

# The Religious Intelligencer.

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That God in all things may be glorified through Jesus Christ—PETER.

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Correspondence of the N. Y. Observer.

### The Syrian Massacres.

CAUSES OF THE WAR—MASSACRE AT SIDON, JEBZEN, HASBEIA, KASHIYA.

BEIRUT, June 20, 1860.

In looking for the causes of the war, we find them first and principally in the aggressive policy of the Druzes upon the Christians for more than a year past; such as entering false claims to their lands and browbeating them to their surrender, lying in wait for the Christians while travelling, and robbing and murdering them; thus rendering some parts of the country well nigh impassable, also breaking into villages, plundering them and killing the inhabitants. These things have been done to a great or less extent in many parts of Mount Lebanon, but more particularly in the mountains and plains adjacent to Lebanon.

While thus by constant aggressions the Druzes have been exciting the Christians to attack them in revenge, and for self defence, with that commensurate policy and craft for which they are famed, they have made themselves to appear averse to war, openly proclaiming "we do not want to fight," while yet actually goading on the Christians to this very thing. Multitudes of discerning men have been deceived by the specious pretences of the Druzes.

Another cause of the war lies in the indifference of the Government to the wrongs of the Christians. In most parts of the country the government had ceased to act except to collect its taxes. The robber and the murderer has roamed unimpeded and undisturbed. Protection has been denied to the helpless and defenceless. By this guilty indifference the government has fomented the evil feeling between the rival parties, and has seemed to wish to bring about a conflict, that the parties mutually weakening each other by their strife, may be more easily subject to her control.

A third cause of the war lies in the insolence and ambition of the clergy, particularly those of the Maronite sect. By exciting speeches and letters, by false promises of aid from Europe, they have led on their people to the same point whether the Druzes were driving them.

Druze aggressions, government indifference, and priestly agitation have brought on this war.

The Christians thus cruelly goaded, thus unhappily guided, commenced hostilities. Poor unfortunates! For better would it have been for them to have borne patiently their wrongs. They have no leaders, no stores, no discipline, no courage, while their enemies are naturally warriors, are organized, disciplined, courageous.

The time of commencing the war was most unfavourable. The valuable crop of silk was not yet collected. Though weeks of toil had been expended upon them, the worms had not yet spun their cocoons except in a few places. The harvests of grain were yet waving in the fields.

The torch was lighted in Beit Marie, over against Beirut, on the mountains, and soon Lebanon was in a glow with the light of burning villages, and the earth was fattened with the blood of the slain.

With rare exceptions, the Druzes have been, thus far victorious, a handful of them putting a host of Christians to flight. As the victorious party swept over the country, they set fire to the deserted villages, plundered the houses and contents, girdling in many places the trees, and setting fire to the grain, and slaying all who could be overtaken. In some places hundreds of lesser conflicts, I will mention only some conspicuous and tragical scenes in the war.

#### THE ROUT AT MA-ALAKAH.

Several hundred Christians from the mountains, south of Beirut, without waiting to try the force of war, left their villages, and with their cattle and goods assembled near the Damour river, and the village of Ma-alakah and Beirut for refuge.

On their way they were attacked by the Druzes and abandoning their property they fled like sheep before them. They spent with all haste along the sea-shore to make their escape, when they were met by large bodies of Druzes, who, let loose upon them by the Pachas, and running this terrible gauntlet between Druzes and soldiers, large numbers of them were wounded, and between one and two hundred of them slain.

#### THE SLAUGHTERS AT SIDON.

In the region of Sidon, the Druzes waited for a second commencement of the war by the Christians. They set at once to plundering, burning, murdering, as soon as they heard of the scenes of Beit Marie.

Encouraged and deceived by false tidings and flaming appeals of the Maronite Bishop, some 200 Christians fled from the mountains around Sidon, forth to meet a smaller number of Druzes at a short distance from the city. When they came within sight of the enemy, without waiting to discharge their guns, they fled in terror before them. Their advance and their retreat were visible from Sidon.

