

Snares of the Young.

THIRD SNAKE.—Religion is too gloomy a thing for a young person. Too gloomy a thing! This is a very successful snare of the devil. What makes you think it gloomy? Methinks I hear you answer, "How can it be otherwise? If I become religious, I must give up many amusements which I now enjoy. I shall not be able to go to the fair, or to neighbour so-and-so's party; making; I must bid fare well to many pleasures. I like now—merry companions, for instance, and dancing, and so on. And then only see how gloomy religious people often are! I hear them complaining about their sins and their hard hearts and sometimes they are in tears. And then, too, they tell me I must spend time in prayer and in reading the Bible, and I am sure all this is gloomy and would not do me any good. Methinks I hear you reasoning in this manner, if reasoning it can be called. What! will you put all these worldly amusements in competition with your soul which you choose a few short years of the pleasures of sin at the enormous cost of endless ages of bitter misery both of soul and body in hell? Oh, how sadly has Satan deceived you, causing you to choose that which cannot profit you, in preference to that which is endless and infinite in its delight! And besides, may you not be wrong in your notion about religion being unhappy? I can assure you that you are. All God's people (who have tried both ways) will tell you so. There is real, solid, lasting pleasure in true religion. It gives satisfaction for the present, and hope for the future. Worldly pleasure never satisfies even here, and I am sure it cannot give solid hope for hereafter. True religion is not a gloomy thing; it gives a quiet, deep peace which nothing else can give. Compare a Christian and a worldly man in trouble and in sickness; compare them on their death-beds, and then tell me who the happy man! Besides, I would have you know that you will never become a truly religious person unless you are willing to lose your charm; you would not want them. Were you ever up before sunrise, when the stars were shining brightly? How many they were, how bright they looked. And as the dawn came on, they went out, first the little ones, then the larger, till at last, when the sun had risen all were gone. Did you miss their light? Oh no, the sun had made amends for all. So it is with religion. Were you once truly religious, these pleasures of sin would fade away entirely; you would not want them, they would not give you pleasure, you would have lost your taste for them. You would find Christ and his love better than all. Here are sweet words from God's own book. "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." 1st. Iv. 2.

FOURTH SNAKE.—How people would laugh at me if I were to become religious! Well, and what if they did? Suppose an Englishman, who was used to a foreign country where the people were very outlandish in their customs; and they were to laugh at him because they thought his dress was strange; would he be ashamed of his country on this account? Would not he think, "Ah, they may laugh at me, but they were never in my country. They never saw my happy land, my comfortable home, they do not know the privileges there, they do not know how much I love it. Let them smile, I have better reason to smile than they." And so, my dear young friends, it would be with you if you were truly children of God. You would pity those who laughed at you, because you would feel that it was yourself who had cause for rejoicing, and not they. Even if they should persecute you, and use you ill, you would be willing to bear it for Christ's sake. Depend upon it, those who laugh at godly people wish often that they could change places with them. And were you really religious, and could you get them aside one by one, and prevail on them to tell you what was in their hearts, they would confess that they believed after all that the religious man is the only happy one. Remember, also, what our Saviour says of those who are ashamed of him: "He that is ashamed of me and of my words, of him shall the Son of man be ashamed." 1st. Ivi. 2.

FIFTH SNAKE.—People have different ways of being religious; others have theirs, and I have mine. This is not peculiar to the young, yet some of you may think so. Well, and that is in your way of being religious. Is it to give some part of the Sunday to God, and keep the rest and all the week besides to yourself? Is it to say your prayers night and morning, without any real thought of God all the rest of the day? Is it to try how little religion you can have, and yet be a Christian? Is it to talk about religion, and find of great show of being a converted person? Is it to be very fond of running after this minister and that, for novelty's sake? Depend upon it there is not much religion in all this. Real religion is a work in the heart. "If any man be in Christ, he is a new creature." Except a man be born again, he cannot see the kingdom of God. Religion is more than a mere name or notion. It is a new principle in the heart, made partaker of the Divine nature. There is but one way of getting to heaven, and that is through Jesus Christ. "I am the way, the truth, and the life; no man cometh to the Father but by me." "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." These are the words of Christ himself. Now if you have not a saving knowledge of Christ, by which you are united to him as the branch to the vine, and which causes you to bring forth fruit to his glory, you are no Christian. Except you be living a humble, prayerful, consistent life, at the same time trusting to the Lord Jesus Christ alone for your acceptance with God—will you this, I say, I fear you are not a Christian. You may be a professing Christian, a baptized Christian, a Christian in name, but you are not a true Christian. All true Christians walk in this one way, however much they may differ in outward things; but if men have not been converted from sin to holiness, from the world to Christ, from the power of Satan to God, they are not Christians.

