

gious morning. I say that it is a characteristic of every Christian. Immortality is not a mere opinion, it is a conviction, and the Christian realizes it as such. Now, my friends, I urge upon you the power and significance of this in Christ's resurrection. I suggest you to rise with him in his spirit; not only believe that there is another world for you when you have passed through the gateway of the grave, but be in the spiritual state now, and rise with Christ. How? By coming into communion with him.—Rev. Dr. Chapin.

Provincial Wesleyan

WEDNESDAY, JULY 18, 1860. In consequence of the official relation which the paper assumes to the Conference of Eastern Districts, we request that Officers, Members, and other communications, designed for the Conference, should be sent to the Superintendent of the Wesleyan Mission, at the residence of the Superintendent, No. 10, Nassau Street, New York. We do not undertake to return rejected communications.

Conference Proceedings.

On Thursday Bro. May gave a highly interesting account of the terminal and annual examinations at the Academic Institution, and paid a well merited tribute to the efficiency of the institution, and to the ability and fidelity of the officers of instruction. He was requested to prepare a report for publication in the Provincial Wesleyan. The Committee on the Theological Professorship reported that the efforts to obtain subscriptions, though but partial in some places were very successful, and recommended the appointment of Bro. Avery as agent for the Institution, and also that negotiations be entered into during the year to visit to obtain the services of a competent Professor of Theology, and that in the meantime the Superintendent of the Sackville Circuit be requested to take the oversight of the theological studies of those young men who may present themselves this year. A Sub-Committee was appointed to give attention to the above.

The Superintendent Minister's and Ministers' Widows' Fund Committee reported, and we regret to say that their report made painfully apparent the fact that our people, with the honorable exception of those in Newfoundland, do not yet comply with the rule of Conference that every circuit shall contribute a sum to this fund equal to the average of sixpence per member.

The report of the Circuit Fund Committee showed that 74 members will be required to provide the allowance for one child.

A long conversation in regard to the revision of Circuits with a view to making some of our Mission Stations, resulted in returning the whole matter to the Home Mission and Contingent Fund Committee to be reported upon next year.

A resolution was passed requiring Chairmen of Districts to demand of all candidates for our ministry and preachers on trial a distinct answer to the question, "Do you use tobacco, snuff or drugs?"

It was ordered by the Conference that all payments to the Superintendent and Ministers' Widows' Fund made to be to the Chairman of Districts at the annual District Meetings.

A resolution was also passed in favour of total abstinence from the use of all intoxicating drinks as a beverage, and urging upon all our ministers and members the duty of promoting by all proper means, and in a becoming spirit, the temperance reform.

A course of study for preachers on trial was suggested, and it was agreed that the course pursued by probationers of the Canada Conference during their first year on trial, should be the course for the young men now received on trial, and that their examination next year should be upon that course. The course of study will be published in the Provincial Wesleyan, and the Book Seward will not doubt be able to furnish the young men with the books required.

The next Conference will be held (D. V.) in St. John, N. B. to commence on the 14th of Wednesday in June 1861. The Conference closed at 10 p. m. Saturday evening.

The Wesleyan Mission to China.

The President of the British Conference said at the Breakfast Meeting in aid of the China Mission, held in London in May last, that the Missions of the Wesleyan Society had been, in too many instances, insular and coasting. They had established stations in some of the smaller islands of the world, and on the coasts of the vast continents; but they had not succeeded in penetrating to any very considerable extent among the great masses of mankind; the millions of those who were lying in wickedness. We view it rather as the ground for grateful recognition of the Providence of God, than as a subject of any regret, that so much attention has been bestowed by the Society upon the islands and coasts of the globe. Establishing religion in the islands of the sea, and it will radiate to other portions of the earth. Let Christianity be firmly seated upon the coasts, and the interior of the continents must soon rejoice in its presence and power. Who can tell how much of blessing India shall derive from Methodism in Ceylon; or who will predict the benefit to China of Missions to Australia? The love of money, too justly denounced as the root of evil, has been rendered in some degree the noblest antidote to its own baneful influences. The thirst of gold has impelled the inhabitants of China to cross the sea to the "diggings" of Australia; and there not a few of these strange adventurers have been attracted by the message of the Gospel; and have been brought to hunger and thirst after righteousness, and to dig as for hid treasure for the truth as it is in Jesus; and having found it to the joy of their hearts, have returned to give glory to God in their own country and among their own kin. Thus we are taught that "placed above, presides the Omnipotent Cause," who "by ways inscrutable to mortal man" fulfil the purposes of his will. We believe that the course which, hitherto pursued by the Wesleyan Missionary Society, called forth the remark to which we have referred, has been ordained by Him whose wisdom cannot err; and we believe too that he who has formerly directed his servants to the islands and coasts is now commanding them to explore the vast continents, to proclaim the gospel to the unconquered millions of India and China. As one has well observed, "If it be our duty to send the Gospel