A part of these fugitives sought the city as a refuge, a few, fainting, fainting, broken-spirited Christians, fleeing from a powerful attacking force. As they neared the gates, the whole Muslim population was on foot. Some malicious persons, among whom the Mulla was most conspicuous, commenced shouting "The Christians are coming to take the city. Muslims arm and defend your homes." A lie so palpable that it is a wonder any sane man would believe it. But it had its effect. The whole Mohammedan population arose at once with clubs and swords, and guns, and rushed for the gates with ferocious gestures and shouts. The Muslim women ascended to the roofs of the houses, and screamed their wild notes to encourage and excite their husbands and brothers. As this infuriated rabble poured its tide through the gates, the commander of the Turkish troops, which were 300 or 400 in number, pretending to share the fears of the populace, sent forth his soldiers with their arms to join the carnage.

Such was the wave of Muslim fanaticism and fury which broke upon the heads of the trembling Christian fugitives outside the walls of Sidon. Subjects of the Sultan, fleeing to a city of the Sultan, they met death where they looked for protection, and that from the hands those of protection whom they had uttered no word even of provocation: Wild beasts tearing their prey,

wilder savages wielding death with the tomahawk and the scalping knife, could not have shown more ferocity than these Muslims in falling upon their helpless victims.

My house is upon the wall of the city. A little grove of apricot and orange trees is under my windows. Some Muslim women spied, from their roofs above, some fugitives beneath the trees, concealing themselves, and pointed them out to the crowd, who quickly scaled the walls and sped through the garden. One Christian was shot, and his sufferings were not prolonged; another met a more lingering death, I could see him borne past my window, with fierce blows falling upon him from every side, men struggling for an opportunity to gratify their hatred by striking a Christian. Though every blow seemed sufficient to have extinguished a life, he continued to live till he passed from my sight, and death came to his relief a few rods beyond, near the upper gate of the city. I could see the mingled crowd of soldiers and Muslim citizens coming up from the lower gate, in the road and beneath the trees of the graveyard. They were running and slaying, beating and shooting those they met. Wee to the unfortunate beings who fell in their way. In some way a soldier was wounded by a shot from one of his own number. In their frenzy, or from one he was assaulting, and this increased the fury of the soldiers.

Before my house, some Christians, who had come from the mountains for refuge, were feeding their few sheep around them, and were quietly seated on the tombstones, tending them, when the mob came upon them. I saw the soldiers fire on all of these wretched bayonets, then strike him with the stocks of their guns till they left him dead, when the Muslims afterwards came and stripped him of his clothing. Another of these Christians lay under the cruel blows of two of the Governor's body guard, and though I added my shouts, from the window, to his prayers for mercy, it was in vain. He was borne upon all fours, and soon I heard of him as lying dead beside the one who had been taken out of the garden.

The Muslims then broke open some buildings, near the gates, in which the arms of the Christians who had previously entered the city, had been stored, and distributed the weapons among them.

Bands of them then formed, and went forth on the various roads leading to the city, and into the gardens, to intercept and slay the fugitives they met.

The soldiers that guarded the gates, at that time and at other times, with fixed bayonet kept back the fugitives who reached the gates, forcing them thus to fall back a prey into the hands of the Druzes who were pursuing them.

Such scenes, attended with a less degree of excitement, continued for several days, as long as Christians remained in the neighborhood, and sought refuge in the city. The caves, the gardens about Sidon are filled with the corpses of slain fugitives.

#### THE TRAGEDY OF JEBZEN.

Jebzen is a large wealthy town at the southern extremity of Mount Lebanon, so fortified by nature, that a dozen persons, keeping the passes that lead to it, might defy hundreds attacking them.

Christians from all quarters gathered here with their property, and not wishing to engage in battle with the Druzes, they entered into a solemn pledge with the Druze Governor of the district, Said Bey, that they would not attack the Druzes, and that they should be safe from their attacks in their turn.

With such assurances of safety given them they cast off all thought of danger. But the very next day after the governor had promised them safety he seized the passes to the town, and without a moment's notice, poured his soldiers upon them. The poor people made no defence. Part of them were killed, a part fled. The town was plundered and given to the flames. The rest, dispersing in different directions, a party of about two hundred men besides women and children, succeeded in making their way to within a short distance of Sidon. There were about twenty priests and monks, and some nuns, among the number.

The Druzes, encamped in the neighborhood, suffered them to approach quite near to the city; then the same cry which had sounded the previous day was raised within the walls: "The Christians are coming to take the city;" and a similar rush of armed Muslims, unaccompanied however with but three soldiers, that were made toward them. Of the men, none were left alive. Of the women some were stripped of most of their garments, the fairest of them were grossly abused, and two of them were killed.

