

## Selections.

## DAMASCUS MISSIONS.

The present condition of this celebrated city, as it respects the influence of the Gospel, is briefly sketched in the Sunday School Journal of April, from a recently published volume. We have culled from it some items which will prove of interest to our readers:

In 1853, Protestant missionaries established a school for instruction in the various branches of a liberal education, in connection with an elementary department for boys, in which, in addition to reading, writing, and Arabic grammar, instructions are given in geography, arithmetic, and the English language. The first public examination of those schools, was held on the 28th and 29th days of December last, when upwards of fifty pupils were present; and these, by their ready answers to the questions proposed and general intelligence, gave universal satisfaction to the visitors and missionaries.

Previously, in 1843, a Protestant Mission was established by the Rev. Dr. J. Wilson, of the Church of Scotland, and the Rev. W. Graham, of the Presbyterian Church of Ireland, and Damascus became the seat of the United Mission to the Jews, projected by their churches. In 1844, the Church of Scotland withdrew its missionaries, and the field devolved upon the Irish Church. Its labors were shared by missionaries from the associate Reformed Church in America, and since that time the mission has been vigorously and successfully prosecuted, notwithstanding many difficulties and some severe trials. Though the mission was originally and properly to the Jews, yet no opportunity has ever been neglected of instructing the native Christians. Public worship is conducted in Arabic twice each Lord's-day, and in English once. In addition to the schools above referred to, a female school has been lately established, and there are, at present, about forty pupils in attendance, a large majority of whom are Jewesses.

Formerly all Christians were obliged to alight and cross the gate of Damascus on foot, but this humiliating regulation no longer exists, having been abolished since 1850.

The Christians are divided into nine different sects. The Catholics are those who have seceded from the ancient Oriental churches, and have acknowledged the supremacy of Rome. They still retain their own forms of prayer, their own fasts and feasts, and their married clergy;—strange concessions to be granted by the Papacy! Two patriarchs reside permanently in the city—the Greek and the Greek Catholic. There are ten churches and nine convents. There are also several schools attended by a large number of boys, but they are all elementary; the best is that of the Greek patriarch, which is supported by Russian money. There is another large school conducted under the superintendence of the Lazaristes, but the French language seems to be almost the only thing taught in it. Their convent also contains a school for girls; I cannot tell, however, what are the instructions given in it, as strangers are not permitted to visit it. The French "Sisters of Charity" have, within the last few months, set up an establishment in the city, in which there is a dispensary and a large female school. In none of these schools, however, is any attempt made to give instruction in arithmetic, geography, history, or, indeed, any of the branches of an ordinary education, beyond reading, writing, and the elements of grammar. The education of the people is, consequently, miserably defective, and it is unfortunate that there is little desire manifested for improvement.

## BISHOP WHITE AND THE METHODISTS.

The *Pennsylvania Inquirer* of the 6th inst., contained the following communication, on a subject which has at the present time a renewed interest:—

MR. EDITOR:—In your paper of this morning, in a communication from your correspondent in London, after commending the Archbishop of Canterbury for insisting favourably to an application from the Methodists for a union of the two Churches, he proceeds to say that the "application has there received more respectful attention than a similar application by Dr. Coke to Bishop White, who prudentially neither submitted it to his Episcopal brethren, or on his account took any notice of it." Now, all this statement is absolutely incorrect. If such an application had been made, the Bishop could not have given an answer, either in the affirmative or negative, as that would have been taking on himself the whole authority of the House of Bishops. Nay, more. The House of Clerical and Lay Deputies would have to join the other House in passing a Canon authorizing the union. I do not pro-

ceed to state the real facts of the case. In the absence of Mr. Wesley in London, Dr. Coke applied to Bishop White to be ordained by him, thereby removing all doubts of the validity of his ministry, and also to consecrate him a Bishop, with the understanding that the two Churches were to continue separate. This, the Bishop said, must be submitted to his brethren, which accordingly was done, and received their decided disapproval. As a house, they were not in session. *This I had from my father's own mouth*, and have repeatedly heard him mention it to others. The Church's legislative action necessary for such a step, in both cases, would have been similar to what was done with a view to the consecration of Bishop White and Bishop Provost, viz.:—the Archbishop of Canterbury, who, as well as his Episcopal brethren, was favourably disposed to the application of the American Church, had to apply for an Act of Parliament authorizing them to consecrate Bishops for foreign countries, and to dispense with that part of the Consecration Service where the candidate has to promise obedience to the King. All this was cheerfully granted, without any opposition, either in Parliament or to the King.

I believe the statement here given respecting Dr. Coke will be found in Dr. Bird Wilson's memoir of Bishop White, but, writing this in a hurry, in an office some distance from my residence, I cannot assert it positively.

I am respectfully,

May 13th, 1856.

THOS. H. WHITE.

P. S.—Since I transmitted my communication to you, I find that the statement I gave is not in Dr. Wilson's memoir, but that in Bishop White's "Memoirs of the Protestant Episcopal Church in the United States," (Appendix No. 21, pages 343—346,) is a letter to the Bishop from Dr. Coke, expressing his great regret at ever having separated from the English Church, sincerely desirous of a union between the Methodist and the Protestant Episcopal Church in the United States, for this purpose requesting a private interview, and that it be kept a secret as to their meeting, and what may pass between them, if nothing should come of it. To this the Bishop answers, entirely according with him as to the measure, provided it could be done on terms mutually satisfactory. This is all that appears on the subject. I must, therefore, from my own recollection, supply what afterwards occurred, although I believe it was all printed in letters from "A Methodist Minister to the Bishop." The latter kept it entirely secret for many years, when it somehow got out—was asserted by some person, denied by "A Methodist Minister," who wrote to the Bishop to inform him whether it was true; the latter had then to divulge what had passed, which was what I have related.

