, the depravity of Adam's race, God's eternal electing love, redemption by Jesus Christ, justification according to the riches of grace, sanctification by his precious blood and spirit. About two years ago the Lord removed her partner, Bro. Bond, to the Heavenly World; since which she felt herself fast declining in body, and was deeply impressed with the necessity of the organization of a Christian Church where she so long preached the unsearchable riches of Christ. She realized this three months ago, and became a member of the infant church herself. Oh, how she laboured for her Master. Truly it may be said of her as of one of old, "she hath done what she could." In the death of this Mother in Israel, the church has lost its most valued member; the fatherless and widow a kind and generous benefactress, the world a friend and instructor. Towards the end of her mortal career I stood by her dying couch; such language as none other than a blood bought soul could utter. She would exclaim, Oh, that precious blood that is efficacious to cleanse so vile a sinner as I. Glory to God for its saving sanctifying power. For about thirty-three years she lived on Sand Point, was esteemed, loved and respected by all who knew her. Her last sickness and death cast a gloom over this community—each felt, "a great woman had fallen in Israel."

On Wednesday, 26th July, she ended her pilgrimage on earth, in her 74th year. Her sanctified spirit was borne by angel companies to the habitation of God and the Lamb. We have suffered a loss in her death, but it is her infinite gain. In this solemn painful bereavement the church here submits to her father's rod, praying that God would raise up others to take the places of those that have fallen asleep. Her funeral sermon was preached last Sabbath, at 3 o'clock, in the chapel at Sand Point, by the Rev. Samuel Robinson, from Psalm xvii. 15, to a vast concourse of people; the discourse, I trust, was blessed to many souls, being delivered by that man of God in his truly Apostolic style.

She rests from her labours and her works do follow her. I trust God will bless the reading of this to many souls.

I remain yours,
In Christ Jesus,
GEO. SEALY.

Rev. E. McLeod.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, *always in advance*,—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies *gratis*.

☞ We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

☞ All communications for this paper must be accompanied with the *real* name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the 'Religious Intelligencer,' or 'Free Baptist Book Concern,' be addressed to the Editor, Elder E. McLeod, St. John, N. B.

B. J. UNDERHILL, D. W. CLARK, WM. PETERS, } Pub. and Business Committee.

Jan. 2, 1854.

Religious Intelligencer.

SAINT JOHN, N. B. AUG. 11, 1854.

HUMILIATION AND PRAYER.

Last Tuesday was a day of solemn humiliation and prayer in this city, in consequence of the epidemic which still exists among us. His Worship the Mayor issued a proclamation for this purpose, and called for a suspension of all business, in order that an opportunity might be afforded for all persons to keep the day unto the Lord. The stores, offices, and other places of business were closed, and we think, as a general thing, our citizens never felt more the necessity of acknowledging God than on this occasion. The several places of worship were attended with devout worshippers, and united and earnest supplication was no doubt made to God, not only in the congregations, but at many family altars, and in many closets, that He would stay his hand, and cause the work of death to cease.—Although the mortality still continues, and many since Tuesday have died, yet we rejoice that the number is not so great as the two days previous, and we earnestly pray that in our next issue we may be able to report a great diminution.

We may be instructed, if we will—never was a greater lesson imparted to the citizens of St. John.—We have learned that we are mortal, and that with all the advantages which we derive from an excellent climate and other things, we are not exempt from the chastisement of God, when we need it. Drunkenness has received the most severe rebuke that it ever felt among us. The indignation of Heaven has been particularly manifested against it. And although we do not believe it is the *only* sin which has called for chastisement, yet, it has been made evident, beyond a doubt, that habitual drinking prepares the system for disease, and that intemperance courts pestilence. When we look at the work of the last four weeks in this City, we wonder how any man can be found, that will any longer for the sake of a little paltry gain, deal out to his fellow-men the poison of death. And in vain may we henceforth shut our eyes to its evils, and cover it with the sanction of law, its awful character may be seen in the numerous newly made graves in our cemeteries, and in the scores of fatherless and orphan children which have been cast upon the cold sympathies of the world. True, men of sobriety have fallen, but would it not be strange if amidst the fearful mortality which has taken place, the excitement consequent thereon, and other legitimate attendants, some of these should not also suffer.