to every part of the world, China is the greatest part of the world." "China," as truly and eloquently described by the Rev. James Obors in his admirable speech at the Breakfast Meeting, "China is great in territory, stretching from zone to zone; great in population, comprising one-third of the human race; great in artistic skill, great in literature; but still a leper, and a leper that could only be cleansed in God's appointed way. Those 'Celestials' needed regeneration; they were of the earth, earthly; corrupt by their sins, and people of 'lively lips.' Teachers, thefts, suicide, adultery, concubinage, infanticide and every crime reprobated in Holy Writ were found in that Fenish land. There were no such division of time as a week; the idol temples were open 365 days in the year; but they might stand in the centre of China, and say—

"The sound of the shrovetide bell, / The sound of the shrovetide bell, / Ne'er rang'd at the sound of a bell, / Ne'er rang'd at the sound of a bell."

Truly Sabbath was the gift of God. China was a Sabbath-less land, wholly given to idolatry. They were a well-informed people; but it was easier to find a god than a man. Mr. Oliphant had told them of one island fifty-one miles round, with thirty islands, and that there were not less than 500 million false gods in China. It was said that each individual spent a dollar a year upon idols; and, if so, they must spend eighty millions annually upon idolatry. They were to go only to the land which needed them, but those who needed them most; and he thought there was a special necessity in the case of China. It was not a demoniac with seven devils; but a demoniac with a legion of devils. The language of the demoniac to Christ has long been the language of China to the Western Church. "What have I to do with thee?" The Lunatic frequently fancied himself a king; but that only showed the necessity of subjecting him to a course of treatment which should reduce his estimate of himself. China fancied itself rich without God; and that a loud call to Christians to go there and preach the Gospel. The "fulness of time" was come; and China was crying to Bible lands, "Come over and help us." Confucianism, and Paganism, and Buddhism had had their day; they had held the sway over the people for centuries, and what profit had they reaped? Miserable counterfeits were they all; "broken reeds" were they all; "Idolatry was upon them all. Creeds which were opposed to God were never true friends to man. They had all these creeds done for China. They had made it a big, bloated excrescence of perishing selfishness. The vermilion pencil had written many swelling words; they had given themselves flattering titles; but they had no love for their neighbours; no pity for other lands; no desire to bless or to cheer other people. They had vaulted themselves up to heaven in conceit and self-sufficiency, and isolated themselves from humanity to the damage of all their interests, and now, the worshippers of graven idols, they were confounded, and in the fulness of their inefficiency they were straggling. The far country was stricken by a mighty famine; all its civilizing energies were found wanting; the bed was shorter than a man could stretch upon; the empire which had scorned the pretensions of all others to an equality with itself, had felt the baneful God knocking at its gates; and those gates had rolled back crushed with the rust of centuries."

We now return to the Report to see how our mission work stands in China, and what results have flowed from the labours of our missionaries. The number of Methodists now in China is "a number hallowed in the history of the Church of Christ," the number chosen by the Redeemer of the world and sent forth by him to propagate his Divine religion throughout the globe. Regarding the results of the year's labour the District ministers report an increase of five full members, with five more on trial. Although this is a small increase, Mr. Piercy says that "the missionaries feel a high degree of confidence in the quality of the converts. The following is the record of the District Meeting upon this point: 'We have great joy in recording that the general conduct of our Chinese members has been in accordance with the Gospel, and we believe they are steadily advancing in the knowledge and love of our Lord Jesus Christ; whilst those who have cheered us by their marked zeal for the salvation of their country-men.'

The Report further informs us that a very gratifying state of things has this year existed among the English soldiers in Canton, several of whom have been brought to the saving knowledge of the truth. This gracious revival has been extended to the native members also.