And now I will close my letter by endeavoring in all affection to draw you towards the Saviour, Behold, he waiteth to be gracious. See how he wept over Jerusalem! "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." Your souls concerns are the things which belong unto thy peace. Jesus is able to draw your hearts to him and he is a faithful friend, a friend that sticketh closer than a brother. Believe and you will never have cause to regret choosing Christ; whatever you may give up for him he will more than repay. Seek for grace to close with him at once. Some of you perhaps may be in some degree impressed by this letter. Set on your convictions. Ask for the help of Christ to begin serving him now. Do not say "to-morrow," but pray that he may help you "to-day." "Where is to-morrow?" In another world.

God forbid that I should tell you to do this in your own strength. The perpetration of the heart is from the Lord. I must bid you seek his Holy Spirit for your own strength. He will weaken your strength, make a thousand resolutions in your own strength, but you would break them all. You cannot give yourself grace, but you can seek it in the way which God has appointed. The man at the pool of Bethesda would not have been healed, if he had not been at the appointed place when Jesus passed by. Put yourself in the place when Jesus passes by. He found him in his way. Read your Bible in secret, strive to pray in secret; come to the house of God in the hope that he may meet you there, and

pray that he may listen to the gospel of our Lord Jesus Christ as though God were speaking directly to you. Be found in the use of means for God's way is to bless them. "He that seeketh findeth," are his own words, which you cannot bear in mind too much. Avoid evil company; flee from the ungodly, as those who will ruin you: choose those who fear God for your friends. "Here is a word for young men." "Where is a small young man, cleanse his way? By taking heed thereto according to his word." Psal. cix. 9. And here is one for young women: "Turn away mine eyes from beholding vanity, and quickly cleanse my way." Psal. cix. 37. And here one for the dear children: "Suffer the little children to come unto me, and forbid them not: for such is the kingdom of God." Mark x. 14.

Religious Intelligence.

SAINT JOHN, N. B., JULY 20, 1860.

SCRAPS FROM OUR VISIT AWAY.

After an absence of two weeks from our Editorial post, we (the senior Editor of this paper) returned home on Wednesday. [Brother H. will return this day, or to-morrow.] During our absence we did nothing in the way of writing for our columns, other matters constantly occupying our time and attention, and we scarcely felt fitted yet to resume our place in the chair editorial to our own satisfaction; nevertheless we shall do the best we can. A brief notice of our General Conference is all we can give our readers this week; this may be found in another column. The part of the country which we visited presents a beautiful appearance; nearly every thing is looking well and indicates a bountiful harvest. The grass crop is not so heavy as formerly, but on maturity will probably yield a larger quantity than some anticipate. Although the season has been on the whole dry, yet occasional showers have brought forward vegetation remarkably, and the promise will never fail, that seed time and harvest shall not cease.

Woodstock has really suffered by the great fire. The business portion of the town being now in ruins. But a great number of small but neat shanties and stores have been erected, and the place presents a thrifty business appearance. Preparations for rebuilding on the burnt district are being made by some of the land holders; one or two large frame buildings have been already raised, and the Hon. Charles Connel is preparing to erect a large and elegant brick building, the basement of which we understood is intended for stores, the upper stories for a hotel. We have no doubt but there is sufficient enterprise and business capacity in Woodstock to prevent the recent great losses from being severely felt any great length of time, and improvements in rebuilding the town may go far toward making up for the value of property consumed.