After the close of the slaughter, the bloody troop, with their red flag, passed in triumph by the city walls. It then appeared, as it has been always affirmed, that that company was composed almost wholly of Muslims from the gardens and adjacent villages, and from the city—ruffians who had no cause of quarrel with the Christians, but butchered only for the love of shedding Christian blood, and the plunder of the slain.

THE MASSACRES AT HASBEIA AND KASHIYA.

These places are near Mount Hermon. They do not belong to Mount Lebanon, and the Christians here had no share in bringing about the war, but most strongly deprecated it. The Druzes, however, determined to attack them in each of these places where about two hundred Turkish soldiers, sent for their protection, and on them the Christians depended for safety.

Vain hope. The particulars of the massacre of Hasbeia I have not heard farther than that the other Christians had been surrounded by the Druzes by night, their houses set fire to, so that even whole families perished in the flames that 300 or 400 people were killed; that the soldiers who occupied a large castle in the town, capable of receiving and protecting the people stood at the gates with their bayonets fixed, repelling all who sought to enter, except about fifty women. Some persons met their death, of the party of the Turkish bayonets, and it is said that they fired upon others.

Hasbeia is the metropolis of its region. Confident in the protection of the soldiers, the Christians from many villages around assembled there. When besieged by hordes of Druzes from the Hauran and Mt. Lebanon, they defended themselves for two or three days, raising entrenchments, and repelling their assaults, from behind them. The military governor, Osman Bey, encouraged the Christians and promised them aid in case they were not able to resist the Druzes alone.

On the walls of the great castle which the Crusaders had fought from hundreds of years before he placed his cannon, and I advised the Christians to give way before the Druzes till the latter should be driven within range of his cannon, and that they should come within the castle and he would destroy the enemy. Thus directed, they fell back from their entrenchments followed by the Druzes; they entered the castle, the Druzes fringed and plundered the town, and the Turkish commander doing nothing towards repelling them. Here were about 1200 men now within the castle, and 2000 women and children. They were closely besieged by the Druzes, and became starved for food and water the Governor now in apparent friendship, made them the proposal:

By his orders he was forbidden to take part in the war between the Christians and the Druzes, but if the Christians now choose to surrender to him and to give up their arms, that they then would come under the Sultan's protection, and his relief a few rods beyond, near the upper gate of the city. I could see the mingled crowd of soldiers and Muslim citizens coming up from the lower gate, in the road and beneath the trees of the graveyard. They were running and slaying, beating and shooting those they met. Wee to the unfortunate beings who fell in their way. In some way a soldier was wounded by a shot from one of his own number. In their frenzy, or from one he was assaulting, and this increased the fury of the soldiers.

Eight days the poor Christians remained in the castle, suffering many extremities from hunger and exposure, many of the young children died from these causes. Then a great reinforcement came and compassed the castle on every side. The governor of the soldiers held a long conference with the Druze leaders, and on his return spoke rudely to the Christians begging to know their fate. He sent his family out of the castle, and in that the Christians saw a prophetic of their fate. Then the soldiers brought down all the men from the upper rooms of the castle, compelling all to descend to the open court. Some of the women followed to see their fate. Among these people were a number of Protestants. At this time one of these, Shaheen Barakat by name, addressed a great company around him, and told them they had no help but in God, and called upon all to surround their souls to Christ: amid tears and cries all that company joined in committing themselves to the Saviour, and hardly had they done this, when the soldiers opened the castle and stood back for the admission of the Druzes; they blocked up with their bayonets the avenues to the interior and upper part of the castle, and left the Christians to their fate.

The Druzes entered and commenced firing upon the crowd. Some women were killed thus, when word was given, "spare the women and children under ten years of age." They then attacked them, all unresisting, with hatchets, such as constitute part of their armour, and with swords, and literally chopped them to pieces. From noon to sunset the slaughter continued. No mercy was shown, no prayer heard. Shaheen Barakat had his son brought before him, and he compelled to look on while he was cut to pieces; then, as he was on his knees in prayer to God, he met his own death, a harmless, inoffensive old man, at whose house within a month I had been a welcome guest with my family, and who pronounced the truth for the truth of God. Piled among the dead bodies, and hidden by them, a few persons escaped death, and when night came fled away and have since reached Beirut, their clothes dyed red with the blood in which they had lain.

