

American Presbyterian and Genesee Evangelist.

THURSDAY, AUGUST 2, 1860. JOHN W. MEARS, EDITOR.

ALBERT BARNES, THOMAS BRAINERD, HENRY DARLING, GEORGE DUFFIELD, JR., JOHN JENKINS, THOMAS J. SHEPHERD.

THE DEATH OF INFANTS.

Now, while the scythe of the harvester is passing swiftly among the standing crops and leveling them to the earth, the keener, sorer scythe of the great reaper, Death, goes to and fro among the ranks of men. But it is not only the mature that he gathers into his great garner; at this season especially, it is the tender, the frail,—such as are just putting forth the greenness and freshness of infant life, that feel the keen edge of his devouring knife. How many little graves are opened at this season of the year! and what treasures of the household are swallowed up in their narrow but dreadful gulfs! How many bright eyes, the light of the family circle, grow dim! How many voices tuneful with infant laughter are hushed! How many patterling little feet are silenced! What interesting growth and expansion of body and mind are interrupted! What vivid hopes and darling plans of parents are crushed in the bud! Have you never beheld the fond mother bending, watching over the cradle of the little one, and seen how, after a period of agonizing suspense, she relinquished one hope after another of its recovery, as if it were the yielding up of her own life? Have you seen her, ere the spark of life had quite gone out, draw the unconscious sufferer to its once familiar resting place, and fold it in one last embrace of mingled affection and despair? The cold, busy world, engaged with cares and griefs, which it considers of more importance, passes, with more than its usual indifference, the funeral of an infant, and indeed we must confess that men have sorrows to endure than this; but there is an exquisite tenderness in our grief for the loss of an infant that, we think, is experienced in no other affliction. The image of infantile helplessness, and tenderness, and comparative innocence that is lawfully with our recollections, and that associates itself with the thousand memories of the lost one, imparts a peculiar poignancy to our sorrows and summons forth a fiercer flood of tears.

The heart of the fond parent, wrung with anguish at the loss, at first troubles itself to imagine why God should have bestowed the gift only, as it would seem, to twine itself around its inmost being, and then should tear it away, leaving him only the wasted, inanimate body to bury, with new pangs, from his sight. Repeated bereavements upon the same household, stir up deeper questionings and tempt to rebellious thought against the mysterious workings and permitings of the All-wise and All-good. But need we know all before we will be comforted? Must the leaves of God's book be led down to the gaze of sorrow-blinded, shortsighted mortals before they will dry up their tears or weep submissively? Shall we not get comfort in trust? And in the deeper mystery, shall we not be the more comforted because we can not trust the more?

There is much, very much to comfort us in the death of an infant. The lamb is gathered safely into the fold of the Good Shepherd. No anxious doubts for its future well-being now mingle with the hopes and plans of the parents. No suspicion of hypocrisy, no dread of self-deception need detract from the certainty of these hopes. Whatever may be said of the grown-up ones, those that were called away early are safe. There is no doubt of the covenant holding good in their case. We are inclined to the fond imagination that God saw it was necessary to take them away, in order to keep them within the merciful provisions of the covenant. He took them because he had set his heart upon them, because they must not be lost. They are spared the severe and perilous training of the world. No graves shall ever yawn at their feet to receive the choicest treasures of their affections. Grief shall not cloud their brows. Sin shall not reign over them. They shall not grow up to know themselves chained to the body of this death. No remorse, no strivings with the Holy Ghost, no controversy with God, no hiding a guilty conscience in refuges of lies, no agony of conviction shall mark their experience. By no tardy progress interrupted with numerous backslidings will they grow in grace. By no broken meditations where worldly thoughts and selfish plans distract the mind, do they imperceptibly commune with God. But near to God, knowing as they are known and seeing face to face, under the disciplining power, not of faith and hope, but of love alone, without a struggle from a reluctant, imperceptibly regenerated nature, with the steps of angels they advance along the eternal pathway of progress in knowledge and holiness.

Weep not, stricken mother, bereaved father, fond brothers and sisters! There is a rare element of comfort in your sorrow. So fortunate are these early gathered fruits of the great harvester, that you may well wish to share the lot they enjoy, and to say, as David did, with glad expectation: "I shall go to him, but he shall not return to me."

THE MASSACRES IN SYRIA.