Carlton County is a fertile and prosperous County in Agriculture; and we think it a pity that any of the farmers there should be tempted to leave the proper cultivation and care of their lands for the very uncertain profits of lumbering, and which in too many cases entails embarrassment upon those engaging in it, and not unfrequently bankruptcy. Let lumbering be confined to skillful, practical men, who make it their business; and let farmers remain on their farms, and both would be more prosperous, and the state of the country agriculturally and commercially would be improved.

Large tracts of excellent land are now being surveyed by order of the Government in Carlton for settlement. The lots are laid off in 100 acres each, and settlers are going in rapidly to work and improve these wilderness farms. A cheaper way to procure a farm of excellent land can scarcely be found in any country, and there are many young men in many parts of this Province—natives—who might in a very few years, with ordinary industry, make themselves independent farmers. The soil on these tracts of land is represented as first rate, and we would urge young men who are accustomed to work, and who wish to be industrious, to secure for themselves farms and open these excellent wilderness lands.

Leaving Woodstock on Thursday of last week, we returned to Fredericton. The Wesleyan Camp Meeting held about seven miles from Woodstock, commenced on Wednesday. We were not present, and therefore cannot speak in this article of the character or success of this meeting. Our co-Editor, who we understood visited the grounds on Sabbath, will be able to give some notice of it next week.

We have before referred to the great preparations which are being made in Fredericton for the reception of the Royal visitor. Some of these preparations are desirable and very necessary; others are doubtful, and some are a waste of public funds. A noble and loyal welcome should be given to the eldest son and heir of one of the most virtuous and amiable Queens that ever sat upon a throne—demonstrations second only to those which should greet his Royal Mother, are befitting the visit of the Prince of Wales; but these should be worthy of a free, moral, and a good people; and it should not be made the occasion for doubtful displays, or the questionable expenditure of public funds.

During our stay in Fredericton we visited Douglas, and were gratified to see a new place of worship rapidly approaching completion for the use of the Free Baptist Church in that place. One is also being erected by the O. Baptist; but will probably be opened by the first of October. The first alluded to will be finished in good style, more becoming the House of God than many now seen in some parts of the country; and we cannot refrain from expressing our gratification at the marked improvement in this particular in our Denomination. We trust progress in other features where it is necessary will follow. Four brethren, with commendable zeal, in Douglas, have assumed the burden of the erection of this house, expecting to realize the cost by the sale of pews when finished; and we feel quite certain that the friends there will come forward freely and purchase them. To aid in furnishing this house it is in contemplation to hold a Tea-Meeting on the 20th August, due notice of which will be given in the Intelligence.

NORTHUMBERLAND COUNTY.—The Rev. James A. Davidson has been lecturing in this County on Temperance, for some time past. The Cause promise to be as good as for the last few seasons.

FREE BAPTIST GENERAL CONFERENCE.

The Twenty-seventh Annual Session of this body was held at Woodstock commencing on the 7th and ending on the 11th inst. The attendance was large, and throughout the whole time of the Conference, the house of worship was well filled at every evening service, and on the Sabbath a great many were obliged to remain outside, every available spot within being occupied. The Elder's Conference was held on Friday. A public Conference meeting was held on Saturday, A. M., in which a large number took part. The afternoon session was devoted to organization, reading report of the churches, and addresses on the state of the cause and future prospects. The additions by baptism alone during the last year was two hundred and sixteen. The general state of the churches is not, however, as efficient as desirable. Elements, the existence of which are not for the best interest of the cause, are apparent in some places; and a greater degree of self-sacrifice and devotion to the Master's glory on the part of the Ministry would, no doubt, be attended with happy results. Elders Hartley, Wayman, Taylor, McMillin and others made interesting remarks on the general state and aspect of the cause, and the Session on Saturday afternoon was one of the most interesting during the whole Conference. Elder B. Merritt, who had been the Chairman of the Conference for the last two years, having resigned, Elder E. McLeod was unanimously chosen Chairman for the ensuing year; and Elder G. A. Hartley was elected Corresponding Secretary. The following brethren occupied the pulpit during the Conference; Thursday, Friday and Saturday evenings, Elders McLeod, Hartley, and Taylor; Sabbath, Elders Hartley, McLeod and Perry; Monday and Wednesday evenings, Elders Bell and Barnes; a social prayer meeting was held every morning.