As yet we know not who are dead and who are living. A few men, perhaps three or four hundred, are under the protection of a Druze woman of rank there, and she has since taken the woman and children under her protection. We hear that our native preacher and two more of our protestant brethren are with her. Our church built by Christian friends in Switzerland, England and the United States, has been burnt, and the bell broken. We have heard that the people remain in great distress and danger, and have made every exertion for their relief. It is supposed that 1000 or 1200 persons perished in this massacre, among them the civil governor, a Muslim, named the Emir Said Id Deen, who was very much hated by the Druzes, and four or five of his family.

The military governor, Osman Bey, ought to have his name made as infamous as that of Nena Sabab, and as infamous as that of the Druze who, at the death he occasioned to those thousand souls whom he betrayed to their destruction.

#### THE RANSOM.

During a sad war, there was a Colonel of one army taken prisoner. How could they get him set free? At last a Colonel belonging to the enemy was taken. Now there was a way in which our Colonel might be released. They could exchange prisoners; they could give Colonel for Colonel.

Once in the councils of heaven, there was a day when your case was under consideration. The question was—

"How shall men—these children, these youths, these young men—be saved for the truth of God? There was One who sat there, whose blood was precious enough in the sight of God to buy all souls.

He said, "Lo, I come;" and that was as if He had said, "Father, here is my blood: that will be a ransom."

The Father accepted the blood of the Son; you know who that Son was. It was Jesus Christ, who, I doubt not, forms the subject day after day of your teacher's instruction. He gave his precious blood, and you must have that blood sprinkled on your heart, dear children, or you cannot be saved. The way to salvation is the blood of Jesus Christ, applied by the Holy Spirit. Dear children, will you not look to this Lord Jesus Christ, that you may be saved?

#### A YOUNG SEAMAN'S TESTIMONY FOR CHRIST.

Several sailors have been in the meeting of late, who have hitherto been strangers, and have testified to the goodness of God to them, in leading them into the way of salvation.

A sailor arose in a meeting, and said he had signed articles and had shipped on board the ship Mendi, which was to sail in a few days for the coast of Africa. He said the mate and four of the seamen were pious men, and he wished the meeting to pray for the ship on her voyage, that every unconverted man on board might be converted before they reach the coast. He urged, in very earnest manner, the importance of prayer.

Another sailor arose, and said, "I never before have been in this meeting. I am also to go in the ship Mendi, to the coast of Africa. I am here, never, probably, to be here again, and I must tell you how the Lord came to me in the ship. He made me confess I was a great sinner, and accuse myself of many crimes, I did not like it

then. But oh! how thankful I am now that he ever made me feel that I was a great sinner. What would have become of me if I had never been made to feel that? I felt my need of Christ, and I found him a great Saviour.

"Just as I am I come to him. I went to him—sins and all—and cast myself at his blessed feet, and, 'Jesus, thou Son of David, have mercy on me.' And no sooner said than done. He did have mercy, blessed be his holy name. I found there was no other but to go to him as I did I tried to thrust consciences far from me. They would not go. They started me in the face. Then the devil said, 'You are so great a sinner, there is no mercy for you.' No sinner like you was ever saved, or ever could be saved.

"Then I remembered Christ died for all sinners for the worst sinners—even the very chief. So I resolved to go to him. Satan said better knock off him you go. I said no. I cannot get salvation that way. I tried knocking off before—and could not do it. It is not in me. So I had to go Jesus—sins and all—just as I was, and told him what a wretch I was and how sorry I was. And oh! what sweet words I heard—'Whosoever cometh unto me I will in no wise cast out. Though your sins be as scarlet, they shall be as white as snow—and though they be red like crimson, they shall be as wool.' I found the way to come to him, was to come—sins and all—and cast all down before him. Oh! young men, all around me, take a poor sailor's advice, and go to Jesus just as you are.

Hence no hard conditions, 'Tis only look and live.'

A gentleman said he had seen a letter that morning from the pious master of a ship, gone to Mobile, in which he said that a revival commenced after leaving the port of New York, and some had been converted.—[N. Y. Observer.]

#### ENJOYMENT IN PRAYER.

We read of Payson, that his mind at times almost lost its sense of the external world, in the ineffable thought of God's glory, which rolled like a sea of light around him at the throne of grace.

