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## Religious Intelligencer.

### Family Sketches.

**—HE WILL KNOW BETTER BY AND BY.**

Truth is sometimes made to do the work of falsehood; perhaps never more so than when, in the form of a popular saying, something is asserted which no one would think of contradicting; but from the manner of saying which, it is too evident that something the very opposite of truth is intended to be inferred. "He (or she) will know better by and by," is a saying that comes under this character. Nothing can be more true than that every rational being, every hour of his life, adding to his stock of knowledge. Every thing that passes under his observation, or is impressed on his sensations, must add to his knowledge. He who has seen an elephant, or witnessed a shipwreck, must know more about them than he who has not seen them; and he who has had the toothache, or a broken limb, must know more of the pain they occasion than those who have never experienced it. But then there are two things not quite so certain, which this saying is often intended to convey. "He will know better by and by;"—but does that form any excuse for not attempting to teach him now? "He will know better by and by;"—but does it necessarily follow that he will be wiser?

When first an infant begins to choose for himself, (which, by the way, is at a much earlier period than is generally imagined,) when he eagerly strives to reach the object of his desire, and resists the hand that would restrain him, this notable saying often comes in as an apology for yielding to his infant violence: "Well, let him have it this time. It is of no use to contradict such a child as this. He knows no better. He will know better by and by." Yes, he certainly will know more, for every such exercise will increase his skill in the art of conquering, by violence or by cunning, those whose weakness he is so early given to understand; but if it be imagined that he will know better than to desire what is improper for him, or that he will be more willing to submit to the guidance of those who ought to know better than himself, nothing can be more opposite to truth. He will know better, how to conquer, but he will not know better that it is his duty to submit, for two very simple reasons; first, he has never been taught; and, secondly, he has a natural and growing disinclination to learn.

"You should not spend so much money on cakes and fruit. I have no more halfpence to give you; besides, you only make yourself sick with them. Well, come, take it this time; but do not come to me for any more. That boy is always teasing me for money, when I really cannot afford to give it to him. He should not do so. Well, he is young; he will know better by and by." Can it be any wonder that if the boy be thus permitted to squander pence, the youth is found squandering pounds on chains, and seats, and pictures, and perfumes, and extravagances of every description? Can it be any wonder, if when his parent's resources are cramped and exhausted, he should resort to dishonest means of gratifying his uncurbed propensities?

"That girl of mine," says one silly mother, "is a giddy-headed thing. She is always after pleasure of one kind or other, and often goes with children that do her no good; but she is so self-willed, there is no such thing as binding her, if she sets her mind upon anything. Well, she means no harm; she will know better by and by." It is matter of regret, but to a thinking person it is no matter of astonishment, that this giddy self-willed child grows up with a full determination to have her own will and way in every respect; to associate with whom she pleases; to follow every vanity on which she sets her mind; and, in spite of all parental and friendly remonstrances, to cast in her lot for life with a man of vicious character. "Still," says the mother, "she will know better by and by;" but not, it is to be feared, until knowledge comes too late to retrieve the mistakes of folly; nor until her mind is corrupted, her character injured, her prospects blighted, by an association which she ought to have known better than to form; but which, once formed, her own painful experience can only avail to teach her bitter regret that she was not wise in time.

Many parents, pious but weak, regret that their children discover such a total disinclination to religious exercises. When the parents are preparing to attend religious services, the young people are setting out on some party of pleasure; and when summoned to meet around the family altar, they are not come home; the sabbath seems a burden to them, and the Bible lies unopened for days and weeks together. It is very lamentable; but what can they do? They cannot give their children grace, and it is of no use to constrain them to religious observances against their will. They still hope that they will know better by and by. Such are the complaints not unfrequently uttered, and such the vague hopes not unfrequently indulged.