The business of the Conference occupied the time of Monday, Tuesday, and Wednesday. Various matters of interest to our churches were discussed and reported on, the debt of the Conference, however, being the most important. Measures were taken to carry out an effort for the liquidation of this financial burden, and it is to be hoped that all the friends of our denomination will aid in releasing our Conference from this unfortunate embarrassment. The Minutes of our Conference will be published as soon as the printer can get them through the press; they will contain all the proceedings of the Session. Elders Taylor and McLeod were appointed delegates to the Nova Scotia G. Conference, and the G. Conference next year is appointed to be held with the Church in Douglas.

ORDINATION.—Brother J. N. Barnes, a licentiate from the Free Baptist Church in St. John for the last three years, and who for the last year has been labouring with much acceptance at Presque and adjoining places, was ordained last Sabbath in the usual manner to the work of the ministry. The ordination took place at Presque. Brother Barnes is a sincere and devoted Christian, and will, we believe, make a useful and efficient labourer in any church or churches to which he may be called. It is expected that he will labour next year in Queensbury and South-hampton.

CANADA CORRESPONDENCE.

MONTREAL, 11th July, 1860.

In Canada once more. My letter must be short this time, and written hurriedly. Having been persuaded to remain another Sabbath in St. John to meet the appointment of the Rev. E. B. De-Mill, Pastor of the Marsh Bridge Baptist Church, who had gone to Nova Scotia to recruit, his arduous labours being too heavy for his constitution, I spent a very happy day among his devoted people; and if my services were as acceptable to them, as their kindness was grateful to me, nothing remains to be desired. Few as they are numerically, they have the elements of strength, piety, intelligence, and oneness of purpose; and with the divine blessing must thrive steadily. Their thoughtfulness in the bestowment of handsome remuneration, handsomely given, deserves to be named, because large and wealthy churches do not always do this in kind of liberality. As it was in Paul's time so it is now, in many cases; the rich churches need to be stirred up to do their duty in giving; while the poorer, in the abundance of their joy and their deep poverty abound unto the riches of their liberality; for to their power, yea, and beyond their power, they are willing of themselves. Paul did not desire a gift, while he rejected greatly that now at the last their care of him had flourished again. It was fruit that abounded to the account of the contributors. So may the liberality of the Marsh Bridge Church abound.

The passage to Portland was tedious, but owing to a new arrangement, passengers arriving, say at half past eight, A. M., are in time to take the cars for Montreal, and run right through, so that I reached this city last night, instead of this morning, as I expected to do when I left St. John, not knowing the recent change of the time table.

I find Canada all alive concerning the visit, long contemplated, and now near at hand, of the Prince of Wales. May reason and religion govern us, so that while rendering to Caesar the things that are Caesar's—honor to whom honor is due—we may not overlook the claims of the King of kings, and may render to God the things that are God's. It cannot be expected that everything will be unexceptionable to a Christian, but let Christians give no countenance to anything not in harmony with the law of the Master. If we were more careful on these points, our holy religion would gain more respectful attention in some quarters.

A difference between the Bishop of Huron and the Bishop of Toronto is reported. The former may be regarded as the representative of evangelical religion, the latter is High-Churchism. Huron sends his son to the Provincial University; Toronto calls it a godless Institution. Hence the difficulty. As a true churchman, the latter would have the former patronize Trinity College, his own denominational school,—but the Bishop of Huron does not think it worth while to throw away the advantages offered by the Provincial University to please any one; and he is quite right.

The promise of a harvest is stated to be re-

markably good. In Western Canada the quantity of rain which has fallen was awakening fears lest ripe wheat would be secured with difficulty;—quite a different state of things from that which existed in New Brunswick, when I left.

A. B.

From the Colonial Presbyterian.

ECCLESIASTICAL PRECEDENCE IN NEW BRUNSWICK.