We read of Cowper, that in one of the few lucid hours of his religious life, such was the experience of God's presence which he enjoyed in prayer, that as he felt it, he thought he should have died for joy, if special strength had not been imparted to him to bear the disclosure.

We read of one of the Tennants, that on one occasion, when he was engaged in secret devotion, so overpowering was the revelation of God which opened upon his soul, and with augmenting intensity of effulgence as he prayed, that at length he recoiled from the intolerable joy as from a pain, and besought God to withhold from him further manifestations of his glory. He said, "Shall thy servant see thee and live?"

We read of the "sweet hours" which Edwards enjoyed "on the banks of Hudson's river, in secret converse with God;" and hear his own description of the inward sense of Christ which at times came into his heart, and which he "knew not how to express otherwise than by a calm, sweet abstraction of soul from all the concerns of this world; and sometimes a kind of vision.... of being alone in the mountains, or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and rapt and swallowed up in Christ.

We read of such instances of the fruits of prayer, in the blessedness of the suppliant, and are we not remained by them of the transfiguration of our Lord, of whom we read, "As He prayed the fashion of his countenance was altered, and his raiment became white and glittering;" who of us is not oppressed by the contrast between such an experience of his own? Does not the cry of the patriarch come unbidden to our lips, "O that I knew where I might find him?" "Never any more wonder," says an old writer, "that men pray so seldom. For there are very few that feel the relief, and are enticed with the deliciousness, and refreshed with the comforts, and acquainted with the secrets of a holy prayer."

Yet, who is it that has said, "I will make them joyful in my house of prayer?"

#### JOHN NEWTON AND DANIEL WILSON.

The excellent memoir of Daniel Wilson, late Bishop of Calcutta, just published by Gould & Lincoln, introduces one to intimate companionship with John Newton, Richard Cecil, Rowland Hill, and many other eminent servants of God in the last century. It is pleasant and instructive to follow them from the pulpit into the retirement of the fireside, and mark how their public labors were enforced by consistent and godly lives. Mr. Newton was so much interested by calls that he found it expedient to invite friends and religious inquirers to breakfast with him, and the morning meal often gave occasion for quickening and instructive spiritual counsel. Mr. Wilson gives an account of several of these interviews enjoyed with the old patriarch, when he was first enquiring the way of salvation. Our readers may be interested in one of these narratives, as a specimen of Newton's familiar and impressive manner.

"This morning breakfasted with Mr. Newton. I hope the conversation I had with him will not soon be effaced from my mind. He indicated that salutary lesson you mentioned in your letter, of 'waiting patiently upon the Lord.' He told me God could, no doubt, if he pleased, produce a full-grown oak in an instant, on the most barren spot; but that such was not the ordinary workings of His Providence. The acorn was first sown in the ground, and there was a secret operation going on for some time; and even when the spot appeared above ground, if you were continually to be watching it, you would not perceive its growth. And so, he said, it was in spiritual things.

"When a building is to be erected for eternity, the foundation must be laid deep. If I were going to build a horse-shed, I could put together a few poles, and finish it presently. But if I were to raise a pile like St. Paul's I should lay a strong foundation, and an immense deal of labor must be spent underground, before the walls would begin to peep above the surface.

"Now," he continued, "you want to know whether you are in the right road; that is put-

ting the cart before the horse; that is wanting to gather the fruit before you sow the seed. You want to experience the effects of belief before you do believe.

"You can believe a man if he promises you anything, but you cannot believe Christ when he says, 'Him that cometh unto me, I will in no wise cast out.' If you are cast out, it must be in some wise, but Christ says 'in no wise.' If he had said, I will receive all who come except one hundred, then you might certainly think that you were of that hundred; but the 'in no wise' excludes all such a supposition. There are few awakened sinners who doubt Christ's ability to save, but the fear seems to run on to His willingness which, of the two, is certainly the most dishonoring to our blessed Saviour. To illustrate my meaning—Suppose you had promised to pay one hundred pounds for me, and had given me the promise in writing. Now, if you should refuse to pay when I sent for it, which do you think would involve the greater impairment to your character, to say that you were perfectly willing to fulfil your engagement, but really had not the power; or to say that no doubt could be entertained of your ability, but you were unwilling to be bound by your promise?