Now, with the deepest and most humbling conviction of the depravity of human nature, and with the fullest persuasion that nothing short of Divine energy can renew the soul, and turn it from the love of sin to the love of holiness; and, at the same time, fully admitting that compulsion to outward observances, in the case of youth

having attained to years of maturity, can produce little real advantage, and may tend to increase prejudice and hostility; still we must say, that parents who thus reason seem to have overlooked the instituted connexion between means and end, and to have been deficient in the performance of their earliest duties toward their offspring. Instead of indulging the indolent, presumptuous consolation of hoping that they will know better by and by, does not conscience admit that they ought to have been taught better long ago? Might not much have been done by the steady exercise of parental authority at a time when it might be absolute without being irational? Ought not the babe in its earliest months to have acquired the habit of submitting to the will of its parents? And might not this habit have been so effectually and deeply rooted by discipline, in which firmness and mildness were judiciously mingled, that to the very first dawn of reason, an act of perverseness and rebellion should appear a monstrous and alarming thing? In like manner, might not the little reasoner be effectually convinced, that a point was never to be gained by teasing; that an indulgence was never withheld nor granted without reason; that there was a settled standard and habit of expenditure which none of the family thought of violating? Again, I would ask, might not the duties of the sabbath and of public worship, the reading of the Scriptures, and prayer, be so uniformly observed, and, at the same time, so connected with pleasurable associations, that even habit would render deviation from them painful and improbable. We all know the force of habit in the most trifling things. That to which we have been regularly accustomed from infancy, though in itself very unimportant, if interrupted, becomes a serious and distressing privation; and, while far from assigning to mere habit more importance than it deserves, it is certainly doing something for young people, so thoroughly to habituate them to the right course in any particular, that it would be doing violence to their feelings to propose or think of any deviation from it. As a proof of this, in some families what coaxing, and threatening, and "white lies," (as they are called,) are daily practised, and considered absolutely necessary for the purpose of getting children to bed or to school; while in other families the signal is instantly and quietly obeyed. Why? Because in the latter families parental authority is so firmly and quietly established, that the children never think of resisting it. In such families the slightest expression of a parent's disapprobation is a far greater and more effectual punishment than all the scolding, and rods, and flogs, caps, and dark closets, to which the former are continually resorting. One great means of habituating children with regularity and pleasure to join their parents in religious exercises, is by making it evident to them that religion is a source of real pleasure and enjoyment. If the parents are religious, they ought to be cheerful. The hour of devotion, the perusal of the Scriptures, should be hailed as a delightful refreshment, and not reluctantly attended to as a gloomy burden, or a troublesome interruption from more congenial pursuits. If children are accustomed to see that their parents are happy, and that religion makes them so, they will, in all probability, grow up with a settled conviction that religion is the source of happiness, and that if they possess it not, the fault is in themselves. This will very probably keep them constant in attending the means of grace; and, even though the faith, and prayers, and patience of their parents may be long exercised, many delightful instances warrant the hope, that the summit of their parental desires will ultimately be attained, in the decided conversion and solid piety of their beloved children. —[Domestic Life.

**From the New York Advocate and Journal.**

**SYRIA.**

**ITSTOWNS AND PEOPLE.**

The terrible events occurring in and about Mount Lebanon have called attention to that country and given it a new interest. Scarcely any other part of the world has been the scene of so large a share of the world's history, or has presented at different times so widely various aspects. For the benefit of those of our readers who may not be familiar with the present political and social condition of things in that part of the world, we make the following summary from the latest reliable authority.

The whole region lying directly to the east of the Mediterranean Sea, and known as the Levant constitutes the province of Syria, which is an integral portion of the Turkish Empire. It embraces, besides ancient Palestine, what was Judea, on the south, and the region of Lebanon, including its northern and eastern slopes, taking in the valley of the Orontes on the north, and the plains of Damascus on the east. From an early antiquity this region has been the dwelling place of a variety of diverse and incongruous races, locally intermingled, but otherwise dissatisfied, and often engaged in the most deadly hostilities, and mutually cherishing traditional feuds between each other. Usually these hostile demonstrations have been so far held in check by the imperial government that a tolerable state of quiet has been maintained; but just now, either through the weakness or the perfidy of the government, a terrible state of war is raging, led on by the Druses, against the Maronites especially, but not sparing the native Christians or other names.