[To the Editors of the Colonial Presbyterian.] GENTLEMEN.—The Synod, at its late meeting, instructed its Moderator to write to His Excellency, respectfully asking information as to the Ecclesiastical precedence of the Province. To the letter of the Moderator, His Excellency had the goodness immediately to reply, through the Provincial Secretary, as follows:—

SECRETARY'S OFFICE, 27th June, 1860. SIR.—In reply to your letter addressed to His Excellency the Lieut. Governor, inquiring as to the Ecclesiastical precedence in this Province, I am directed by him to inform you that, according to Imperial Rules which regulate precedence in this and other colonies, the Bishops of the Church of England and of the Roman Catholic Church, take precedence next after the officer in command of Her Majesty's troops; and that the Bishop of the Church of England takes precedence of the Roman Catholic Bishop.

I have the honor to be, Sir, Your most obedient servant, S. L. TILLEY.

The Rev. James TURNBULL, Moderator, St. James, Charlottetown.

The Moderator, as became him in the circumstances, immediately wrote again, thanking the Lieut. Governor for the information granted. The public will see now that the Imperial Government, which dare not assign any place to even a Cardinal of the Church of Rome, on the table of precedence in Britain, has assigned the Bishop of that Church in this Colony, not only a place but one of the highest of the places it had to bestow; and such a place as makes it necessary that the Moderator of our Church should walk behind him on presenting an address on any State occasion. In other words, the Imperial Government has decreed that our Presbyterian flag, and also that of every other church, saving that of the Church of England, shall be borne after the flag of Antichrist. Are the Protestants of New Brunswick—the churches of New Brunswick content if they are so? I trow not. I suspect loyal as they are, and most anxious to show every legitimate token of respect and signal of welcome to the Son of the much-loved Victoria, on his arrival here they will pause before as churches, they wait upon him in the present state of Imperial law.

I do hope there will soon be a petition sent to Britain by all the Protestant churches of this Province, requesting that the rules affecting us may be as Protestant as those affecting the land of our nativity. Britain owes it to herself as well as to the colonies that she give no helping hand to Popery. And will British subjects stand idly to be told that persons drawing their nobility from a foreign Bishop, are to take precedence of every soul in any British Colony, saving the Lieut. Governor, the Bishop of the Church of England, and perhaps some two or three of the highest State officials.

Here we have no ground to quarrel with our own Government or Legislature. This sin is that of the Imperial Government, and as such let it be dealt with. In the meantime, however, as a member of the Presbyterian Church of New Brunswick, appointed to draw up an address to be presented by the Moderator to the Prince, I must protest against that Committee doing any such thing; being most ready to sign any address of welcome to the Prince, to be presented by those who will be admitted into his presence according to the rules not clashing with duty to Jesus as King of Kings and Lord of Lords. My church wishes no place on the Table of precedence; but it will not, I trust, bear its banner where the banner of Antichrist must go first.

I have the honor to be, Gentlemen, Your most obedient servant,

St. John, July 17, 1860. WILLIAM FERRIE.

PARIS AND LONDON.

Paris is without doubt the best built city in the world. It is almost impossible to find a mean looking house in it. Its inhabitants, including the population outside of the present wall (which is soon to disappear), now number more than one million and a half.

London is twelve miles long and eight wide, and within those limits the number of inhabitants may safely be estimated at three millions. In other words, London is twice as large as Paris, both as to the extent of ground which it covers, and the population which it contains.

The contrast is even far greater, and more favourable to London, when their religious character and condition are considered. Paris is a Roman Catholic city, as far as it is a religious city at all. The number of places of worship, churches and chapels for French Protestants is eleven; in four of which German Protestant congregations assemble at other hours of the Sabbath. There are also, at least, six churches and chapels in which English and American Protestants worship.

The number of evangelical Protestant ministers of all nations, in Paris, is not less than thirty, possible thirty-five. There are several Sabbath schools, and perhaps one hundred teachers. There are not far from eight hundred children and youths in the mission schools. There is also a city missionary society, which last year had an income of \$1,640, and employed five missionaries, who made fifteen thousand visits, and distributed five hundred copies of the scriptures, and thirty thousand religious tracts. Everywhere they were well received in their visits—at least the exceptions were very few. The French people are a civil people, as a general thing—even the most wicked of them.