Four Day-schools have been opened during the year, one of which is for girls. Two of the Boys' Schools were commenced in February. The Girls' School in March, and the "third Boys," which owes its origin to the liberality of the pious soldiers, in September. The total number of children in these schools is 138, of whom only nine are from Christian families. The course of instruction includes the Gospel history, and the First Confession, Catechism, together with the Circle of Knowledge, (first grade), and a Compendium of Geography, and sundry necessary Chinese books. The Bible lessons are given by Mr. Piercy, and one of the native assistants, and are always closed with prayer. The age of the boys ranges from eight to seventeen; a large number are of respectable parentage, and from the lower grade of the middle class. Generally speaking, their progress has been all that could be expected. They are quick of apprehension, and their memories retentive. Some of the larger boys have displayed a very encouraging progress in the knowledge of the plan of salvation; and Mr. Piercy has a confident hope that the truths of God's Word already implanted in their minds will never be entirely obliterated.

The Girls' School has suffered some diminution of numbers from removals; at present, there are twenty-three on the roll, with an average daily attendance of eighteen. All, with one exception, live in the neighbourhood, their families more or less known to Mr. Piercy, who has often invited their mothers to the Sabbath services, and has been pleased to see many of them present. This is a result of the Girls' School which will be likely to increase as time advances, and the growing influence of the Missionary wife makes an most excited for good. The books used are the same as in the Boys' School, and the course of instruction similar, sewing and embroidery being added. The whole of the religious instruction has been given by Mrs. Piercy.

Much attention has been devoted to the subject of preparing teachers for future Mission schools, Mr. Piercy very wisely judging that to be a point of prime importance. His attention has been devoted to the islands and coasts is now commanding them to explore the vast continents, to proclaim the gospel to the unconquered millions of India and China. As one has well observed, "If it be our duty to send the Gospel

the success of which the experience of this country affords a fair guarantee. Another mode of useful and extensive distribution of tracts, for which the liberality of a friend has made a specific provision. In accordance with his wishes, an agent has been employed, concerning whom Mr. Piercy writes, under date January 25, 1860:—"He is working steadily and well at Tataban, among four hundred thousand people. God grant that the humble efforts may be the means of opening a door there to be occupied by us."

These extracts show that while the missionaries are laboring earnestly and wisely, they are not laboring without seeing even some fruit of their labours; though the present must be an enlightened faith be regarded as only the seed time of a glorious harvest to be reaped hereafter. The work of evangelizing China is a work magnificent in magnitude as in mercy. To turn the millions of China from the worship of idols to the service of the only true God; to lead them to forsake their horrid cruelties and submit to be governed by the lessons of charity contained in the Gospel; to bring down the haughtiness of self-complacent sects, who glory in their wisdom, and make them willing to become fools that they may be wise, is a work not to be wrought by the might or power of human effort but by the Spirit of the Lord accompanying and owning the instrumentalities which he employs. That it will be accomplished we know from the sure word of prophecy, and happy they whom God counts worthy to be the agents in his hands of hastening it on.

Stations

OF THE MINISTERS, AND PREACHERS ON TRIAL, OF THE WESLEYAN METHODIST CHURCH OF EASTERN DISTRICTS, AMERICA, 1860.

The following is the correct List of the stations, as published at the late Conference in Fredericton:—

I.—HALIFAX DISTRICT. 1. Halifax—Samuel W. Sprague, John Brewster, Richard Pratt, Charles Churchill, A. M., who is our Book Steward; Henry Pope, 1st, Arthur M'Nutt, Superintendent. 2. Dartmouth—To be supplied from Halifax. 3. Musquodoboit Harbor—To be supplied. 4. Sambro & St. Margaret's Bay—Robert Watson.

II.—SAINT JOHN DISTRICT. 15. Saint John South—John M'urray, William Wilson, Jas. R. Narraway, A. M.; William Temple, G. B. Payson, Superintendent. 16. Saint John North—James England. 17. Saint John West—John Lubern. 18. Saint Andrew—John B. Brownell. 19. Saint David—John Kennedy. 20. Saint Francis—Hezekiah M'Kown. 21. Mill Toon—William Smith. 22. Sussex Vale—Rich. Smith, Theophilus S. Richey. 23. Grand Lake—To be supplied from Sussex Vale. 24. Greenwick—Stephen T. Teed. 25. Kingston—To be supplied from Greenwick. 26. Upham—John S. Colter. John M'urray, Chairman. James England, Financial Secretary.