From our own columns, as well as from the daily papers, our readers have been made acquainted with the leading facts in the horrid war of extermination now going on between two parties and races in Syria. The Druzes, on the one hand, are a sort of heretical Mohammedans, while the Maronites are nominal Roman Catholics. There is little choice between them, we imagine, as to doctrine or practice. Twenty years ago they were engaged in a similar warfare, from which the so-called Christians came off with decided advantage. They were, no doubt, quite as violent and unrelenting then as the Druzes are now. The Zahleens, who defeated the Druzes at that time, have been very overbearing and insulting ever since. It was to forestall a general attack, expected by the Druzes, that they rose so suddenly upon the Christians. Mr. Lansing, a missionary of the United Presbyterian Church at Alexandria, says: "Zahle contains about 10,000 inhabitants, and if the Druzes take it there will doubtless be an awful carnage, and almost any day we may know the Zahleens will be constrained to say, Amen. I used, when in Syria, to be able, almost infallibly, to distinguish a Zahlean from

the people of the other villages after a five minutes' conversation, and that simply by his boastful and inflated manner of talking; and when on their favorite topic, of their victory over the Druzes, it was awful to hear with what a gusto they would dwell upon, and embellish his heartrending details. The day of retribution for them has probably come, and as they have for a long time been in a state of rebellion against the Turkish government, it is not likely that they will receive much aid from that quarter, even if they were otherwise disposed, and able to render it."

Zahle has fallen, together with Hasbeiyeh and Damascus, with fearful slaughter. These are inland towns. Beirut, which is a seaport, and which is protected by the navies of France, England and Russia, has also been threatened by the Moslem fanatics, whose thirst for blood in Syria as in India seems insatiable. Bhandan, upon Mt. Lebanon, the residence, as our readers will remember, of Rev. Wm. A. Benton and lady, whose interesting letters we laid before them last week, has not been attacked, if we may judge from the silence observed in regard to it in the reports from the scene of conflict. Mr. Benton expressed his determination to remain, and the decisive and authoritative measures which he took, and which the people were glad to have him take, in all probability reassured the inhabitants, and warded off the threatened blow. Yet, in the midst of such indiscriminate slaughter and outrage, and with a foe emboldened and maddened by past triumphs and excesses, we cannot but feel anxious at least for the safety of the mission, if not for the persevering and fearless servants of God who have determined to stand by it. The latest intelligence will be found in another part of the paper.

But besides these horrors in Asiatic Turkey, we are shocked to hear of even greater excesses, of crimes against humanity and the Christian religion, committed apparently in cooler blood and with less semblance of excuse, in the European provinces of the empire. We are informed of these occurrences through certain letters in a Brussels paper, *Le Nord*, purporting to come from Bosnia and Bulgaria, the scene of the alleged outrages. We noticed these letters in the *New York Observer* of a fortnight ago, but the recital was so cold and bald, and so isolated from other evidence, that we hesitated to yield to them our credence, and ventured to suspect that the political bias of the Belgian journal might be a ground for exaggerating, if not for inventing, such stories. The following is a brief view of their contents:

"The statement of the first is a mournful record of wholesale murder of the peasantry in various places, and of the seizure of defenceless women and children, and of brutal treatment towards them, such as was only equalled in the Greek rebellion in India. The second relates the imprisonment, principally in the north, of Bosnia, of the priests and others of the more influential men, who were treated with great severity, some of whom died in a few days after their imprisonment. No doubt was entertained that they were poisoned by order of the Turks. Statistics are given of imprisonment in different places, amounting in all to more than 3000 persons. 'Every morning,' it is stated, 'the Turks take from the prisons numbers of corpses of men killed by the stroke of an axe, and cast them into the streams like carrion.' Christians wandering at large, who have been pillaged, are refused by the Turks the most trifling means of subsistence, and are obliged to support themselves by eating the bark of trees; children wander in companies through the country begging bread; many dead bodies of these helpless wanderers are found along the road sides who have perished from hunger and fatigue; others are seized, carried away, and declared Mussulmans; those making opposition are scourged, and made to endure all sorts of disgrace and torture, from which numbers die. Such are some of these sickening details.

"But Austria, too, perfectly in character with the minions of the Romish beast, comes in for her share in these merciless cruelties. As the Bosnian Christians fly,—as they do in great numbers into Austria for refuge,—those of the Greek Church are received and supplied with food, only on the express condition that they renounce their faith and become Roman Catholics!" A number of these unhappy fugitives, rejecting these conditions, attempted to flee from Austria into Servia, but were seized by Austrian soldiers and imprisoned,—escaping persecution in Turkey only to find it with less severity, if any, in Austria."