"Unbelief is a great sin. If the devil were to tempt you to open, notorious crimes, you would be startled at it; but when he tempts you to disobey the promises of God, you hug it as your infirmity, whereas you should consider it as a great sin, and must pray against it.

"When Evangelist, in the 'Pilgrim's Progress,' asked Christian if he saw a wicket-gate at the end of the path, he said No. Could he then see a shining light? He thought he could. The light was the Bible, and it led him to the wicket-gate. But when he had passed that gate, he still retained the burden. It was not till he looked to the Cross that the burden fell from his back and was felt no more. 'Now,' said Mr. Newton, 'the gate through which you have to pass is a wicket gate; you can but just squeeze in yours.' There is no room for self-righteousness; that must be left behind."

HENRY SMITH makes the following truthful classification of the different kinds of sermon hearers. Church-sleepers and gossips will do well to read:

"As you come with divers motives, so ye hear in divers manners. One is like an Atheist, and hearkeneth after news; if the preacher say anything of our armies beyond the sea, or council at home, or matters of Court, that is his lure.

Another is like the Pharisee, and he watcheth if anything be said that may be wrested to be spoken against persons in high places; that he may play the devil in accusing his brethren; let him write that in his tables, too! Another smacks of elegance, and he gazes, for a phrase, that when he cometh to his ordinary, he may have one figure more to grace and worship his tale. Another is discontented, and he never pricketh up his ears till the preacher come to gird against some whom he spitteth, and when the sermon is done, he remembereth nothing which was said to him, but that which was spoken against others.

Another cometh to gaze about the church; he hath an evil eye which is still looking upon that from which Job did avert his eye. Another cometh to muse; so soon as he is set he falleth into a brood study; sometimes his mind runs on his market, sometimes on his journey, sometimes of his suit, sometimes of his sport after dinner, and the sermon is done before the man thinks where he is.

Another cometh to hear; but so soon as the preacher hath said his prayer, he falls fast asleep as though he had been brought in for a corpse, and the preacher should preach at his funeral.

#### CANADA CORRESPONDENCE.

CANADA FOREIGN MISSIONARY SOCIETY—"ECCLÉSIASTICAL PRECEDENCE"—CIRCULAR AND TRINITY COLLEGE—CROPS, &c.

CORBURG, July 31, 1860.

A recent number of the Montreal Witness contains an account of a meeting addressed by Cap. Kennedy, one of the Missionaries of the Canada Foreign Missionary Society, and a letter from Mr. C. C. Carpenter, another Missionary of the same Society. The following comprises the substance of both documents.

Cap. Kennedy, at his own desire, was sent to the Lake of the Woods, and had selected a locality at the request of an Indian Chief there, who assured him of the wish of his people to shut out the fire-water, and secure instruction for themselves and their children. Relying upon this statement the Missionary had proceeded thither, reaching his post on the 8th March, just as the Indians were returning from their winter travels. To his sorrow he found that a Whiskey trader had poisoned the mind of the Chief in his absence, and all his efforts to restore confidence failed. He was accused of bad faith in leading them to expect the establishment of a depot of the North-West Transit Company at the Lake of the Woods, and the simple truth told did not remove their impressions. More than two months were devoted to the work of persuasion, but a regular council, under the presidency of the Chief, deliberately refused the services of Cap. Kennedy, and he thought it best to return to Canada, and consult the Society concerning future operations. His own opinion is that missions on a large scale is needed, conducted on the plan of the Church Missionary Society and the Moravians, who keep at their stations supplies of articles required by the Indians, which they fairly exchange for game, fish, and other things needed by the Mission. In this way the white trader with his Whiskey would be greatly restricted in his operations. The course of strong drink has received another illustration in Cap. Kennedy's experience. It is also seen what unprincipled white men will do for selfish purposes.

Cap. K. speaks in terms of cordial approbation of the efforts of the Church Missionary Society, and of the agents of the Wesleyan Mission. Archdeacon Cochrane is specially mentioned for the zeal and success with which he has wrought his field, having by example and instruction converted the wilderness into a fruitful field. He had actually planted, harvested, threshed, fanned

and carried to mill wheat, that he might encourage the Indians to do the same. Although not made farmers in the sense in which we employ that word, the natives have added cultivation of the soil to hunting and fishing, much to their comfort. The Missionaries have aided them in procuring seed, implements, and domestic animals. A Wesleyan Missionary now deceased, Mr. Evans, is named as having done much to teach Sabbath labor among the voyageurs of the Hudson's Bay Company, going to England for the purpose of representing the case at head quarters.