III.—TRURO DISTRICT. 27. Truro—Thomas H. Davies. 28. Middle Musquodoboit—Wm. C. McKinnon. 29. River Philip—Alexander M. DesBrisay. 30. Pugwash—James Hart. 31. Wallace—William Allen. 32. River John—S. Stephen Humphrey, A. M. 33. Grand Pictou, J. H. John Kennedy. 34. Grand and River John Ministers will interchange occasionally. 35. Gagetown—Thomas S. Milligan, A. M.; Isaac Taylor, B. Mitchell Smith. 36. Sydney, (C.B.)—George O. Huestis, James A. Rechey. 37. Ship Harbor and Arichat—Joseph Sutcliffe. 38. Fort Hood and Margerie—John J. Teed. Thomas H. Davies, Chairman. Alex. M. DesBrisay, Finan. Secretary.

IV.—PRINCE EDWARD ISLAND DISTRICT. 39. Charlottetown—Henry Daniel. 40. Cornwall—Little York—Alexander W. Nicolson. 41. Pownall—Roland Morton. 42. Murrell and Mount Stewart—One wanted.

The brethren on the three preceding Circuits will interchange with Charlottetown under the direction of John Kennedy. 43. Brantford—John Prince; J. B. Strong, Superintendent. 44. Maygate—Benjamin J. Johnston. 45. King's County—Alexander S. Tuttle, Visiting Missionary. 46. St. John's Cape—William C. Brown. Henry Daniel, Chairman. John Prince, Financial Secretary.

V.—FREDERICTON DISTRICT. 46. Fredericton—Charles Stewart, Joseph S. Coffin. 47. St. John—Richard Weddall. 48. Woodstock—Robert A. Temple, Duncan D. Currie, D. B. Scott. 49. Andover—T. Watson Smith. 50. Andover—John Read. 51. Carleton—Henry Holland. 52. Burton—Fletcher A. Weldou. 53. Miramichi—George M. Barratt. 54. Bathurst—William W. Perkins. 55. Dalhousie—To be visited from Bathurst every fourth Sabbath.

VI.—SACKVILLE DISTRICT. 56. Sackville—Charles DeWolf, A. M., John Simpson, Samuel Avery, Agent for Theological Institution. Principal of Male Branch—Hamphrey Peckard, D. D. Principal of Female Branch—John Allison, A. M.

57. Point de Bute—John Snowball, Douglas Chapman, who has permission to rest for a year, on account of health. 58. Bois de Vert—James Tweedy.

59. Moncton—Jeremiah V. Jost. 60. Coerdales—Thomas Hart; G. Gaslin, Superintendent. 61. Hopedale—James Buckley. 62. Richibucto—Stephen F. Huestis. 63. Amherst—William T. Carby. 64. Parraborough—John L. Spouage, C. S. Lane. H. Peckard, D. D., Chairman. V. J. Jost, Financial Secretary.

VII.—ANNAPOLIS DISTRICT. 65. Annapolis—James Taylor; one requested. 66. Bridgetown—Mich. Pickers; George Miller, Joseph F. Bent, Superintendents. 67. Wilcox—Alexander B. Black. 68. Aylesford—Thomas W. Tuttle. 69. Horton—George Angwin, F. H. W. Peckers. 70. Cornwallis East—William Smithson. 71. Cornwallis West—George Butcher. 72. Digby—William M'Cart. 73. Yarmouth—Ingham, Sullivan, James B. L. Kelly. 74. Lunenburg—Robert Duran. 75. Shelburne—R. Tweedy; one requested.

Thomas Angwin, Chairman. James Taylor, Financial Secretary. VIII.—NEWFOUNDLAND DISTRICT. 76. St. John's—Edmond Buterell, John Waterhouse; A. Nightingale, Superintendent. 77. Harbor Grace—Christopher Lockhart. 78. Carleton—E. Brette, W. S. Shestone. 79. Brigus—Thomas Smith. 80. Port de Grave—William E. Shestone. 81. Black Head—John S. Peck. 82. Island Cove—James Dow. 83. St. Peter's—Thomas Cazen. 84. Hants—Charles Charles Comben. 85. Trinity—Alfred W. Turner. 86. Bonaville—Paul Prestwood, Thomas Fox. 87. Twillingate—Thomas Harris. 88. Barin—John S. Purney. 89. Grand Bank—Jouk Winterbotham.