At the beginning of this century there was not one evangelical Protestant minister in Paris. Indeed, there was but one of any description! There has been great progress since 1830, and especially since 1848. There is not a city in the whole world which presents so important a missionary field as Paris. The number of Protestants residing there (of all nations) cannot be less than 50,000; the visitors in the course of the year will nearly count as many. Of the native population, fully one half are indolent or indifferent. There is no Sabbath in that city in our American sense of the word. The religious people observe the day; and irreligious and indifferent devote it to pleasure or amusement. But a better day for Paris is coming without doubt.

Let us now turn to London, where, if there is a vast amount of wickedness, there is also a vast amount of righteousness. The spires of its thousand churches, pointing heavenward, draw off the wrath which would otherwise destroy it. To say nothing of its many churches in which the gospel is preached by ministers in the Established Church, or outside of it, and nothing of its almost innumerable Sabbath schools, we may mention that its city missions employ 302 missionaries, who are constantly visiting from house to house, holding little religious meetings, distributing the sacred scriptures, etc., etc.—World.

PREVENTION OF VICE.—ROYAL PROCLAMATION.

The London Gazette contains the following proclamation for the encouragement of piety and virtue, and for the preventing and punishing of vice, profaneness, and immorality:—

"Victoria R.—We, most seriously and religiously considering that it is our indispensable duty to be careful above all other things to preserve and advance the honor and service of Almighty God, and to discourage and suppress all vice, profaneness, debauchery, and immorality, which are so highly displeasing to God, and so great a reproach to our religion and Government; to the intent therefore, that religion, piety, and good manners may flourish and increase under our Administration and Government, we have thought fit, by the advice of our Privy Council, to issue this our Royal Proclamation, and do hereby declare our Royal purpose and resolution to discountenance and punish all manner of vice, profaneness, and immorality in all persons of whatsoever degree or quality within this our realm; and we do expect and require that all persons of honour, or in place of authority, will give good example by their own virtue and piety, and to their utmost contribute to the discountenance of persons of dissolute and immoral lives; and we do hereby strictly enjoin and prohibit all our loving subjects, of what degree or quality soever, from playing on the Lord's-day at dice, cards, or any other game; whatsoever, either in public or private houses, or other place or place, whatsoever; and we do hereby require and command them, and every one of them, decently and reverently to attend the worship of God on every Lord's-day. Our further pleasure is, and we hereby strictly charge and command all our judges, mayors, sheriffs, justices of the peace, and all other our officers and ministers, both ecclesiastical and civil, and all other our subjects whom it may concern, to be very vigilant and strict in the discovery and the effectual prosecution and punishment of all persons who shall be guilty of dissolute, immoral, or dissolute practices; and that they take care also effectually to suppress all public gaming-houses and places, and all other disorderly houses; and also to suppress and prevent all gaming whatsoever, in public or private houses on the Lord's-day; and likewise that they take effectual care to prevent all persons keeping taverns, or other public houses, or receiving or permitting guests, or other liquors, or receiving or permitting guests, to remain in the house in the time of Divine service on the Lord's-day; and for the more effectual proceeding herein, we do hereby direct and command all our Judges of Assizes and Justices of the Peace to give strict charges at the respective Assizes and Sessions for the due prosecution and punishment of all persons that shall presume to offend in any of the kind aforesaid; and also of all persons that, contrary to their duty, shall be remiss or negligent in putting the said law in execution; and that they do at their respective Assizes and Quarter Sessions of the Peace cause this our Royal Proclamation to be publicly read in open Court immediately before the charge is given.

"Given at our Court at Buckingham Palace this day of June 1860."

"GOD SAVE THE QUEEN."

From Correspondence to the Boston Traveller.

CIVIL WAR IN SYRIA.

SIXTY VILLAGES BURNED: WHOLESALE BUTCHERY OF MEN, WOMEN AND CHILDREN.

BEIRUT, Syria, June 6, 1860.

Syria is now the scene of one of the most sanguinary conflicts ever enacted in this land, which has ever been the battle-field of the old world, and Mount Lebanon is now a vast funeral pile. Druses and Christians are engaged in wholesale murder, arson and pillage, in which fiendish work they are aided by Turks, Moslem Arabs, and the people known as the Metawalis. From my window last week I counted from twenty to thirty burning villages upon the mountain a few miles from Beirut, from whence the flash of fire, and the roar of cannon, and the volleys heard, one after another, in rapid succession, as they echo through the valleys. The dying and the dead are brought daily into the town in large numbers, and the widows and the orphans may be seen in great crowds weeping and wailing about the streets.