THE MARTYRS OF THE MUTINY.

No one will take up this little volume, issued by our Publication Committee, without finishing it. Its thrilling narratives of the trials and triumphs of Christian courage in Christian men and women amid the horrors of the great Indian rebellion, rivet the attention and stir the heart. We endorse the estimate put upon it by Dr. Henry M. Seander, who says, writing from Paris to a friend:—"I could not find time to open your book till I got on board the steamship Illinois. I read it with the deepest interest. If it attains a circulation equal to its merits, all your wishes in regard to it will be fulfilled."

The rebellion of the Sepoys or Native army of British India, with all its awful deeds of cruelty and blood, has furnished as a compensation a most precious page of history for the church, worthy of a place alongside of that which records the faith and patience of primitive witnesses for the truth. After a few words of introductory matter by Dr. Jenkins, of Calvary Church, formerly himself a missionary in India, the book opens with a very clear and comprehensive statement of the moral condition of India sixty years ago, and the happy changes which have taken place since that time under the combined influence of British ascendancy and missionary effort.

After these important preliminary facts, the book proceeds to narrate how at different points of the outbreak heathenism rose against the church, and how the church stood up in the spirit and power of its Head against its wicked and persecuting enemies. The church triumphed. Every form of torture, almost, was tried to lead the native Christians to abjure their faith in Christ. British, American, and Hindoo Christians, bore the one testimony for their religion, and sealed it with their blood. Weak and timid women, educated amid the luxuries and refinements of the highest circles of society, armed with the power of faith, calmly met death for the name of Jesus. It thrills the soul to read of the heroic courage and firmness of the native converts, neglecting every tempting proposal by which they might purchase life. One of these native Christians stated of himself, that while on his way to prison, with his family, guarded by fierce Mussulmans with drawn swords, "I raised my heart in praise and adoration to the Lord Jesus Christ for having given us grace to stand firm in the trying hour when our lives were disposed of, and to overcome all the temptations which the Judges could hold forth. I thanked my blessed Lord for counting us worthy to suffer for his name sake."

This is a book not of reasonings, or theories, or

abstract doctrines about Christianity, but a book of facts,—facts showing what the Christian religion is, and what it can do for the soul in the most trying hour—facts not of Christianity in the first century, but of Christianity nineteen hundred years old, when some would say it is effete—facts not of the days of our ancestors, but of our own days—facts which show that the martyr spirit still exists, and that there is still in the church faith and love to Christ that is prepared, if called for, to suffer and die for his name.

Do any doubt the reality of genuine conversions among the heathen? Do any suspect that Hindoos embrace the gospel only from interested motives—for the sake of some temporal gain? Let such read of natives offering their lives sooner than deny their faith, and their doubts and suspicions must pass away. Christianity has already attained in India a power over some minds stronger than life. Mark, too, the transforming efficiency of the gospel as brought to light in this rebellion. These meek, humble, patient, suffering Christians of India—who are they? They are of the same nature, the same stock, once of the same religion, and the same spirit with their now fiercest and blood-thirsty tormentors. But the gospel has changed the lion into the lamb—the lover of cruelty into a lover of mercy. And what the gospel has done in these and for these, it can do for all the souls of India of all castes.

This little book is an antidote to all discouragement in the work of missions. No Christian can read the blessed experiences and testimonies of the native martyrs of the mutiny without feeling that this glowing exhibition of Christianity given in the rebellion more than compensates for all the expenditure of toil, wealth and self-sacrifice, bestowed in the work of Indian missions.

DISCUSSION ON THE RELIGIOUS PRESS.

At the late annual meeting of the General Association of Massachusetts, one of the questions discussed by previous appointments was: "Is there anything to be desired, and if so, what, in the conducting of our Religious Press?" A wide field of remark was opened, and a great variety of opinions was expressed. Almost every one seemed to feel himself competent to give advice, and seemed to think the thing could be better done than it was done. Rev. Dr. Todd introduced the discussion by quoting the remark of an ex-governor, that "the *New York Observer* had fallen from grace and that the *Independent* had never been born again." Whether Dr. Todd endorsed this sentiment, or how it was received in the Association, does not appear in the published accounts.