MISSIONS OF CONFERENCE. 90. Labrador—Supplied during the Summer months by F. Fox. 91. Petites and Western Shire—Joseph Gault. 92. Exploits and Little Bay Islands—James A. Duke. Edmund Buterell, Chairman. John S. Peck, Financial Secretary. NOTE.—Thomas M. Abirighon has permission to visit England for the benefit of his health.

CARBOANER CIRCUIT. We cheerfully give insertion to the following letter—marvelling most ourselves at the omission to which it drew attention:—

MR. EDITOR,—You were not mistaken in regard to the effect of "the keel of the departure" of the late deeply lamented Dr. Knight, in this Island. And it is also true that he left the greatest possible impression upon my mind, in the several Circuits he occupied, "as a fragrant ointment poured forth." Add this, to say the least, is not more true of any one of the Circuits that were blessed with his ministry, than it is of Carboanar; it being his first Circuit in this Island, and he having been twice stationed in it subsequently. And yet in the brief but comprehensive account of his missionary life in Newfoundland, you favour us with in the Provincial Wesleyan of the 30th May, Carboanar is not included in the list of Circuits mentioned, and the names of its ministers and labourers. Now I can assure you, Mr. Editor, that the above named omission has created a little jealousy among the Doctor's old friends who survive him—and it is an omission for which they can scarcely account.

It is not to be wondered at, that you should have heard of the names of the country, which they had spoken of the man; happy days he had spent in Carboanar; and they will regard it as a favour to be permitted to say, through the columns of your excellent paper, that while they feel that the Church of God is indebted to his ministry, they were a highly honoured member has sustained a serious loss by his removal—and while they deeply sympathize with his mourning widow and children in their sad bereavement, they rejoice in anticipation of a renewal of an so other Christian towns, which are governed either by Christians or Druse feudal chiefs—and indicates that the Turks are determined to crush the Christian power in Mount Lebanon. In this attacking a Turkish town, the Druses become rebels, but the Governor-General forbids 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 rallying, and have repulsed the Druses with great slaughter. This yet requires confirmation, as it is generally believed that the Christians have been disintegrated by the arms of the Turks with the Druses, and are giving up their arms.

It has been estimated at the British Consulate that about sixty villages have been burned; that the same publicity had been given to the work in this Circuit had been given to the Report. And to show the extent of the good work of the Lord during the period alluded to, we have a list of four hundred and forty names were taken on trial for Church membership, a very large number of whom could sign.

"My God is revealed, / My God is revealed, / And what is the more pleasing, while many of them promise to become very useful members of the Church, all with the exception of not more than twenty, if so many, were still meeting in Class and walking with tolerable consistency, so far as I am able to judge, up to the time when my friends left for the Labrador this present season. May the Lord keep them a steadfast train that most trying voyage I mention the above facts because I think it is desirable that every part of our work should be properly reported. A more extended account may be given at a future time. C. L.

Carleton, July 2nd, 1860. (From the Boston Traveller.)

Letter from Syria. CIVIL WAR—SIXTY VILLAGES BURNED—MARRIAGE—A. M. BROWN, a literary production, and was said to be of the old order of things, "with much treatise and thought" but with very few exceptions, grave objections were made by the strictly religious press to some of the author's views on the atonement and justification by faith, which were alleged to favor too much the Unitarian opinions of Professor Maurice and Scott, to whom Mr. Brown in his preface acknowledged the obligations he felt as a Christian student.

Length there appeared in the weekly paper of the 11th inst. (the Freeman), an article in which the name of Mr. Brown was clearly pointed out and condemned, and his excellent commendation. The Baptist Magazine, which had before this, spoken well of the book, subsequently gave admission to a couple of articles from the pen of the Rev. J. H. Hinton, entitled "Structures," which, when used as a pamphlet, the Freeman thought it necessary to say were not altogether just.

