Woetry.

THE THANKSGIVING. Deck thyself, my soul, with gladness, Leave the gloomy haunts of sadness, Come into the daylight's splendor, There with joys thy praises render Unto Him, whose boundless grace-Grants thee at His feast a place; He whom all the heavens obey Deigns to dwell in thee to-day.

Hasten as a bride to meet Him, And with loving reverence greet Him, Who with words of life immortal Now is knocking at thy portal; Haste to make for Him a way, Cast thee at His feet and say: "Since, oh Lord, thou com'st to me, Never will I turn from Thee."

Ah! how hungers all my spirit, For the love I do not merit! Ah! how oft with sighs fast thronging For this food have I been longing! How have thirsted in the strife For this draught, O Prince of Life! Wished, O Friend of man, to be Ever one with God, through Thee!

Here I sink before Thee lowly, Fified with joy most deep and holy, As with trembling awe and wonder, On Thy mighty works I ponder; On this banquet's mystery, On the depths we cannot see; Far beyond all mortal sight-Lie the secrets of Thy mighta

Sun, whom all my life dost brighten. Light, who dost my soul enlighten, Joy, the sweetest man e'er knoweth, Fount, whence all my being floweth, Here I fall before Thy feet, Grant me worthily to ext Of this blessed heavenly food; To Thy praise, and to my good-

Jesus, bread of Life from heaven, Never be Thou vainly given, Nor I to my hurt invited; Be Thy love with love requited; Let me learn its depthe indeed, While on Thee my soul doth feed; Let me here so righly blest; Re bereafter too. Thy guest,

Correspondence.

For the American Presbyteman? TETTERS FROM THE WILDERNESS

Brown's Track, NAYA July 26, 1860 garb, and rattling out of Boonville in open wagons L would pray, then, with thanksgiving for God's toward the forest. Guns, fishing rods, flammel precious gift of life, "From sudden death" shirt sleeves, slouched hats; bags and baggage, from dying soon "Good Lord, deliver me." "O were the components of the load, not to omit sundry! Lord, take, me, not away in the midst of my physicians, dominies, tradesmen and students. days.?

The aid and comfort of wheels were temporary, But, adhering to the modern and now usual thing better than the smoke and dust of the city, surance of our salvation. and generally reversing the order of sedentary | If it be still objected that the word is, in the life. Here then we were in medias res, no longer sense of the Litany, obsolete and ought to be rea dream. The perspiration beaded every brow and placed by another, that is quite a different matdrenched every back. The spirits of the party ter, and will very properly be attended to when lack of vivacity and impulse, the mosquitoes, pun- ceased to adore its mistakes, and reverence its erkies and deer-flies vied with each other in com- rors, and build our theology on mistranslations. municating that prompt and pungent influence corded as its specialty.

Let no one who has never had fellowship with "Church Catechism." this primeval wildness, and, if you please, roughness, sneer at the idea of enjoyment in such scenes many- sacraments hath Christ ordained in his and exercises. If he measures all by mud or church?" Answer-"Two as generally necessary mosquito standards merely, and has not learned to to salvation, &c." love the damp, fresh smell of the forest, has not The sapient objector argues from the word "as" marked with interest where the recent deer's that the Episcopal Church teaches that there are hoof had made its delicate imprint upon the black more than two sacraments, but only two of them pasty muck, has not admired the arched and leafy are necessary to salvation. Now, plainly, the vistas which opened his pathway ahead, nor, above word "as" is here the old-fashioned relative, which all. studied for hours the inexpressible effect of is still in use as a relative pronoun, though not in the sun-light as it came dappling through the dark precisely the same form of expression, and among foliage, with its countless gleams of brighter green; the common people of Britain is still retained in if he has known nothing of all this, then, of course, precisely this use of it; as when an Irishman tells a wearying tramp in the wilderness must prove an you about "the man as lived in the house with insupportable bore, and the Egyptian flesh-pots of him," i. e. the man who lived there. that brick and mortar realm, the city, will be The catechism means to say of the sacraments,

knowledged that the whole subject of bad roads our own church. be superinduced upon all previous experience, and something like this: That the English Church is you hope for even an approximation to this grand for while the latter prays for the "prosperity" of

strength, and at six o'clock, P. M., came into to mere money and material possessions. ways as forward. The honored hospitalities of rializing language. be assured, and effectual. A night's rest, too, heavens fall." under such circumstances, and in this cool region of mountains and lakes, where only the owl and

For the American Presbyterian. SUDDEN DEATH.

I was ashamed to see in the AMERICAN PRES-TERIAN a quibbling objection to the Litary of the Episcopal Prayer Book, copied from the Religious Herald. We may have good and sufficient reasons for preferring Presbyterianism to Episcopacy and its customs and observances—reasons worthy of being stated, and worthy of a hearing from others; but surely so trifling and ignorant an objection as the use of the phrase "sudden death" is quite unworthy of us.