"Various defects in conducting religious journals were specified. One brother did not like to have so many personalities. Another wanted less quick medicines advertised. One said that ministers were to blame for not having better papers. They sent articles to the press not fit to be published, and they were inserted. One reader wanted a paper mostly devoted to anti-slavery, another to temperance, another to fighting narcotics, &c. "After various suggestions were made for the benefit of editors, they were permitted to make confessions, and spoke in their own defence. One said that he had long ago found out that it was impossible to make a paper to suit every class of readers. He had tried to follow the path of truth and duty, and let popularity take care of itself. A paper must have a character as well as individuals. No minister in this house, if his character were analyzed, would be found faultless. No publication is faultless. To err is human. If a periodical on the whole does good, it has a claim on all good people to sustain it.

"Another editor said that a paper should be made to suit one man and that one should be the editor. He said further, that he should have made a worse paper than he has, if he had published all the communications that ministers have sent to him. To keep from making a worse paper than he has, he has burnt up their communications. The discussion took such a turn that editors and ministers were both very pleasantly rebuked. The discussion closed very pleasantly."

In regard to the advertising of patent medicines and the like, the *Boston Congregationalist* makes some very pertinent suggestions, which we recommend to the consideration of such of our readers as are disposed to complain: "Advertisements of patent medicines, and 'Spalding's Prepared'—came in, also, for censure. For our part, we wish that the religious community were willing—as they certainly are able—to pay for their religious papers, prices that would enable them to be published without loss, if advertisements were excluded, and their space occupied by other matter. But the time is not yet come for such a movement. Two dollars a year, is the utmost that the great majority of men are willing to pay for such a paper as we publish, and the class to which it belongs. If now, we were to relinquish the \$2,000, or \$3,000, per annum, which we receive for advertising, our paper, which is now self-supporting and remunerative, would not pay expenses. Whenever our subscribers become sufficiently anxious to see advertisements banished from our columns, and their place filled with reading matter, to pay us \$3,000 a year, in advance, for the same sized sheet which they now receive, (with the advertisements,) for \$2,000, we shall be happy to accommodate them. Meanwhile, we mean to be careful as to the quality of those inserted. And—with deference to the brother raising the objection—we submit that the advertisement which is less, while of course, exaggerated and foolish, is less morally dangerous than certain editorial matter, which we almost weekly find in some of our religious exchanges."

"CONGRATULATIONS WANTED."

Our Old School contemporary at Charleston, the *Southern Presbyterian*, is very much exercised at our late article in regard to the Rochester Assembly with the above heading. It asks indignantly and incredulously, who sought either the prayers or the congratulations of the New School, as we assert. It is very sure such a request did not proceed from the *Southern Presbyterian*. And would it have been the worse for you if it had, neighbor? Is it indeed an offence for an "Old School" paper to seek the prayers of the "New School" or of "good men generally," in behalf of their Assembly before it meets, or to expect their congratulations upon its adjournment? If so, then we must decline giving to our Charleston contemporary the desired information. "We may not betray the Old School organ which was so injudicious as to follow what, in our view, was but the prompting of the simplest and most natural of Christian feelings in suggesting that we and good men generally should join in prayer for the coming General Assembly. If we had impudently to the Old School the feelings here manifested—that capability of despising

and repelling our prayers and our sympathy in which the *Southern Presbyterian* here boasts itself, we are sure we would have been charged with a gross want of charity towards our brethren. However, we are pleased to find this feeling not shared in by others of the Old School press. The last *Presbyter* of Cincinnati thus responds to the article in question, from which it quotes at some length:

"We persevere with much pleasure, an editorial under the head 'Congratulations Wanted,' published in the last number of the *American Presbyterian*, of Philadelphia, the organ of the New School Presbyterians of the city of Boston, and the organ round about. From this article we extract the following paragraphs, which give a fair statement of the action of 1860 and which we are glad to see.

RELATIONS OF THE PRESBYTERIAN CHURCH TO THE WORK OF HOME MISSIONS.