The line of procedure on the part of the Baptist paper appears to have led Dr. Steane to be compromised in the public estimation by the denominational organ. He therefore penned a letter to the editor of the Freeman, setting forth his belief that the passages of Mr. Brown's volume, on which Mr. Hinton had founded his strictures, contained "pernicious errors," and expressing his thanks to Mr. Hinton for the "timely and valuable services he had rendered evangelical Christianity by his animadversions." Before this letter was despatched to the Freeman,

it was sent round to a number of the London Baptist ministers, six of whom joined Dr. Steane in the protest, viz. Dr. Angus, Rev. D. Ratford, Rev. W. G. Lewis, and Rev. C. H. Spurgeon. Now it happened that Mr. Brown had been invited and had accepted the invitation to be one of the speakers at the Anniversary of the Baptist Missionary Society in Exeter Hall, and Mr. Spurgeon holds the view, that Mr. Brown would be presenting the place intended for him, and that what had occurred, declaring that he would not see the society "broken up" by that declaration. The committee, however, hesitated to ask Mr. Brown to cancel the engagement, but Mr. Brown, hearing of the alarm, very promptly and prudently notified his intention not to fulfill his promise.

The matter of the ministerial protest has been in several of the Metropolitan papers. Mr. Spurgeon preached very strongly on the one side, and the Rev. W. K. Kirkus, of Hackney, as strongly on the other. Mr. Kirkus' attack on an attempt made "to hunt down our honest and most spiritual Christian teachers, because they did not always speak in the stereotyped language of the schools." Mr. Brown has also introduced the dispute into the pulpit, speaking of himself as being cruelly persecuted.

The state of our Country. We are now fairly entered on another Presidential campaign—a campaign that promises to be exciting and eventful. Four parties, with regular nominations for the presidency and vice presidency, are in the field and girding themselves for battle. The Union Sakers have nominated John Bell, of Tennessee, for President, and Edward Everett, of Massachusetts, for Vice President; the Republicans, Abraham Lincoln, of Illinois, for President, and Hannibal Hamlin, of Maine, for Vice President; the Democrats, Stephen A. Douglas, of Illinois, for President, and Herschel V. Johnson, of Tennessee, for Vice President; and the Democratic Secessionists, John C. Breckinridge, of Kentucky, for President, and Joseph Lane, of Oregon, for Vice President. This division and complication of parties results from a single great question: Ours and grave issues, indeed, as the Tariff and Homestead bill, and Pacific Railroad, are named as party principles; but they are wholly overshadowed and kept in the background by the all-important question of Slavery. This question has agitated the country with political as well as social and religious animosities; it has made and unmade parties; it has at last shattered and broken into fragments the Democracy, the old and venerable competitor of the Whig party. To-day the old party issues are obsolete and forgotten. New and important questions are forcing themselves upon the attention of politicians; and political parties, in adjusting their party lines to the new issues, have not escaped the confusion and disruption associated more or less with change. It will require the greatest possible moderation of the passions, and implicit reliance on the Infinite Wisdom, to escape the shoals and quicksands created by this multiplication of parties in preceding presidential and gubernatorial campaigns the party press has unfortunately turned too much towards an unfavorable and defensive of great principles, and in some cases towards the want of provisions.

On 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 nation have come down to Beyrout under an escort furnished by the Consul, and others are escorted thither. No personal danger to the Americans in Mount Lebanon is apprehended, as they are well protected, but their feelings are stirred 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 homestead the people flock in great numbers for admission.

The humanity shown by the Americans in Beyrout 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 Kenis, is now in a state of siege, and a great suffering is produced by the want of provisions. Since writing the above news has been received that Deir Kenis is a Turkish town and is garrisoned by Turkish troops—unlike the other Christian towns, which are governed either by Christians or Druse feudal chiefs—and indicates that the Turks are determined to crush the Christian power in Mount Lebanon. In this attacking a Turkish town, the Druses become rebels, but the Governor-General forbids his assumed consistency, and allowed the Druses to burn a large portion of the place before he interfered.