"Sudden" has other meanings than that which is now most common, and which the Religious Herald supposes to be its only signification. It means "forthwith," "presently" and "soon," and formerly carried with it the idea of unpreparedness!

In our translation of the Bible we have a hint of the old meaning of the word, where Timothy is charged to "lay hands suddenly on no man"-to ordain no man to the ministry "suddenly." Timothy was to take sufficient time to examine into the qualifications for the office. The meaning is "too soon," in a short time, without suitable delay. "Suddenly" is here the same word as "soon" and "shortly" in the following: "I will come unto you shortly." Surely this is not suddenly according to our present use of the word, but soon or in a little while from the time of writing. "I marvel that you are so soon removed unto another gospel." Here the idea of suddenness, as we use the word, is altogether wanting. The change might have been gradual and yet accomplished

"Sudden," then, both in the Bible and the Litany, is not opposed to "gradual." To pray that sudden death may not be our lot, is to pray for long life. It is the prayer of David: "O Lord take me not away in the midst of my days." The Christian, in ordinary circumstances, ought not to wish for death, but for long life. Job, in the midst of severest trials, might say, in a moment of despondency, "I would not live alway;" but for Christians, in health and prosperity, to sing the song commencing with the same words is ordinanarily hypocrisy, and when sincerely sung is the expression of a simple ingratitude for God's gift

A spurious pietism has taught men to look to death as their hope, and taught men to think it very pious to sing such absurdities as the hymn Eight o'clock yesterday, morning found at consid just mentioned, but there is no ground for it in

however, and after a few miles' advance, the horses | meaning of the word, is not a sudden death; as were detached from the vehicles and almost buried suitably deprecated as drought, or famine, or sickbeneath the superincumbent piles of knapsteks, ness, or destructive lightning and tempest? And bagst &co. &co. while what had been passengers besides, how common among Christians is the nowere doomed to pick their way in Indian file over tion that assurance of faith is presumption, and that slough, ledges and tree-tops all helping to come we ought not to be sure of salvation until the hour stitute and variegate the so-called road. Our of death; while it is thought very pious to be percompany had come from Rochester, for the express feetly sure at the moment of departure. Now if much and the moment of departure in Now if the free in Syria' in Syria' in spiritual things. Some of the fugitives from their homes utterly destitute, and turned from their homes utterly destitute, and the region where the gospel had made the the dead bodies, killing the few who remained.

At length a Druze found him and prepared to kill him, when Jebran told him to wait and he would live this born of God? We must be born again; whosoever believeth is born of God?

The Druze paused, and Jebran told him to wait and he would live this notion be correct, then it is worth while to the will of God a personal trust in the second to the will of God a personal trust in the second to the will of God a personal trust in the second to the will be seened to the search and the would be seened to the search and the would be seened to the search and the weak propers and trust is the search and the weak propers and trust is the search and the weak propers and the search and the weak propers and the such a tramp, steadying the nerves, waking up pray that God would spare us from sudden death, the dormant muscles, filling the dungs with some that we may on our death-bed have and give as

were at their height, and lest there should be any | we have amended our English Bible, and have

But I am reminded in this connection that sevewhich, throughout this region, is unanimously ac- ral years ago. I saw in a book of objections to the Episcopal Church an equally valid one against the

In that catechism there is this question: "How

"There are two only, which are generally ne-To be candld with all readers, it must be accressary to salvation," and this is the doctrine of

is epitomized, summed up, condensed, in this miry | I remember another instance of the same sort compound of mud, stones, roots and brush which of criticism, displaying the state of mind which stretches its crooked way from Boonville to Ar. St. Peter calls "willingly ignorant." Ralph nold's. Let the utmost work of the imagination Waldo Emerson, in his book about England, says then raise the sum to the hundredth power, ere more honest than the American Episcopal Church, reality, this prince of roads! Milton's path of the president, the former prays for the "wealth" Satan through chaos, where wings and feet and of the queen. He argues from it, if I remember claws were all in requisition, is alone worthy of right, (not having the book at hand) that it shows Having been refreshed, however, at the new rough board hotel on Moose river, where three directly opposite reason; and that is because they the worldliness and money-loving character of the of the twenty-four hours' journey with renewed the Prayer Book means prosperity, as to apply it

quarters at Arnold's, jaded, bespattered and "be- A commercial and money-loving people. likesplashed." It was plainly observable, moreover, the English and Americans, will always degrade that all were slightly sobered, less talkutive than such words as "worth" and "wealth" to denote in the morning, and the whole physical system in gold and silver and other property; but let us not that facile and pliant state in which our attempted find fault with the Prayer Book that it bears its footsteps were as likely to move backward or side- constant testimony against this process of mate-

Mr. Arnold and his good lady, familiarized with The Book of Common Prayer needs no defence worn guests and astonishing appetites, were timely, of mine; but "let justice be done though the D. G. M.