## THE CROSS.

Blest they who seek,  
While in their youth,  
With spirit meek,  
The way of truth,

To them the sacred Scriptures now display,  
Christ as the only true and living way;  
His precious blood on Calvary was given,  
To make them heirs of endless bliss in heaven.  
And e'en on earth the child of God can trace,  
The glorious blessings of his Saviour's grace.

For them he bore  
His Father's frown;  
For them he wore  
The thorny crown;  
Nailed to the cross,  
Endured its pain,  
That his life's loss  
Might be their gain,  
Then haste to choose  
That better part,  
Nor dare refuse  
The Lord your heart  
Lest he declare,  
"I know you not!"  
And deep despair  
Forever be your lot.

Now look to Jesus who on Calvary died,  
And trust to him alone who there was crucified.  
—New-York Observer.

A CHILD'S REASON.—A little boy asked his mother which of the characters of the Pilgrim's Progress she liked best. She replied, "Christian, of course; he is the hero of the story." "But I like Christiana best," said he, "because when Christian set out on his pilgrimage he went alone, but when Christiana started she took the children with her."

A letter from Malta, on the 5th inst., reports serious military riots by the Italian Legion, in broad daylight, in the streets of La Valetta:—

"On the 5th of May, a soldier of the 3rd Italian Regiment stabbed a comrade with a stiletto while aiming a blow at a police constable, who, having received information of the man's having this weapon concealed on his person from a woman whom he had just previously threatened, was quietly endeavouring to induce him to go with him to the station house. The constable stopped aside, and the blow of the assassin fell on his own comrade, who was carried dying to the hospital. The miscreant was immediately arrested. The next evening, towards sunset, a number of the Legion appeared in the streets, singing songs of liberty, &c. On reaching the chief police station in the Palace of Justice in Strada Reale, the inspector, Mr. Caruana, fearing that a conflict might ensue, exhorted the crowd of Maltese collecting round the military disperse, and was quietly leading these latter from the main street in the direction of their barracks at Fort Manoel and the Lazaretto, when, all of a sudden, under the windows in Strada Santa Lucia of the Imperial Hotel, the Italian soldiers made a rush at the people with their unweathed bayonets, and some men drew from under their tunics stiletts. At this moment Mr. Caruana was seen to put his hand to his back, and to run in the direction of the main guard for the purpose of getting assistance, when he fell to the ground, and on being lifted blood was found issuing from no less than four mortal wounds, and within a few minutes after he expired in the police court. The miscreants fled in the panic and confusion which prevailed, dealing blows on several non-fighting persons who happened to be in the streets as they passed. The next day a canteen keeper in the barracks, on asking payment of a soldier for some provisions, received in reply the thrust of a stiletto, with 'Take this; for this is the coin with which the Italian pays his debts.' Luckily the man behind the canteen counter drew back, and the wound inflicted was not a deep one. Another canteen keeper had previously got his head broken. Other outrages of a similar character are reported, and later in the day the drawbridge was lifted, strong pickets sent round the town, the guards were doubled, extra sentries posted, and 300 English infantry despatched towards the suburbs. English Artillerymen were placed in charge of the guns at Fort Manoel, and in the evening the *Hannibal*, having on board Rear-Admiral Sir Houston Stewart, was towed round by the *Spiteful* steamer into Marsamuscetto harbour, and anchored in such a position as to command the Fort Manoel barracks and the Italian encampment along the shore opposite Sliema. The whole of the afternoon most of the town shops were kept closed, and much alarm continues to prevail. The indignation of the populace has been considerably excited against the Italians by the admission of the public to see the mangled remains of the inspector, who has left a widow and seven children, for whom a subscription is on foot."

A GRAND council of Bishops were to assemble in a few days in Austria to discuss the Concordat. The council represents twenty nine millions of Catholics—Latin, Greek, and Armenian. The principal object of the council is to restore the clerical marriage courts according to the canon law, and to reorganize the whole body of the clergy upon fundamental church principles. The Concordat abrogates the lower clergy's right to appeal from the Bishop to the Emperor, and hence it is not popular with the inferior priesthood.

THE DOG.—Every one who has a dog must admit that he has a strong share of reason. Only observe him, as he sits by your side and wisely watches the endless transit of pieces after piece, bit after bit, as the fork is conveying delicate morsels to your mouth. There is neither hope nor despair exhibited in his countenance; he knows those pieces are not for him. There is an expression of impatience about the eye, as he scans your features, which seems to say, "Greedy fellow, what not one bit for me?" Only out a slice from the exterior of the joint, a piece that he knows you will not eat, and watch the change and eagerness of his expression; he knows as well as you do what it is intended for him—he has reasoned upon it.

THE BEAST AND THE FALSE PROPHET.—The Archbishop of Paris has published, on the occasion of the return of peace, a pastoral letter, which contains the following passage:—"The Turkish people is no longer the enemy, and does not hold our hopes of union. Where, at the present day, is its hostility and animosity against us? It is one of our most faithful