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The state of our Country. We are now fairly entered on another Presidential campaign—a campaign that promises to be exciting and eventful. Four parties, with regular nominations for the presidency and vice presidency, are in the field and girding themselves for battle. The Union Sakers have nominated John Bell, of Tennessee, for President, and Edward Everett, of Massachusetts, for Vice President; the Republicans, Abraham Lincoln, of Illinois, for President, and Hannibal Hamlin, of Maine, for Vice President; the Democrats, Stephen A. Douglas, of Illinois, for President, and Herschel V. Johnson, of Tennessee, for Vice President; and the Democratic Secessionists, John C. Breckinridge, of Kentucky, for President, and Joseph Lane, of Oregon, for Vice President. This division and complication of parties results from a single great question: Ours and grave issues, indeed, as the Tariff and Homestead bill, and Pacific Railroad, are named as party principles; but they are wholly overshadowed and kept in the background by the all-important question of Slavery. This question has agitated the country with political as well as social and religious animosities; it has made and unmade parties; it has at last shattered and broken into fragments the Democracy, the old and venerable competitor of the Whig party. To-day the old party issues are obsolete and forgotten. New and important questions are forcing themselves upon the attention of politicians; and political parties, in adjusting their party lines to the new issues, have not escaped the confusion and disruption associated more or less with change. It will require the greatest possible moderation of the passions, and implicit reliance on the Infinite Wisdom, to escape the shoals and quicksands created by this multiplication of parties in preceding presidential and gubernatorial campaigns the party press has unfortunately turned too much towards an unfavorable and defensive of great principles, and in some cases towards the want of provisions.

On 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 nation have come down to Beyrout under an escort furnished by the Consul, and others are escorted thither. No personal danger to the Americans in Mount Lebanon is apprehended, as they are well protected, but their feelings are stirred 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 homestead the people flock in great numbers for admission.

The humanity shown by the Americans in Beyrout 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 Kenis, is now in a state of siege, and a great suffering is produced by the want of provisions. Since writing the above news has been received that Deir Kenis is a Turkish town and is garrisoned by Turkish troops—unlike the other Christian towns, which are governed either by Christians or Druse feudal chiefs—and indicates that the Turks are determined to crush the Christian power in Mount Lebanon. In this attacking a Turkish town, the Druses become rebels, but the Governor-General forbids 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 rallying, and have repulsed the Druses with great slaughter. This yet requires confirmation, as it is generally believed that the Christians have been disintegrated by the arms of the Turks with the Druses, and are giving up their arms.

It has been estimated at the British Consulate that about sixty villages have been burned; that the same publicity had been given to the work in this Circuit had been given to the Report. And to show the extent of the good work of the Lord during the period alluded to, we have a list of four hundred and forty names were taken on trial for Church membership, a very large number of whom could sign.

"My God is revealed, / My God is revealed, / And what is the more pleasing, while many of them promise to become very useful members of the Church, all with the exception of not more than twenty, if so many, were still meeting in Class and walking with tolerable consistency, so far as I am able to judge, up to the time when my friends left for the Labrador this present season. May the Lord keep them a steadfast train that most trying voyage I mention the above facts because I think it is desirable that every part of our work should be properly reported. A more extended account may be given at a future time. C. L.

Carleton, July 2nd, 1860. (From the Boston Traveller.)

Letter from Syria. CIVIL WAR—SIXTY VILLAGES BURNED—MARRIAGE—A. M. BROWN, a literary production, and was said to be of the old order of things, "with much treatise and thought" but with very few exceptions, grave objections were made by the strictly religious press to some of the author's views on the atonement and justification by faith, which were alleged to favor too much the Unitarian opinions of Professor Maurice and Scott, to whom Mr. Brown in his preface acknowledged the obligations he felt as a Christian student.

Length there appeared in the weekly paper of the 11th inst. (the Freeman), an article in which the name of Mr. Brown was clearly pointed out and condemned, and his excellent commendation. The Baptist Magazine, which had before this, spoken well of the book, subsequently gave admission to a couple of articles from the pen of the Rev. J. H. Hinton, entitled "Structures," which, when used as a pamphlet, the Freeman thought it necessary to say were not altogether just.

The line of procedure on the part of the Baptist paper appears to have led Dr. Steane to be compromised in the public estimation by the denominational organ. He therefore penned a letter to the editor of the Freeman, setting forth his belief that the passages of Mr. Brown's volume, on which Mr. Hinton had founded his strictures, contained "pernicious errors," and expressing his thanks to Mr. Hinton for the "timely and valuable services he had rendered evangelical Christianity by his animadversions." Before this letter was despatched to the Freeman,

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