EXCITEMENT AT OCCOQUAN, VA.—The popular comamong all memorable blessings, and with the clear pole erected at that place by the Republicans reached moonlight shaping so beautifully and sharply all a crisis on Friday, the 27th, when a party of forty, the prominences and depressions of the dark, wooded hills, who could forget the great and beneficent Creator of all this sublimity, and the guardian of our life and constant welfare?—Within an hour we shall be on our way up the Fulton chain of lakes bound for the Republicans reached a crisis on Friday, the 27th, when a party of forty, citizens demolished the offensive flag-staff, and the sidential nominees which floated at its head. According to the brief account of the affair which we publish from the Herald, Governor Letcher ordered out a troop of horse to preserve the pence, but the cavalry sat quietly in their saddles, while the indigent of lakes bound for the Republicans reached a crisis on Friday, the 27th, when a party of forty, citizens demolished the offensive flag-staff, and the cording to the Republicans reached a crisis on Friday, the 27th, when a party of forty, citizens demolished the offensive flag-staff, and the cording to the Republicans reached a crisis on Friday, the 27th, when a party of forty, citizens demolished the offensive flag-staff, and the cording to the flag-staff, and the cording the flag-staff, and the cording to the flag-staff, and the cordinate the cordinate the cordinate the cordinate that the cordinate the cordinate the cord of Lakes, bound for the Raquette and the Saranac.

F. F. E.

Cavarry sat quiety in the saguets, while the indignant citizens cut down the pole and chopped it into pieces.

The Republicans stood by, but offered no resistance.

THE RELIGIOUS WAR IN SYRIA.

Rev. Henry H. Jessup, Missionary of the American Board in Tripoli, Syria, and son of Hon. Wm. Jessup, of Montrose, Pa., writes home from Beirut, whither he has been driven by the cona detailed, graphic and very admirable account of which were with them, anticipating a release.
the war between the Druzes and Mohammedans on Alas! little did they know of their fate. Just the war between the Druzes and Mohammedans on the one side, and the Maronites on the other.

These letters have appeared in the Independent Republican of Montrose, from which we make the compelled, to the number of more than a thousand, following extracts:

with little ammunition or provisions of any kind, they met a race of men trained to war, hardy, bold,

perfectly, and no one else, however shrewd, can across the pavement and out of the door. nossibly understand them. They have men standard them. They have men standard them. tioned on the hill-tops to watch, horsemen riding at post haste in every direction, and yet their leaders have perfect control over every man, wo-man and child in their body. At the first onset, the Christians were routed, and the war thus far has been a succession of Druze victories. When the Christians commenced, they succeeded in burning thirteen Druze villages in the eastern part of the Met'n district, but when the Druzes rallied, they drove the Christians back. MASSACRE AT SIDON.

Last week the Druzes, who are very strong in that region, attacked Jezzin, drove out all the people, men, women, and children, burned every house, and then burned all the neighboring Christian villages. The poor Christians fled precipitately down the mountains towards Sidon, hoping to get refuge in that city of the Sultan. The to get refuge in that city of the Sultan. The Druzes pursued them, and they kept up a running fight as they fied. As they approached Sidon, their numbers increased to hundreds, and what was their dismay to find the Moslems of the city was their dismay to find the Moslems of the city pieces. Many women were killed by the firing of pieces. Many women were killed by the firing of behind them, and the savage Metawileh sweeping up from the South. The Christians fought awhile and then laid down their arms, on condition of being allowed to enter the city. No sooner had they given up their arms than every man was the property of the laid with the city. The dead bodies lay in heaps, and the few who finally escaped as by miracle concealed themselves upday niles of the claims. butchered, the women plundered and stripped, the under piles of the slain boys all murdered, except those who secreted themselves with the women and girls in the canes and among the gardens. About twenty priests