REPORT OF THE ASSEMBLY'S COMMISSION. CONTINUED. The 3d section of the report is highly important as exhibiting the principles on which the American Home Missionary Society was constituted. These principles by their import and by the manner in which they were originally acted upon, so evidently leave room for distinct denominational action on the part of the co-operating bodies, that there must have been a radical change in the management of the society before such action could have been regarded as an offence. The report says:—

"It is not a denominational Society. It is neither Presbyterian nor Congregational nor Dutch Reformed, nor yet a union of two or more denominations, as an auxiliary relation to the Society, and governing themselves 'by its general principles,' to be bound. In respect to the amount of their contributions to its treasury, it binds them, not to the extent of their means, but to the extent of their free will under the guidance of their own convictions and discretion. On the other hand, the Society itself is subject to the control of no man or body of men out of itself. This Assembly has no control over it, nor have any of the ecclesiastical bodies with which they labor. It is bound only by its constitution and its own engagements with others. Still it would not be just to say, that it is free to ignore the denominational peculiarities of those who are connected with it. Immediately on its organization, it invited the co-operation of the churches, and bodies of Christians of especially three denominations, and with them entered into certain obligations, on condition of their assisting in its work."

"1. In the first place, the Society pledged itself not to interfere with any of their denominational peculiarities, but to be true to the principles which it has thought, and conscientiously affirmed by some, that the denominations themselves mutually agreed to sink their denominational character in a kind of common neutrality, and abandon all care or provision for their own denominational interests, trusting to the impartiality of the Society. But nothing of the kind is to be found in any where. On the contrary, there is abundant proof that members of these denominations deprecated such a result, and the Society, to quell their fears, solemnly assured them that no such results should be attempted."

"We have already referred to the principles established as fundamental by the New England brethren before the Society assumed its new organization. One of these was, 'that existing local Societies were not to be superseded except by their own desire, and not to be impeded in their operations.' This principle is repeated again and again in the early publications of the Society, and declared to be fundamental in the last Report, p. 47. Now, it so happens, that among these local Societies, so called, and expressly enumerated as such in the same report, (p. 60,) is the Board of the General Assembly of the Presbyterian Church. This Society, a denominational organ, and had been in existence, as we have shown before, for many years. If, therefore, there be anything which may justly be regarded as fundamental among the principles of the Society, it is that such denominational organs, as the Assembly's Board of Missions, were not to be superseded except by their own desire, and not to be impeded in their operations."

The second principle of the society alluded to in the report is, 'that contributions to its funds were to be purely voluntary.' "Here are no pretensions to authority," says the first Report, "but the system under which it is our privilege to serve the cause of missions, is one which, like that of the Gospel, does not compel men to duty."

"Two Synods," says the Secretary, "embracing the whole southern and central part of the State of Ohio, and a portion of Indiana, have chosen to commit the management of missionary business to their Presbyteries, who, of course exercise the rights of the Synods, and thus, both the Home and the Assembly's Board, or rather get them to help us first to furnish our own destitute with the bread of life, and then unite with you in giving it to others." These and other cases that might be referred to, show that the Society is not to be regarded as an auxiliary body, but as one of the original founders. The largest liberty was allowed, not only to individuals and churches, but to ecclesiastical bodies, whether auxiliaries or not, to co-operate with the Society just as far as they saw fit, or to exercise their own independent co-operating, or contributing to any other organization acting side by side with the Society, on strictly denominational principles. The Commission cannot find the shadow of evidence that any compact, agreement, or understanding existed between the denominations represented in the A. H. M. S., or between the Society and either of the denominations, requiring the latter to carry on missionary work only through the Society. On the contrary, the largest liberty to all persons was among the most fundamental principles."

The third principle referred to, is that governing the relations of the society to its auxiliaries. These auxiliaries are rather smaller voluntary societies, operating in a limited sphere, or they are Presbyteries and Synods which, through some organ, as a Committee of Missions, have sought the relation of auxiliary to the Parent Society. "By the stipulations it was required, that by the auxiliaries be made over to the Treasurer of the A. H. M. S. the whole amount of the contributions from time to time, deducting incidental expenses; that 'all its missionaries should set under a commission from the parent Society'; that 'no auxiliary or agents should be appointed by it out of its own specified bounds'; and that it should be 'governed in its appropriations by the general principles which govern the appropriations of the Parent Society.' On the other hand, it was stipulated on the part of the parent Society, 'to allow the auxiliaries the right to appoint and pay missionaries within its own limits to any amount, not exceeding the above-named income; and for this purpose 'having reported income to the parent Society,' to retain so much of it as should be needed to fulfill its engagements. Should more be