The population of Syria is made up of the following enumerated tribes, or subnationalities, namely: 1. The Moslems, the ruling classes in all the country except in Mount Lebanon, who are apparently those of the descendants of the old inhabitants of the Greek empire who accepted of the doctrines of the Koran; they number about 800,000. 2. The Kurds, an inferior race, also Mohammedans, estimated 50,000. 3. The

Nusairiyeh seems to be the descendants of the ancient Canaanites; their religion is a mixture of all the various forms that prevail around them. They occupy the mountains to the north of Tripoli, and are thought to number about 150,000. The Druses are Arabs by race, and were originally a heretical sect of Mohammedans, formed during the eleventh century. They reside chiefly in the southern parts of Lebanon, and in Hermon, where by virtue of their superiority of character they constitute the ruling race; they number about 100,000. The Maronites (and all the Christian sects) are descendants of the primitive population, with intermixtures of European blood, brought in during the Crusades and subsequently. Their characters are little more than nominal, and their numbers, 200,000. The Orthodox Greeks, of the same origin as the above, are found in nearly all parts of the country, and amount to 150,000. The Armenians, (20,000,) Jacobites, (15,000,) several minor sects, (20,000) Papists, (80,000,) and Jews (25,000) are found scattered in most of the towns—160,000. Making an aggregate settled population of about 1,610,000. Besides these, who all dwell in the towns and villages, there is also a large wandering population of Arabs—the Bedouins—whose numbers are variously estimated at two hundred thousand to half a million.

The entire population of the country, except the wandering Arabs reside in the towns and villages.

Though they are generally agriculturists neither the habits of the people nor their safety would allow them to dwell in separate residences, as in most other agricultural countries. In Lebanon there are more than six hundred cities and hamlets, among which are Zaleh, with 11,000 people and Deir-el-Kamar, with 7,000; and in Hermon, Hachbeiya, 6,000, and Rasbaia, 25,000, all of which have been the scenes of the horrible massacres. Damascus, the capital of ancient Syria, and the oldest of living and flourishing cities, has a mixed population of 12,000, while Jerusalem has about 18,000. Aleppo has over 70,000 and Beyrout 40 or 50,000; Hama has 33,000, Hums, 25,000, Antioch, 20,000, and Tripoli, 18,000.

The recognized badge of distinction among these various races is their religion. They indeed differ somewhat in the manners and customs of ordinary life, yet they have very many of these in common, and but for the influences of diverse religious systems they would gradually assimilate and become homogeneous. But religious element, which under a proper culture becomes a universal bond of union, here operates only to separate and estrange men from each other. In the absence of a civil government adequate to individual protection, in order to escape the dangers of anarchy, the people have associated themselves in nominally religious communities. These Moslems and Christians, Greeks or Nusairiyehs, Maronites or Armenians, Druses or Papists, not as the results of convictions or of devout feelings, but simply partisan interests of each individual or clan. O when will the life giving spirit of the religion of Christ brood over this mass of spiritual ruin, and bring order out of this chaotic waste!

**THE SILENT GUN.**

In an account of the bombardment of a celebrated city and fortress of the old world, a few years ago, a fact was stated which, to the writer of this article, then residing in the East, suggested a lesson he has not forgotten. Perhaps it may not be uninteresting to others.

The besieging squadron, consisting of not far from fifty vessels of war, with the exception of a single vessel, ranged immediately before the doomed city, upon which was poured an unceasing storm of missiles for many dark hours. But apart from the rest was a vessel, unpretending in appearance, in which was a gun of peculiar construction. Compared with others, it made but little report, so little indeed that the terrified people on shore declared that it made none, and designated it, in distinction from others, as "The Silent Gun." Yet, silent as it seemed, it did wonderful execution, in some respects quite surpassing the rest, and striking the enemy, when its agency was known, with more terror than all the others combined. Approaching nearer to the city, on account of her smaller size and noiseless character, than the others could, she there, without any visible or audible demonstration, so the startled people averred, discharged her repeated volleys into the midst of reeling walls and falling magazines, like some noiseless spirit from another world, or like a vessel manned by Death in person, and frighted with hidden bolts of destruction. If the estimation of many of that people was correct, that silent vessel employed by far the most effective agency in achieving the victory which crowned the bombardment on that memorable day.