the Hasbeiya Protestant church is burned, the Protestants and native preachers all massacred, eight hundred of the people murdered in cold blood; the whole town plundered and burned to ashes, all the Protestant villages in the great district between Mount Hermon on the East and Tyre on the West, plundered, and the people with blood, for several hours, until the Druzes rethe darkness and ran for life towards Tyre. Sat, all their lengthened lives, under the teachings of the sanctuary, as really destitute of a genuine faith—a faith which overcomes the world, a faith unto righteousness—as are the most degraded under a pile of the dead, soaked as, the unoultivated, the leaned as well as the ignorant, the masters in Israel, as well as the beign. The governor of the town, the Emir Saad all of the Hasbeign people were assembled. They ed Deen, a Mohammedán, with a large family of Emirs numbering over thirty men, were friends of the Christians and enemies of the Druzes. Other man Beg, the commander of the Turkish soldiers, Druzes. Now all of these Emirs with all of the place of the ancient palace of the lower end of the town. Before the dred other men took refuge in the palace of the lower end of the town. Before the dred other men took refuge in the palace of the acknowledge and adore him as their ever present all leave their houses and intrenchments and take ble story, too horrible to be believed, and yet said rather than of the understanding, we see how it refuge in the palace. The attack commenced on Saturday afternoon, and the Christians maintained Mt. Hermon, came in after the massacre of Monthemselves well until Sabbath afternoon, and were day afternoon, and mercilessly butchered all of the responsibility immediately attaches. So far doing well, when the signal was given, and they were obliged to retreat to the palace. The Druzes then had full sweep, and plundered and burned every Christian house in the town, not everying the part of the remaining men, with all of the women and there is not entire freedom from accountability; there is not entire freedom from accountability. every Christian house in the town not excepting the Protestant church. As the town was laid It seems as though the gates of hell had been waste and the women and children had nowhere else to go, they too took refuge in the palace.

Then commenced scenes which can never be described. Probably not less than three or four about outside like wild beasts ready to butcher

side gathered up all their baggage and property on the most limited possible scale.

of Druzes, having in custody fifty Christians from a village to the North called Koraun. He had deceived them saying that he had orders from the asha of Damascus to take them and all of the Christians of Hasbeiya to Damascus. This news fused and insecure condition of the country, giving and they gathered together their few valuables

to assemble in the great court yard below, with One fact is apparent thus far. The Greek and Papal Bishops and Patriarchs who stirred up the several Characters and Patriarchs who stirred up the several Characters and Patriarchs who stirred up the several Characters are several Characters. After they were all assembled, the Turkish soldiers stationed themselves on the stairs to several Christian sects to war, told the people to prevent any man or boy from going up again. exterminate the Druzes and not leave one in Mount. The outside door was then thrown open, and in Lebanon. They prayed to the Virgin and promised success to the wild fellahleen who should put an end to this race of pagan Druzes. The Obristians rushed into the war with perfect recklessness. Without leaders, without order or union, utterly defenceless, they were slaughtered like things with the understanding is there no attract sheep. The Christians who tried to rush up stairs were bayoneted by Turkist soldiers! The men under perfect control, with able leaders, and united as one man. The Druzes understand each other were cut in pieces, and a liver of blood poured

> Just before the slaughter, Abu Monsoor, one of the leading Protestants, a man of faith and prayer, seeing that there was no hope of escape, called out in a loud voice to the assembly, composed of a few Protestants, and multitudes of Greeks and Maronites, saying something like the following words: 1" My dear brethren, the time is short. The Druzes are coming upon us, and we are all going like sheep to the slaughter. Death s before us, and we shall soon leave this world and stand before God. In whom will you trust? There is no Saviour but Jesus Christ. Look to him, call upon, trust in Him and He will save. Repent and believe, and he will not cast you off. Let every one call on the Lord Jesus, the Saviour." A great multitude of them then called out with him to Jesus Christ to save their souls, as none

A MARVELLOUS ESCAPE.