needed, further appropriations were to be made by the parent Society on its own responsibility, acting always, 'under the advice and recommendation of the Directors of the auxiliary.' To secure the utmost independence on the part of the auxiliary in controlling its own operations, it was also stipulated that, 'a sufficient number of blank commissions should be furnished to it by the Executive Committee of the Parent Society, signed by the Chairman and Corresponding Secretary of the same, which should be filled and countersigned by the proper officers, and issued on the responsibility of the auxiliary.' The object of these stipulations is manifest, viz: to give the auxiliary, whether a Society, a Synod, or a Presbytery, the entire control of all missionary operations on its own field. Your Commission cannot better express it than in the words of the Society itself: "By these stipulations, each auxiliary is left to the independent and unobscured exercise of all its rights in the business of appropriating its own funds to the relief of the needy within its limits, while it secures to itself the additional advantage of directing other appropriations made by the parent Society within the same bounds."

It should be observed, that the principles and engagements contained in these extracts have never been altered or abrogated by any action or law either of the Society or its Executive Committee. In a recent correspondence of that Committee with the Commission of the Assembly, they declare as follows: "The auxiliary system adopted by the Commission was announced to the public in the Appendix to the Second Report in 1828, under the title, 'Terms of connection and stipulations,' and was published with each Report for several successive years." An outline of this system was published again with the nineteenth Report in 1845, and has been published with every subsequent Report to the present time. It is to these documents, thus endorsed by the Executive Committee, that your Commission has referred in the above statements respecting that system; and from these it appears that, according to the fundamental principles of the Society, it is the right of any of your Presbyteries or Synods, by placing themselves in an auxiliary relation to the Society, and governing themselves 'by its general principles,' to have the entire control of the operations of the Parent Society within their several bounds, the provision above referred to only excepted."

The fourth principle relates to the selection and authentication of missionaries and agents. "It was a fundamental principle in both cases, that they should bear testimonials of approbation and acceptableness from the ecclesiastical bodies within whose bounds they were to exercise their ministry. On this point, as was very natural, jealousies arose at a very early day. To set them at rest, the Executive Committee (see *Home Missionary*, May, 1830) employ the following language: 'It has ever been our policy, that some of our brethren, in distant sections of the Presbytery, body, have been induced to believe that it was our design to trample on the right exercise of ecclesiastical authority, and impose upon the churches unacceptable men. Nothing can be more unfounded than this. We have ever regarded it due to the Christian public to know, and have therefore constantly affirmed, that the simple object of this Society is to aid feeble congregations in the support of a preached Gospel, and to send the Gospel to the destitute by ministers approved by the ecclesiastical bodies within whose bounds they labor.'

In the fourth Report, referring to similar jealousies, they say again: "On the field covered by each of the denominations, it (that is, the Society) acts in entire subservience to their rules of doctrine, discipline, and intercourse with each other, by requiring every missionary to bear credentials acceptable to the Presbytery, Synod, or Association, in whose bounds he is appointed to labor." Again, in the third Report, pp. 64, 5, 'the Committee,' they say, 'appoint none except on due evidence of such approval, and withdraw them when that evidence ceases to be satisfactory. It can plant no certificate in its own view to bear credentials acceptable to the Presbytery, Synod, or Association, without the approval of the same, and when a missionary or agent shall cease to be approved by the Auxiliary, the parent Society will be bound to recall him or withdraw his support.'

It is by a comparison of the recent policy of the society towards several of our Presbyteries and churches with these constitutional principles, that we learn where the blame of fecklessness and unfaithfulness chiefly rests. Here is the true criterion by which the position of the Society and of its co-operative bodies must be calculated, and from which all departures must be reckoned.

WHO ARE THE DRUZES?

It is difficult to gather from the information at hand, much about these peculiar people, who are now attracting the attention of the civilized world for their ferocious plundering, burning and butchering of the so-called Christians of the Lebanon district of Syria. They have always been quiet and reserved about their peculiar doctrines, and do not attempt to promulgate them; but they are a ferocious and spiteful people, evincing a deadly hatred toward the Papal Christians, or Maronites, residing among them. It must not be forgotten that prior to these disturbances, there were but about one hundred Protestant native Christians in all our Mission Churches in Syria. Now most of these are murdered. It is the Papal Christians, the Maronites, principally whom the Druzes have been slaying. The Druzes number one hundred thousand, and the Maronites one hundred and eighty thousand, the whole population of Syria being about twelve hundred and fifty thousand. The remainder of the inhabitants are divided between Mahomedans and members of the Greek Church. The Maronite Christians who have been so freely murdered, are Arabs, of an ignorant, semi-heathenish, degraded class, believing in the Virgin Mary, and strongly papal in their worship and doctrine; but they do not hold the Pope of Rome as their head. They are image-worshippers, and hence the great pretended hatred of the Druzes, who, being in many respects like the Mahomedans, hold all image worship in perfect abhorrence. The regular Mahomedans, it may be observed, have joined the Druzes in many of their massacres.