The barbarity of this war was truly shocking. Men, women and children are overtaken while fleeing for refuge, and without arms and helplessly slaughtered while praying for quarter. The Christians have thus far suffered most terribly. Their villages have been burned, their crops destroyed, and great numbers have been brutally murdered, while the Druses, who are better warriors and far more courageous, are assisted by the Turks, Moslems and Metawalis, and up to this time have proved successful.

This bloody war, which is waged on both sides as a war of extermination, has its origin in religious and political causes. The Christians and Druses hate each other with a deadly hatred on account of the difference in their religious faith—and the Christians hate the Druses with a special hatred, because the Druses are in a great many of the mountain Christian districts feudal lords and rulers over the Chelou or Maronite and Greek Catholic villages. The most immediate causes of the war may be traced to the bloody feuds existing between Druse and Christian tribes. Last summer at Bait Marri a quarrel arose which threatened to precipitate a war in which the Maronite Christians were victorious, having repulsed the Druses, killing forty or more, while their own loss was less than one-third of that number. Although peace was then declared, the Druses have since assassinated every Christian who came in their way, with an evident determination to make the number of the Maronite's less equal to that of the Druses. This aroused the Christians and so exasperated them that they made an attack upon several Druse villages. At first they were successful, but relying upon their numbers, they neglected to appoint leaders or to form any plan for their campaign, consequently the Druses rallied under their war chiefs and burned every Maronite and Greek Christian village within their reach. The provincial authorities pronounced the invading party—the Christians—to be rebels, and the Governor-General proceeded with all his available force to the mountains, and brought his cannon to bear upon the Christians, checking them at every turn, while the Druses, aided by the soldiery, carried on their work of pillage and murder in a manner shameful even to a North American Indian. Driven by hunger, their crops destroyed, and in some cases their families butchered, the Christians are seeking for refuge here and there, and are endeavoring to exterminate them. This, however, will not be an easy matter, as the Maronite Greeks and Greek Catholics number about two hundred and fifty thousand, and it, as they hope and daily expect, the European powers will come to their aid, they may not only be saved, but greatly increased, and the rule of a European prince may be placed over the government of Syria.

The American missionaries in Mount Lebanon have been greatly exposed, but as yet have suffered only for the want of provisions. Upon the breaking out of the war, Mr. Consul Johnson sent guards for their protection, and in some cases provisions. Some of the families of the Mission have come down to Beirut under an escort furnished by the Consul, and others are daily expected. No danger personal to the Americans in Mount Lebanon is apprehended, as they are well known and well protected, but their work is stopped by the war, their houses become asylums for the wounded and the fearful; in fact, they are

crowded out by the people who seek their protection; for, wherever the American flag is seen waving on the house-top, the people flock in great numbers for admission.

The humanity shown by the Americans in Beirut to the wounded, the homeless and the starving refugees from the mountains will long be remembered by the natives of the country. The American Mission premises are crowded day and night by women and children crying for bread, which they receive with comfort and consolation from the American missionaries. One of the largest of the Christian towns, Deir el Kenir, is now in a state of siege, and great suffering is produced by the want of provisions.

Since writing the above, news has been received that Deir el Kenir is a Turkish town, and is garrisoned by Turkish troops—unlike the other Christian towns, which are governed either by Christian or Druse feudal chiefs—and indicates that the Turks are determined to crush the Christian power in Mt. Lebanon. In thus attacking a Turkish town, the Druses become rebels, but the Governor General forgets his assumed consistency, and allowed the Druses to burn a large portion of the place before he interfered.

Information has also been received this evening that the Christians in the North of Lebanon are flying, and have repulsed the Druses with great slaughter. This yet requires confirmation, as it is generally believed that the Christians have become disheartened by the union of the Turks with the Druses, and are giving up the arms. It has been estimated at the British Consulate that about sixty villages have been burned. It is believed that the European powers will now interfere in behalf of the Christians of Syria, and relieve them from the Turkish yoke.