But while it is uncontrovertable that filth, drunkenness and other sensual indulgences are its predisposing agencies, we nevertheless fear that there are other sins, and even in the Church of God, which call for Heaven's rebuke; and unless put away will yet bring upon us severer chastisment. And we are in danger of considering ourselves safe, from the fact of our sobriety, and the mortality of those otherwise addicted. We all have need of deep humiliation before God. We hope that the decrease of mortality yesterday will not cause any to cease making supplication to God. We trust also that this visitation, dreadful as it has been, will be succeeded by God's especial blessing, and his judgments upon us will result in our learning righteousness. The number of deaths during the week ending Thursday 10 o'clock, A. M., are as follows:—

FRIDAY MORNING.

In the City,	21
Portland and Indian Town,	23
	— 44

SATURDAY MORNING.

In the City,	8
Portland, &c.,	21
	— 29

SUNDAY MORNING.

City,	19
Portland, &c.,	18
	— 37

MONDAY MORNING.

City,	21
Portland, &c.,	16
	— 37

TUESDAY MORNING.

City,	18
Portland, &c.,	14
	— 32

WEDNESDAY MORNING.

City,	13
Portland, &c.,	20
	— 33

THURSDAY MORNING.

City,	13
Portland, &c.,	8
	— 21
Total,	233

CHRISTIANITY IN JAPAN.

A late number of the New York Observer contains a correspondence relating to the late Treaty effected between the United States and Japan, and gives some facts in reference to former attemps to establish the Christian faith in that country. That part of this correspondence which relate more particularly to former religious efforts in Japan we subjoin, as we think it full of deep interest and information.

There is much to inspire the Christian world with ardor in the prospect of sending the Gospel to Japan. This was the field of Francis Xavier's noblest conquests, and warmest hopes. The apostle of Jesuitism landed on its shores in the middle of August, 1559. The facile inhabitants yielded in crowds to his arguments, and became Christians so far as cold water and baptismal formulas could make them so. In two months he reported five hundred persons, mostly of rank and station, as having forsaken heathenism; no doubt some of them with some conception of the change. "Though my hair begins already to be hoary (he wrote,) I am more vigorous and robust than ever I was; for the pains which are taken to cultivate a resonable nation, which loves the truth, and which covets to be saved, are health to the soul, and to the frame. I have not, in the course of my life, received a greater satisfaction than at Amangouchi, where I saw the pride of their bonzes overthrown, and beheld the transports of joy in these new Christians, who, after having vanquished their priests in dispute, returned in triumph."

The latest important act of Xavier's life, in 1582, was to send to Japan his disciples Aloaceva, Balthazar, and de Silva. Romanism spread with such rapidity that in about thirty years, Valignani from that time claimed a hundred and fifty thousand Christians, two hundred churches, and fifty-nine religious houses of this order.

One of the most interesting events in the ecclesiastical history of the East, was the embassy of three princes, sent by the kings of Bungo, Omura, and Arima, to pay their respects to Pope Gregory XIII., in 1582. These, with two other nobles, reached Lisbon in 1584. Their journey thence to Rome was a continued ovation, in whose joy all papal Europe sympatized. A thousand Roman gentlemen, with a vast multitude beside, escorted them into the city. They were knighted by the Pope's hands; and in every city where they appeared, were loaded with honors and presents. In the midst of the rejoicings Gregory died; and his successor, Sixtus V., appointed them to bear the canopy at his pontificial coronation. It will be interesting to you to see one of the three letters carried by the embassy to Rome. The other two resemble it in style.

"LETTER OF THE PRINCE OF OMURA.

With hands raised toward heaven, and sentiments of profound admiration, I adore the most holy Pope, who holds the place of God on earth, and humbly present him this letter.

I take great liberty, holy father! in writing to you, but I do so with confidence, assisted by the King of heaven, although my style is rude and unpolished. Since I know that you hold on earth the place of God himself, and that all Christians receive from your holiness those salutary lessons which are necessary to regulate faith and conduct, it was my desire to cross the ocean in order to render my homage in person, to put the sacred feet upon my head, after having respectfully kissed them: but I am unhappily deprived of this pleasure by important affairs which will not allow me to leave my estates. It is not long since the father-visitor of the Jesuits came into these kingdoms of Japan, and now having regulated all things for the good of this church, he returns towards you. I have thought this a favorable occasion, and have sent with him Michel de Ciogira, my nephew, who is ordered to render in my name the submission which is my duty. A commission of this importance is much beyond his age and strength, but I hope you will do me the favor, most holy father, to receive him indulgently, and permit him to kiss the feet for me and for himself. I desire also, most earnestly, that your holiness would remember me and this little portion of the flock which the great Shepherd has entrusted to you. The visitor and my ambassador will inform your holiness of all that concerns my estates and person. I close with offering to you my adorations with fear and respect.

Barthelemi, prostrate at the feet of your holiness.

Jan. 20th, 1582."