and several nuns were killed. The massacre was frightful. The Moslems in the city shut the gates to prevent the poor people from entering, and then hunted them like wild beasts through the gardens. DESTRUCTION OF HASDEIVA WITH THE MISSION DESTRUCTION OF HASDEIVA WITH THE MISSION lay under heaps of dead bodies until they were soaked through and almost stilled with blood, and slike necessary to the production of faith in every The sad fact must be told that in all probability then threw themselves from windows or rushed human soul? Why are, often, those who shave the Hasbeiya Protestant church is burned, the out in the darkness and ran for life towards Tyre. sat, all their lengthened lives, under the teachings ing. Tyre, and from thence came to Beirut by sea. gave him twenty pieces of gold, which seemed to the will of God, a personal trust in the The tales they tell are heart-rending, and one can satisfy him, and he went away, but probably to redemptive act of his Son—then must it be spirihardly say which emotion is the strongest, that of tell others to come and kill him. Soon a company tual in its very essence, and the appropriate fruit indignation at this atrocious Turkish government, of Druzes came and drew their swords upon him, of the Spirit. For it is with the heart that men or of sorrow and pity for the poor people who are when, to gain time, he told them to follow him sin. And when sin has thus once gained a lodge. victims of Druze ferocity and Moslem fanaticism. out and he would lead them to a hidden treasure ment at the very seat and centre of personal life I think I have already written about the massacre of gold. They then dressed him with a white it cannot be dislodged but by the renewal of of nearly a thousand Syrian Catholics and Greeks turban and Druze robe and led him out. He took the heart, by a change in the man; so that the near Sidon, and of the burning of 150 houses in them to the spot, but on searching they found affections and the will, once sold under sin, may Deir el Komr, including Mr. Bird's school-house, nothing, and then one of them came with his sword together with the almost starving condition of the drawn to despatch him. He begged them to shoot a change no amount of light in the understanding people, and the duplicity of the Turkish govern- him and not butcher him like a sheep. They can, of itself, beget; nor any more dispense with ment in the matter. We thought that the account then loaded their guns and approached him, when its necessity. of those two scenes was as bad as anything could he told them to let him guide them to another. II. In view of the truth which has been set be; but the story of Hasbeiya surpasses it in every treasure near the palace of the famous Druze Sit forth—that faith depends more upon the will than respect, and now it does not seem as though any- or lady, where they would find gold in abundance. upon the understanding—we see, secondly, why thing could be worse. You are aware that Has. They then seized him by both wrists and his gir- a genuine faith is so often the possession of the respect, and now it does not seem as though any- or lady, where they would find gold in abundance. beiya is one of the most flourishing stations of the dle behind, but as he approached the Druze Sit's poor and unlearned, while the learned and culti-Syrian mission. A beautiful zinc roofed church palace, he made a violent and sudden spring, vated are destitute of it. If the grounds of faith edifice was built there, and for a long time John threw the three men upon the ground, and escaped were the decision of the understanding, the results Wortabet was native pastor. It is the centre of into the palace. He was pursued by a crowd of of a balancing and weighing of arguments, a siftthe most interesting and prosperous part of our Druzes who clamored at the door for his delivery, ing of testimony, then the best judges as to human missionary field. There were about a dozen Pro- More than a thousand women and children were testant families in the town, the rest being Greeks, inside under the protection of the Sit. He threw those most skilled in earthly wisdom, would be Druzes, and Moslems. The population was about himself among the women and children, who all most competent to appreciate the heavenly. Faith 400. For a long time past the Druzes have been threatening to give the Christians "a black day;" given up to them, he rushed through the crowd to and at length it came. On Saturday, the 2d of the back side of the palace, threw himself from a with human science, would most easily apprehend June, the Druzes, who seem everywhere to have window, then rushed through thorns and over the things of God. The philosopher would attain made that day the time for a concerted movement walls, and ran for dear life westward towards Tyre. to faith more easily than the peasant. Among in every direction, attacked the Christians of Has- I went down yesterday to the Greek church where men of science we should find a readier apprehenalso promised to aid the Christians against the friends who were slain over them. But not a sin- phantoms of his understanding, finds it difficult, i Druzes made the attack, it was arranged that when Druze Sit, with two thousand of the women and Saviour and God." Othman Beg gave the signal, the Christians should | children, but, to-day we hear indirectly the horri- III. Again, if faith be a property of the hear

It seems as though the gates of hell had been opened and the infernal spirits themselves had massacres upon the people of Europe, none can predict. Hasbeiya was chiefly a Greek town, and self. Faith is founded, not upon the belief or tesnorbible treachers of the turkish com
MANDER.

Header to the especial protection of Russia, who has long been seeking, in union with France, some pretext for interfering in Turkish politics. I Othman Beg had promised to fire cannon upon should not be surprised to hear that Russia and nediately after surrounded the palace. The Should foreign forces take Beirut, and attack the

of Othman Beg from the palace. Just before this a famous Druze sheikh from Lebanon, named kenj el Amady, came into Hasbeiya with a crowd Kenj el Amady, came into Hasbeiya with a crowd

SAVING FAITH.

In the last number of the Bibliotheca Sacra Prof. E. C. Smyth, of Bowdoin College, Maine introduces to the notice of the reader a treatise of the late Archdeacon Hare, called the Victory of Faith, a companion book to his celebrated Mission of the Comforter, though far less known in this country than the latter book. Professor Smyth aims to give us the substance of Archdeacon Hare's views as laid down in the "Victory of Faith." Old truths are exhibited with a terseness and freshness of expression that we are quite sure will warrant us in making some extracts for our readers. "As matter of fact thousands of men are intel-