HARDY.

MOSLEM INSURRECTION AT SIDON.

The same writer, under date of June 7th, speaks of great alarm which had been excited at Beirut by the announcement that the Moslems of Sidon had risen and were killing the Christians. He writes:

Several hundred Christians had been killed outside the walls of the town, in the orange gardens and the cemetery. Inside the town proper the number was much smaller, and the Turkish soldiers were seen to join in the massacre, bayoneting the Christians wherever they could be found unprotected. The Franks had not been molested, but were greatly alarmed, and exposed to every conceivable danger—and their joy was great when they saw a British vessel (the Firefly) steaming into the port. The outcry of the Moslems ceased, every Moslem woman disappeared from the terraces, and quiet was restored. The Commander soon called for an interview with the authorities, and after threatening them with vengeance of the British Lion if these atrocities did not immediately cease, drew up a contract, making the Governor, the Military Chief and the Druse Sheikh personally responsible to Great Britain for any further outrages. This done, and after supplying the starving people with provisions brought from Beirut, the "Firefly" returned to Beirut, bringing as a passenger Mrs. Eddy, the wife of an American missionary stationed there, whose delicate state of health rendered her removal to Beirut desirable. The Americans of Sidon experienced the greatest kindness from the British Captain, and requested their Consul to address him a letter of thanks.

Some of the Christians had gained admission and upon making this discovery the Moslem women raised the alarm, and the poor unfortunate were soon slaughtered. The Moslems then went out and joined with the Druses in killing these defenceless people, among whom were many women and children. About twenty priests and several nuns were counted among the slain, and from that time all Christian fugitives flying to Sidon for safety were not only shut out from the town, but ruthlessly killed by the Moslems from within. The Christians now hide in the caves and among the tombs, but they are soon found and slain.

The Consul-General of Beirut protested against the shutting out of these fugitives, and orders were sent at once to Sidon providing for the admission of all refugees who should desire to enter the city, unarmed. Information is daily received, however, of fresh cases of the most horrible butchery of native Christians, and it would seem as if the Druses and Moslems were leagued to exterminate them, root and branch.

This morning we learn of a large number of peasantry having been induced to return to their villages, where they were all killed in cold blood—and of the murder of five Ecclesiastics of the Latin Church, who were shot down near the walls of Sidon.

The success of the Druses has undoubtedly stirred up all the Moslem hostility to Christians, and a general insurrection seems to be trembling in the balance. The presence of a Russian frigate of thirty guns gives a feeling of security to the Frank population of Beirut, and the expected arrival of a French fleet is generally hailed with delight.

What political motives send so many vessels of war to Syria just at this time is not fully known, though it may be easily conjectured—but it is considered by every one as providential! The Consul-General have been holding daily consultations to devise ways and means for the protection of the Christians, and each one has written to his national fleet for vessels-of-war, as the only means of restraining the Moslems in their present excited state. It is believed this state of things will hasten the end of the "sick man"—indeed the French Consul-General declares that this is the end of the Ottoman Empire! If this be so, the Moslems will undoubtedly try to die "game," and the Christian population is beginning to quake with fear as the time approaches, dreading a general insurrection.

SIXPENCE A-DAY.—A London paper furnishes the following:—There is now an old man in an almshouse, Bristol, who states that for sixty years he has been a sixpence a day in drink, but was never intoxicated. A gentleman who heard this statement was somewhat curious to ascertain how much this sixpence a-day, put by every year, at five per cent. compound interest, would amount to in sixty years. Putting down the first year's saving (three hundred and sixty-six pence) nine pence sterling eleven shillings and sixpence, he added the interest, and thus went on, year by year, until he found that in the sixtieth year the sixpence a day reached the startling sum of three thousand two hundred and twenty-five pounds sterling nineteen shillings and ninepence. Judge of the old man's surprise when told that, had he saved his sixpence a day and allowed it to accumulate at compound interest, he might now have been worth the above noble sum; so that, instead of taking refuge in an almshouse, he might have comforted himself with a house of his own, and fifty acres of land, and have left the legacy among his children and grandchildren, or used it for the welfare of his fellow men!

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