

between 400 and 500 persons were present: the recently baptized were received into communion with the Church formed in this place, and the ordinance of the Lord's Supper was administered to about 80 persons, after which, the names of many more inquirers were received.

Thus the Lord is evidently opening a great and an effectual door to a Parish containing upwards of 27,000 souls, the greater part of whom are almost totally destitute of the word of life. Prospects are most encouraging. Faithful labourers are in requisition. The inhabitants of St. Elizabeth call loudly for the exertions, the sacrifices, and the prayers of the Church of Christ. May that call be readily and speedily responded to.—*Jamaica Baptist Herald, Feb 10, 1841.*

SYRIA.

Extract from the Journal of Mr. Beadle.

As there are no stage-coaches, steam-boats, or rail-roads in Syria, it may not be amiss to describe our manner of travelling. Our party consisted of seven, Mr. Thomson and Dr. Van Dyck mounted on horses, myself on a mule, Abu Yousif, who is our Bible and tract distributor, Saliah, a cook, and Achmet and Mustapha, two muleteers, mounted on horses and mules, and a strong horse to carry our baggage. Our beds, which were nothing more than large comfortables, we carried upon our animals, making them answer the double purpose of bed and saddle. The Arab saddles are nothing more than large stuffed sacks, covering most of the back of the animal, and allowing the carriage of a considerable burden. To those accustomed to them they are quite as easy as the English saddle—indeed for long journeys I find them much more comfortable. Our cooking apparatus consists of a few tin and copper dishes, so made as to fit into each other, and these all set into a leathern bucket which is used for water. Our household furniture is made up of a few dishes snugly packed in a trunk, and a small carpet which answers the purpose of chair and table. As there are no taverns upon the way, we took a tent, which, when folded up, may be easily carried, and when pitched affords a fine shelter.

Thus equipped we bade adieu to our friends in Beyraot on the morning of the seventh of May, and commenced our march. It should be understood that when we speak of roads we mean only foot-paths, much resembling the sheep paths of farmers in America. These are the only roads to be found in Syria.

On the 8th, at Jibeil, Mr. Beadle remarks—

It is quite amusing to a person unacquainted with the customs of this country to listen to the profusion of salams, or compliments, which are passed between friends and even strangers and enemies. If you meet a friend in the morning he says, "May your morning be happiness." You reply, "And yours be peace." He asks again, "How is your condition?" "If it please God you are happy." Reply. "Thank God, I am happy." "And how is your pleasure?" He answers, "May God give you peace." When he leaves you, he says, "By your permission I depart." Reply. "Go in peace." He adds, "And God give you peace." In travelling the salutation is, "May God be with you." Reply. "And God keep you." If you call at a person's door, he says, "You are welcome, do me the favor to walk in." Reply, "May God increase your bounty." Answer. "And God give you long life." Salutations of this kind were no doubt as freely used in the time of our Saviour as now, and were uttered with quite as little regard to their meaning. He also gave the benediction of "Peace;" but not as the world gave. His blessings were from the heart. The peace which he gave was heavenly and enduring, and he upon whom it rested was blessed indeed.

31. After morning prayers we took our animals and rode the distance of half an hour, to the house of an aged Greek Christian, with whom we spent a portion of the Sabbath. It was a season of much interest to the aged disciple as well as to us. He said, the Saviour had visited his house to-day. And when we wished to go, he would hardly consent to our leaving. But we promised to see him again, and proceeded to our tent. It is by no means a small privilege to meet even with one, in this desolate famishing land, who loves the Lord Jesus Christ, and with whom he can hold sweet converse upon heavenly things. This old man is totally blind and extremely poor, and yet, such is his character, that I could not help falling upon his neck and embracing him, as if he had been a father. It is now about ten years since he gave evidence of being a true Christian, and since that time he has been extremely anxious to devote all his time and strength to the cause of his Redeemer. He has a school of from twenty to thirty children in his house, where, with the assistance of his son, he daily teaches and preaches the Lord Jesus Christ. He is also much interested in the distribution of the Holy Scriptures in this land of moral darkness and famine. Blind, as he is, he procures a little boy to lead him, loads his donkey with Bibles and tracts, and goes from village to village with his precious freight, spreading the light