ectually convinced of the truth and divine autho

rity of the Christian religion, whose lives show

that their hearts are strangers to its powers. It

iveness, no constraining power, over them, of these august, and authoritative, and living verities? And what is it to approciate moral and spiritual things? Can it be merely to perceive them with the mind? Can it be merely that assent of the mind which is founded upon an intellectual apprehension of their existence? That to which faith assents is their holy and sacred qualities, their divine authority, loveliness, and perfection. Assent to qualities such as these, moral and spiritual, must be of the heart, moral and spiritual act: whoseever loveth, says he Apostle, knoweth God. With the heart man believeth unto righteousness. In order to faith there must be, to the mind, some demonstration of the spiritual; and to this the understanding is of itself, incompetent. It would be incompeten even if there were not so much bad teaching in the world; if men's intellects, through the conception of their hearts, had not become bewildered in the mazes of error. In order to be seen, known appreciated, the truth must be loved. So long a he heart is wrong, all the learning and knowledge of the highest archangel might be poured into the human understanding, until it was filled and flooded and there would be no faith. Something more than reasoning, even though the reasoner be the Spirit of Truth, is necessary to communicate divine knowledge, to open the eyes to the divinity of truth, to the unspeakable preciousness and majesty of him who is the Truth. "I have seen a God by reason," writes one of the most eminent Puritan divines, "and men were amazed at God thus apprehended; but I have seen God Himself, and been ravished to behold Him." If faith be simply an exercise of the understanding, why, this A MARVELLOUS ESCAPE.

vast difference between knowing things by reason and by faith or the spirit of faith? If the agency yesterday, bringing one hundred and fifty refugees of the Spirit, in the production of faith, be neces

become free to love and choose the truth. Such

were the decision of the understanding, the results legislation would be the best as to the divine:

agency. Though men cannot make truth, nor alter the laws of evidence, they can attend to that evidence with a simple, single-hearted desire to know the truth; and for all that is otherwise,

the Druzes if the Christians would only come to France had declared war against the Sultan, with rity and power of truth; because, with and by the because it sees the excellence and feels the authothe Druzes it to Corrections would only come to a view to the dismemberment of the Empire. Yet truth, there is the witness of the Spirit. If the the pulace. He fired twice with blank cartridges, and then stopped. It makes one's blood boil to hear of the infamous treachery of this fiendish governor. The poor people remained in the palace until the following week, Monday, June 11th, when large bodies of Druzes began to gather in town. There seemed to be an understanding bestown. How can this state of the spirit. If the source is the witness of the Spirit. If the mind within whose reach this truth is placed; does mind within whose reach this truth is placed; does not discern its true character, if it has not this evidence, the difficulty lies deeper than its understanding. It is responsible for not believing. Hence the gospel enjoins faith upon all who hear its call. It faith were founded upon the testimony of the church, none could be under obligation to tween the Druzes and the Turkish commander, that he would give up the Christians to the slaughter. On Monday noon the Druzes held a long conference with this Othman Beg, and im
Should foreign forces take Reignt, and attack the Christians of all sects, Protestants, Greeks, and country, the Christian populations in Damascus, ciate that evidence. But since it rests upon the Christians of all sects, Protestants, Greeks, and Maronites, were scattered over every part of the immense building, in the upper rooms and in the lower rooms opening upon the court. As soon as lower rooms opening upon the court. As soon as once by the Moslems. We know not what to wish once by the Moslems. We know not what to wish once which forms a sufficient and the Druzes surrounded the palace, and commenced their hideous war song, the Turkish soldiers in-IV. Finally, we see that all faith which is not

with unqualified distinctness, that by the works of the law shall no flesh be justified. It is faith only which justifies, which is the condition upon

which we become one with Christ, in all the bene fits and triumphs of his redemption. Yet faith can never exist alone, no more than the sun can climb the azure vault of the sky, and shine in his meridian splendor, and not pour his light upon all their souls, they also promise to him all due supthat he beholds. Faith brings Christ into the port, respect, encouragement and obedience in the soul; and this light of the knowledge of the glory of God chases away its darkness, and nurifies every of God chases away its darkness, and purifies every fountain of feeling, and makes it fruitful as the garden of the Lord.

during the past half century. Fifty years ago the English officials, with rare exceptions, were notoriously profligate—skeptical in religion, corrupt in politics, and most fearfully depraved in private life. They were the avowed enemies of his people, every minister of sense desires something more than what Dr. Chalmers happily styled they have harely tolerated any clergypiety. It is well known that Dr. Judson and his companions were banished from the country, while the talents and learning of Henry Martyn did not with that of his Master. If he has not a constant protect him from a continual succession of slights and insults wherever he went. When he preached per in his hand," he has assuredly mistaken his his first sermon in Calcutta the whole city was calling. Evidently then, that which will cheer him thrown into a ferment, and ministers even preached most, will be the sight of his flock living godly against him from the pulpit. Although he was and devoted lives. We venture to say that many one of the first scholars of his age, and beyond a minister is more cheered by the devout behadoubt the most eloquent minister in India, yet viour, the constant attendance, the conscientious he was recklessly charged with fanaticism and and prayerful living of some obscure widow, supignorance, as a setter-forth of strange doctrines, ported by the charities of his congregation, than

and a disturber of the peace of the Church. point of morality with those of any other large a stinking savor.