THE DIGEST.

MISSAS. ERRORS.—The committee appointed to prepare a Digest of the Acts of the General Assembly of the Presbyterian Church, are ready to transfer it to the Presbyterian Publication Committee. It will make a volume of about 500 large octavo pages, and will form a complete history, arranged under several heads of all the Acts and Testimonies of our General Assembly, including those of the original Synod, which, previous to the formation of the Assembly, was the highest judicatory of the Presbyterian Church in the United States. It will be systematically arranged, and fully indexed, and well printed and bound.

In every General Assembly, and very frequently in Synods, Presbyteries, and Sessions, the want of this volume is seen. We have now no method of learning the decisions which have been made on various important points other than by searching the mass of minutes of the successive Assemblies, and of these a full set can rarely be had.

The Publication Committee are anxious to issue the Digest, but the work will be costly, and little sold outside of the ministry and eldership of our own body. Hence they wish to know, before entering upon it, how great will be the probable demand. They know that it should be in possession of each minister and church session, and that it will be desired by all. But they do not know how many persons will feel at liberty to avail themselves of this opportunity of securing it. They hope that at least each session will take a single copy. If this is done it can be immediately published.

The price of the Digest will be \$3.00. To those subscribing, it will be sent, on its publication, with postage pre-paid by us, for \$2.75. Should a sufficient number of copies be subscribed for, the work will be taken in hand immediately. The Committee can judge of the demand for the work by the responses made, and so regulate their course. The address of subscribers can be sent to—

Yours, &c., JOHN W. DULLES, Secretary Presbyterian Publication Com.

REV. CORTLAND VAN RENSSLAER.

This distinguished divine and excellent man, late Secretary of the Board of Education in the O. S. branch of the Church, deceased, after a lingering illness, at Burlington, N. J., the place of his residence, on Wednesday, the 25th of July.

A SCHOOL BIBLE DESTROYED BY A SCHOOL DIRECTOR IN PENNA.

EXCITING SCENE AT FRANKSVILLE, LUZERNE COUNTY, PA.

From the Hazelton correspondence of the *Pittston Gazette* we extract the following: Great indignation was excited among some of the inhabitants of Jenneville last week by Mr. Carey, one of the School Directors, entering the school-room of Miss Torbert, without speaking to the lady, walked to her desk, opened it and searched among the books. Not finding what he was in search of, he asked Miss Torbert if she had a Bible in the room. The Bible up. Mr. Carey came to her and took the book out of her hand. She then called for Mr. Stokes, who came in and asked Mr. Carey to step into the hall with him, as he wished to talk with him. Mr. Carey promised him he would do no violence nor be insulting; then they returned to the room. Mr. Carey, walking into the middle of the room, said, as he opened the Bible:

Beysat has been, from the start, the head-quarters of the mission. It is a large seaport town, and the most important place by far in Syria. Its location is very central for the mission, about half way between Tyre and Tripoli, and it is in this place that the missionaries, and the refugees that have followed them, have been collecting. On leaving the coast, the land rises as you proceed, and continues to rise until the summits of Lebanon are reached—forming, with the slopes beyond, and those of the Anti-Lebanon, the Lebanon District. All the mission stations lie between the sea and the first ridge, except two, Aleppo and Hasbeiyeh.

Much of the country is rich; the inhabitants, though mostly poor, are industrious and hard-working, making their living by the cultivation of the vine and the olive. Silk is also largely cultivated in some districts, the mulberry growing luxuriantly throughout Lebanon.