Mr. Carpenter writes from Salmon Bay, Labrador, July 2, and gives the particulars of his voyage thither from Quebec. Head winds, with calms, made the voyage unusually lengthy. In a foggy night they passed ten miles beyond their port, and it was a long time before they could make it. The wind died away and they were left at the mercy of the currents of the Straits, and for two days were dependent upon their anchor to save them from destruction. An iceberg, too, came so near that they were all prepared to leave the vessel, but fortunately a breeze sprang up in time to deliver them. They found American vessels which had sailed three weeks later than they, had arrived before them, and the inhabitants had really given them up for lost. Mr. Carpenter's fellow-laborer, Miss Brodie, is encouraged in her work and applications to board several children had come in. Proofs of interest in the mission are given; such as the assurance of the owner of an extensive fishery that he will furnish a large quantity of lumber, and patronize their establishment; the getting out of timber, according to promise, for the purpose of erecting a winter-house; a letter from a poor woman "away down the shore," thanking the Missionary for books sent long before; and the gratuitous transportation of freight for the Mission, effecting a saving of £40 or £50. The Sabbath service was well attended, and the Sunday School "particularly pleasant and encouraging."

Your readers will find it difficult to recognize the following version of "Ecclesiastical Precedence in New Brunswick," from the "True Witness," but the decided carelessness, to give it no harsher name, of the writer shows what poor authority he is in ecclesiastical facts, and how foolish it would be to accept his version without corroboration. The Hon. S. L. Tilley will wonder at the metamorphosis he has under gone.

"It seems from the St. John's 'Colonial Presbyterian' that in June last a Protestant Minister of the name of Tilley, a member, and what is called Moderator of the Presbyterian sect, addressed a query to the Lieutenant-Governor with reference to the question of precedence at the approaching visit of the Prince of Wales. To this letter his Excellency caused a reply to be sent by his Secretary, stating 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."

"Judge what a row this announcement has occasioned amongst the Saints of St. John; and how all the convenience is in connection at the awful news that to a real Catholic Bishop will be, by Imperial Rule, awarded precedence over the Methodist, Presbyterian, and Luther of all denominations! The next news we expect to hear is, that there has been a rebellion in New Brunswick, and that the Imperial Government, which has done this thing, which has, as it were, made Israel to sin, has been banished from its shores."

The Bishop of Toronto has issued a circular which contains his version of the difficulty between himself and the Bishop of Huron. It would seem that the latter made some remarks at a meeting of the Synod of the Huron Diocese disparaging Trinity College, and declaring that if he had a son to educate Trinity College would be the last place to which he would send him; and that the Bishops have no power to interfere with the teachings of the Colleges. To the more serious charge, the Bishop of Toronto gives the following reply:—

"In reference to the Bishop's first statement as to the teaching of the College, accompanied by the emphatic declaration that Trinity College is the last place to which he would send a son, the Corporation observe that the charge against the teaching is most vague, and that the ordinary rules of morality, to say nothing of Christian charity, require that any man who advances such a charge should under any circumstance be prepared to substantiate it in detail. Much more must this be looked for in the instance of a Christian Bishop, addressing his clergy and laity in Synod.

"But, further, the Bishop is by law a member of the Corporation, and he cannot escape the responsibility which, in that character, rests upon him.

"He has never, then, in his place in the Corporation, brought forward even the vague charge which he has hazarded in the meeting of his Synod, far less has he attempted to substantiate it.

"Nay, more than this, he has refused to do so, when urged by the Bishop of Toronto to adopt this 'wiser and more honourable course.' And his refusal was based on this ground, that he could not expect to effect a change in the teaching of the University."

The comment of the "Globe" is to the point: "One story is good till the other is told. We would like to see Bishop Conyn's reply." It should be stated that the circular is issued by the Corporation of Trinity College, of which the Bishop of Toronto is President.

The reports published from day to day concerning the crops are very favourable; and we have the prospect of an abundant harvest. May the year's history have in it the record of a most plentiful spiritual harvest. Amen and Amen.

A. B.