eity in, the world. The pulpit in which Henry No one but a pastor can tell how great a delight nged for the better. It is true, consistent and zealous Christians.

that now missionaries are actually dependent, to a before God to hear all things that are commanded considerable extent, on the liberality of the Euro- thee of God." pean residents at their several stations. Their Many misapprehend entirely a familiar text salaries are nearly all paid by contributions from that bears upon this point. Heb. xiii. 17, "Obey home, but the greater part of their other expenses them that have the rule over you, and submit is given by Christians in this country. In the yourselves, for they watch for your souls, as they year 1850 the amount thus contributed reached the that must give account, that they may do it with very liberal sum of \$150,000; and there is no joy, and not with grief: for that is unprofitable for loubt but that it has increased very largely since. you." Some seem to understand this as referring Perhaps it would be safe to say that it now amounts to the pastor's giving up his account with joy as to \$250,000 per annum. These figures speak for one that has been faithful. But the exhortation In the army, also, a most gratifying change is

diers who have spent the greater part of their lives the people under their care have done well. Let in India, and all agree in saying that a wonderful our readers never forget that the best way to enchange for the better is observable in the army. courage their minister, is just to do their duty as With very little encouragement from the chaplains, pious men have established prayer-meetings grief to the minister is loss to you. Do your in the different regiments, and by well-directed part as zealous disciples, and your pastor will say personal efforts have succeeded in leading many as Paul to the Thessalonians, "Ye are our glory of their comrades to Christ. In a single regiment and joy." in the Madras Presidency more than a hundred men have been converted during the past year, while less extensive revivals have occurred in all parts of the country. Dissatisfied with their chaplains, the soldiers are now asking for scripture readers-men who are supposed to have a little personal piety, and enough humility to allow of fare for Sabbath, spread before us in the secuthem to mingle with the common soldiers and do lar papers. We have not yet had the Great Eastthem good. One regiment has actually subscribed enough money to sustain such a man among them will be. We have sermons offered us on the at a salary of \$600 per aunum; which is practically the same thing as a little church in a wicked long enough, we may have some on the Esquicommunity of nine hundred persons settling a maux; sermons on Free Soil and on Popular Sopastor over it on such a salary. The introduction of these men into the army will mark a new era | Court, and the Prerogatives of the Federal Senate: in its religious history. The commissioned chap-lains who are usually sent out are no more fit to lains who are usually sent out are no more fit to meet the religious wants of the soldiers than a executed murderer; sermons about Gog and Malawyer would be to fill the post of surgeon. Among the vatives the progress of Christianity,

if not so general, is no less marked and certain than among the Europeans. During the past year alone the Bishop of Madras received more than two thousand native members into the church, while in other parts of the country remarkable revivals have taken place. In Delhi more than one hundred have been baptized by the Baptist mission; in Meerut, Allahabad, Bombay, and other quality of the work. And it is the spirit of levity places in South India and Ceylon, unusual movements have taken place. The baptism of a dozen converts is now so common an affair that it need statements, the ambition to make an auditory gape not be chronicled in all the papers; so that we and stare, which is doing the mischief we deprehens of the general work that is going on in all directions than formerly. A new census would also show a large increase

received into any church. I There is a remarkable instance of this within the bounds of our own mission. A number of villages, embracing several of Christianity, and many of them regularly attheir outward conduct, in many respects, is very whole villages, is one of the signs of the times day in the history of India.

QUACK DOCTORATES.

It would seem, by the following from the Bal-old Indian, who in travelling across a cornfield, in timore Christian Advocate, that our Methodist company with some whites, suddenly came across a brethren are as much sflicted with Quack Doctorates as some of their sister denominations: diculous in its literary aspect. We grant mag-nificent titles to ordinary men. The Doctorate the same fate. "Why," said one of the party, "did you kill the of Laws, properly distinctive of the few eminent scholars and jurists of an age, is given by us to men who are neither scholars nor jurists. The The Indian's eyes twinkled as he answered in his Doctorate of Divinity has become rather a reproach than a decoration. No preachers sport such grand titles as ours, with so little right to inconsciously with trifling faults or sins, deeming

There are the fountains of life. As a man be- crowd of unlettered doctors who profess to follieveth, in his heart, so is he. Hence we find so low his teaching. We are not much plagued often, in the scriptures, obedience, works, made with great scholars, but with little ones. It is the condition of salvation; while it is affirmed, in the ever-inflating, dangerously-distending

ENCOURAGING THE MINISTER

When a congregation call a minister to take the office of pastor among them, and the charge of Without the fulfilment of such promise, no pastor can in ordinary circumstances be expected to continue his labors among a people. The remarks we intend now to make have reference only to one of the points above named-encouragement.

THE GOSPEL IN INDIA.

We take the following interesting account of the state of things in India, both among the European residents and the native Hindoos, from the columns of the Pittsburgh Christian Advocate, (Methodist.)