The letter of Barthelemi has been selected because he was the first Japanese prince who received Christian baptism; he was one distinguished by his genius, his courage, and his fidelity to his profession; and at his death, which occurred soon after, at a good age, he solemnly exhorted his heir, Sanchez, to "advise with the fathers of the Society in all his concerns," and to "procure rest for his soul by alms, prayers, and the sacrifices of the church."

It was but three years from the time of the triumphs at Rome, and before the three ambassadors had yet reached home, that the tide turned. The suspicious and fickle Japanese flung away Romanism almost as suddenly as they had embraced it. The numerous and intoxicated priesthood were struck with a panic by a sudden mandate which required their expulsion from the empire within six months, and forbade the exercise of their functions on pain of death. Their most flourishing colleges were scattered; a hundred and thirty-seven churches torn down; and the blood of Europeans and of native converts poured around the crackling stake.

From a Japanese junk wrecked last summer in the Pacific Ocean, was obtained a book, now in my possession. It is a Buddhist tract, filled with prayers, and wild superstitions in regard to thousands of false gods. It is black, soiled, and worn out. All but one of its readers perished. It is the symbol of a decaying faith. From the English colony of Singapore, I have another book. Among the words on its first page are these, "And the light shineth in darkness; and the darkness comprehended it not;" and again, "But as many as received Him, to them gave He power to become the sons of God." In these stenographic-like characters are contained the knowledge of eternal life. This mysterious book is the pledge and the agent of the promise; "I, if I be lifted up, will draw all men unto me."

MISSIONS TO THE TURKISH EMPIRE.

A society has been formed to co-operate with the American and other missionaries in Turkey and other parts of the East, and a public meeting to inaugurate it was held in London on the 16th ult, in Exeter Hall. The Earl of Shaftsbury presided. The Rev. Cuthbert Young made an interesting statement relative to the religious condition of the Turkish Empire, and its claims as a field of missionary operation. The following is a brief extract;

"Scattered throughout the Turkish Empire, especially in Asia Minor, Armenia, and Kurdistan, are little bands of Protestants. The American missionaries, who have laboured so long and successfully among them, are calling earnestly for additional labourers and pecuniary means. The churches they have planted are calling for pastors and teachers. The newly professed Protestants are calling for instruction; and, if it is not given, they are likely to return to their old superstitions, or to lapse into infidelity. There is full permission to circulate the Holy Scriptures and preach the Gospel among the Christian sects in Turkey; and, so far as the Government is concerned, they enjoy religious freedom. While Mahamoud died at the very time that he sanctioned an organized system of persecution against the Evangelical Armenians, his son, the present Sultan signalized his accession by an imperial decree granting a Charter of Rights, securing the liberty, property, and honour of all his subjects, whatever their religious creed. According to this Tanzimat, as it is called, no one could be condemned without an impartial trial, and no one could suffer capital punishment without the sanction of the Sultan himself. In the year 1843 Sir Stratford Canning obtained a pledge from the Sultan that henceforth no man should be persecuted for his religious opinions in Turkey. The ecclesiastical authorities among the Armenians, alarmed at the rapid extent of evangelical sentiments, carried on a virulent persecution; and as the Patriarch of Constantinople is the civil head of the nation, the Protestants were represented to the Government as rebels against the State, and were so treated by the Turkish officials. The persecution was at its height when Sir Stratford Canning took up the cause of the oppressed, and secured the application of the pledge of 1843 to their case. In 1846, by a public official act, the Protestants were cut off from the Armenian Church. This led, of necessity, to the formation of Christian Evangelical Churches. In 1847, Lord Cowly obtained an Imperial decree which recognized the independence of the Protestants, a Vakiel, or civil agent, one or their own number, being chosen at their head. This decree was, however, frequently set aside; but as it was confirmed by a firman in May, 1853, and in March this year (1854) in the Convention between Turkey, France and England, a still further advance has been made—for, first, Christians may now possess real estates; second, share in the civil administration; third, their testimony is valid in courts of law. A sketch was then given to the field of missionary effort among the Jews and nominal Christians throughout the Turkish Empire. In European Turkey, in Egypt and Palestine, in Syria, Asia Minor, Armenia, Assyria and Kurdistan, at Nazareth and Nablous, the evangelical movement is spreading rapidly under the agents of the Church Missionary Society and of Bishop Gobat. The Syrian mission of the American Board occupies Sidon, Hasbiery on Mount Hermon, Abaih and Bhandoon in Lebanon, Tripoli, and Aleppo. Much has been done by this mission through the translations and the press. The number of Americans connected with the Syrian mission is twelve, of whom two are phys-