We gather from letters received from Rev. W. A. Benton, who has been a missionary in Mount Lebanon for the past twelve years, and has labored exclusively amongst the Maronites and Druzes, the following:—

"The Druzes are said to have taken their name and origin from a man called Daruzi, who lived about 850 years ago. This man was of Persian origin, and came to Egypt and preached in the Mohammedan Mosque, the Divinity of Hakim. "A tumult arose among the people, Daruzi escaped and came to Syria and there preached the same doctrine. The Caliph was assassinated a few years after, through the instrumentality of his sister, to save her own life. Hamzet, whom the Druzes surname the *Director*, posted on the door of the mosque that the Caliph had concealed himself for the trial of the faith of his followers. After the end of a thousand years the Druzes expect the re-appearance of the said Caliph in manifestation of his Divinity—that is within 150 years of the present time.

"The Druzes in their doctrines, teach that all the souls in the world were created in the beginning,—a fixed number which can never be increased or diminished; that the soul, when a person dies, passes into another body, ever transmigrating from one body to another through successive generations. Of course they deny the resurrection of the dead, a coming judgment, and the immutable awards of eternity. Their religious system is Heathenism, more or less combined with Judaism, Christianity and Mahomedanism, and they are strongly attached to the sentiments and practices of their ancestors.

"God has given us their confidence so far that they give us their children to educate (Mr. Benton's schools number 1,000 children), and sometimes come to our religious worship, and always make us welcome in their villages and dwellings.

"Some of them offer their children for Christian baptism. God is able to change their hearts and make them valuable helpers in the promotion of Christ's eternal kingdom upon this globe Lebanon."

The above, together with other evidences we have of the popularity of Mr. Benton amongst the Druze population, gives the possible reason for the exemption of his mission in Bhandan from the horrors which have overwhelmed the others, and leads us to hope that it may remain thus fortunate.

THE DIGEST.

MISSAS. ERRORS.—The committee appointed to prepare a Digest of the Acts of the General Assembly of the Presbyterian Church, are ready to transfer it to the Presbyterian Publication Committee. It will make a volume of about 500 large octavo pages, and will form a complete history, arranged under several heads of all the Acts and Testimonies of our General Assembly, including those of the original Synod, which, previous to the formation of the Assembly, was the highest judicatory of the Presbyterian Church in the United States. It will be systematically arranged, and fully indexed, and well printed and bound.

In every General Assembly, and very frequently in Synods, Presbyteries, and Sessions, the want of this volume is seen. We have now no method of learning the decisions which have been made on various important points other than by searching the mass of minutes of the successive Assemblies, and of these a full set can rarely be had.

The Publication Committee are anxious to issue the Digest, but the work will be costly, and little sold outside of the ministry and eldership of our own body. Hence they wish to know, before entering upon it, how great will be the probable demand. They know that it should be in possession of each minister and church session, and that it will be desired by all. But they do not know how many persons will feel at liberty to avail themselves of this opportunity of securing it. They hope that at least each session will take a single copy. If this is done it can be immediately published.

The price of the Digest will be \$3.00. To those subscribing, it will be sent, on its publication, with postage pre-paid by us, for \$2.75. Should a sufficient number of copies be subscribed for, the work will be taken in hand immediately. The Committee can judge of the demand for the work by the responses made, and so regulate their course. The address of subscribers can be sent to—

Yours, &c., JOHN W. DULLES, Secretary Presbyterian Publication Com.

REV. CORTLAND VAN RENSSLAER.

This distinguished divine and excellent man, late Secretary of the Board of Education in the O. S. branch of the Church, deceased, after a lingering illness, at Burlington, N. J., the place of his residence, on Wednesday, the 25th of July.

A SCHOOL BIBLE DESTROYED BY A SCHOOL DIRECTOR IN PENNA.

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"Miss Torbert, do you see this?" then tore the Bible in pieces, throwing the leaves on the floor, and stamping on them in a great rage. Miss Torbert requested Mr. Stokes to order him to leave the room, or she would be obliged to leave it.

Mr. CAREY.—"What's that?" Miss TORBERT.—"I wish you to leave the room." At this he shook his fist in great rage, saying:—

"I'll take you by the shoulders and put you out of the school-house! I have more right than you. I'll teach you that you shan't read the Bible in school." A few men fit to be Directors of our Public Schools? What a kind of impression we suppose this scene made upon the minds of our children? For it occurred on Monday afternoon during school-hours. However, the gentleman was arrested and brought before the justice of the peace in this place, who held him to bail to answer the charges against him at a next Court. He was very indifferent at first about giving bail, but an hour's reflection in the lock-up changed his mind.

EDITOR'S TABLE.

MEMORIALS OF THOMAS HOOD, collected, arranged, and