First, among the Europeans evangelical religion has made a steady and most gratifying progress during the past half century. Fifty years ago to fithe points above named—encouragement is the pastor entitled to receive? The covetous man who judges every body by himself, replies, pay him a good salary punctually, and then you have afforded him all the encouragement be needs. None but the most mercenary hireling can be satisfied with such encouragement. The salary is a part, an important part of the congregation's promise, it is made a steady and most gratifying progress during the past half century. Fifty years ago means the most important.

Some appear to think that flattery is the best

Every true pastor must have some sympathy by men of wealth, who, though professors of re-But all this is changed now. The English ret ligion, are covetous and lukewarm; dead flies that sidents of Calcutta will compare favorably in cause the cintment of the apothecary to send forth

Martyn preached is pointed out with pride to the stranger. The churchyard where lies the dust of grace and in knowledge; none else can fully un-Sidney Smith's "consecrated cobbler" and his derstand the joy that springs up in the heart at associates is regarded as a hallowed spot. The missionary meeting is crowded with sympathizing his instrumentality. And none else can under-Christians; the churches are filled with devout stand the grief caused by the inconsistent deportworshippers, and even daily prayer-meetings have ment of a member of his flock. John says, "I been held with encouraging success. In Bombay, have no greater joy than to hear that my children Madras, and other large cities, similar changes walk in truth." And the brave Apostle of the have occurred, while the general character of the Gentiles, that never quailed before a foe, wept whole English population throughout the country when he saw some walk disorderly. We have the work of reformation is by no means complete, how much we have been lifted up by their meek but it has surely been commenced. The officers' and quiet living, their constant and interested atsergglio has not ceased to disgrace the character tendance upon the word, and their generous symof England in the eyes of the heathen; but the pathy with the Master's cause shown in many example of holy men has begun to retrieve that ways. Oh! how sweet to feel, as one looks over disgrace—telling the heathen, as it does, that our a congregation that there are persons present that religion is one of the heart, and not of name or have just come from their closets, where they have race. In every station may be found men who been praying for a blessing upon the ordinances; are at least favorable to piety, while many are that have come to hear, not so much the man as the minister, or as Cornelius expressed it, that To such an extent has this change been effected, can say, "Now, therefore, we are all here present

evidently is that the people should obey their leaders, so that those who have charge of them, taking place. I have conversed with many sol. may have the joy of reporting to the Master that

Christian Instructor

SENSATION PREACHING

It is curious, and according to the observer's point of view, amusing or painful to read the bills ern morally considered, but in due time it probably Chinese, the Japanese, and no doubt, if we wait vereignty; sermons on the power of the Supreme gog; sermons on every person and every thing under the sun but our adorable Redeemer and the way of salvation.

We grant that there are aspects of our daily life which imperatively demand the attention of the earnest preacher, matters of general and social interest which should be fully discussed by him. But here as elsewhere the spirit in which a thing carried into the most serious business intrusted to man on earth, the effort to startle by extravagant

There is in this perversion of talent and taste, a want of confidence in the power of the legitimate of nominal Christians. In some places many na. themes of Christianity, to awaken public attention tives have renounced idolatry and embraced Chris -- a feeling that they are worn thread-bare, and tianity outwardly, without having been formally that the old garment must be pieced with these parti colored patches of new cloth. We believe that there was never a more fatal mistake. There is a richness, a fulness in the Gospel alone which hundred natives, have made a nominal profession will always attract and charm, if it is honestly of Christianity, and many of them regularly at brought out. The revival of 1857 has awakened tend the services which we have established among an interest in the simple and effective statement them. These people seem to be actuated by such of the glad tidings from God to men, such as was doubtful motives, that we have not felt able to never before known among us. This a time of all admit them, into church fellowship—although others when preaching should be Scriptural, when every sermon should contain an answer to the exemplary. The work among them, however, is question, "What must I do to be saved?" when becoming more promising, and we are looking for every church service should contribute to edificamuch fruit from our labors during the coming year. tion. The unparalleled multiplication of popular Such movements as this, embracing as it does, commentaries is a symptom that there is every where a hunger for the word of life, and a proof which clearly points out the dawn of a brighter too of the readiness to use suitable helps for the understanding of its contents.

ROOT THEM OUT!-We remember once of having

destructive to corn when stacked in the fields to dry. "Methodism is in a fair way to be made ri- Quick as thought the Indian despatched the whole culous in its literary aspect. We grant mage brood with his heel, both old and young mice shared

wear them. We cannot imagine the disgust with which Mr. Wesley would look upon the with which Mr. Wesley would look upon the them too slight for consideration, when he is horrifid on suddenly rousing from his lethargy, to find that they have "Grown Bre!"