And thus it generally is in the great moral conflicts of the church with sin, error, and wrong. The noisy world outside the scene is apt to estimate the amount of our usefulness by the noise we make. If we can but make the great artillery of a "National" broadside, and fire guns whose booming is distinctly heard from the St. Lawrence to the Gulf of Mexico, and from the Atlantic to the Pacific, we may get credit for doing something, whether we gain any genuine conquests over the great enemy or not. But it should be borne in mind that we are disciples of him who did not strive nor cry, neither did he lift up his voice in the streets. Let Christians learn to imitate him in this as well as in other respects, and it will not a little augment their power for good. They should aim at real, substantial victories for good. They should aim at real, substantial victories over sin,—sin in all its forms, and sin in all its hiding-places, however formidable its fortresses. And these victories can be better secured by calm, self-possessed, consistent, and persistent efforts, relying on the skill, and power of our great Captain to give success, than by all the noisy, self-applauded, and world-applauded demonstrations of the great city, the great society, the great nation, or the great world.

**TRUTHS FOR WIVES.**

In domestic happiness the wife's influence is much greater than the husband's; for the one, the first cause—mutual love and confidence—being granted, the whole comfort of the household depends upon trifles more immediately under her husband's management. By her management of small sums her husband's respectability and credit are created or destroyed. No fortune can stand the constant leakage of extravagance and mismanagement; and more is spent in trifles than women would easily believe. The one great expense, whatever it may be, is turned over and carefully reflected on ere incurred; the income is prepared to meet it; but it is pennies imperceptibly sliding away which do the mischief, and does not come within a man's management.

There is often an unsuspected trifle to be saved in every household. It is not in economy alone that the wife's attention is so necessary, but in those niceties which make a well-regulated house. An unfortunate crust, a missing key, a buttonless shirt, a soiled table-cloth, a mustard about it, its old contents sticking hard and brown about it, are several annoyances; but each can be raised an angry word, or cause discomfort. Depend upon it, there's a great deal of domestic happiness in a well-dressed, mutton-chop or a tidy breakfast table. Men grow sated of beauty, of music, are often too weary for conversation, however intellectual; but they can always appreciate a well-served hearth and smiling comfort.

A woman may love her husband devotedly—may sacrifice fortune, friends, family, country for him—she may have the genius of a Sappho; the enchanted beauties of an Armida; but—melancholy fact—if with these she fail to make his home comfortable, his heart will inevitably escape her. And woman live so entirely in the affections, that without love, their existence is void. Submit, then, to household tasks, however repugnant they may be to your tastes, and do them with a loving heart. Women of a high order of mind will not run this risk; they know that their feminine, their domestic, are their first duties. —Ezra.

**DETACHED THOUGHTS.**

If we had more heart to do good, we should think less of our present endeavors to be useful. When a man says much about a little of the same will by no means be disagreeable.

In the human heart true religion is an exotic; without unusual care it perishes.

The pages of the book of life, if seen, could not afford so satisfactory evidence of piety as a Christian tongue.

Salvation is by one Redeemer, and his work is perfect; he pardons, he accepts, he renews, he sanctifies, he glorifies.

A preacher lately said that he read in the Bible of the conversion of a harlot, a publican, a seller of purple, a jailer, a thief, a drunkard, but did not remember any account of the conversion of a lazy man. Reader, do you?

Which is the greater error of belief, that God is too good to damn us, or that we are too good to be damned at all?

More men regret going into company than into solitude.

The gratitude of some consists in flattering their benefactors in the hope that they will repeat their kindnesses.

If small temptations can overcome us, great ones may.

It is said that more than once in the Bible, instructing and chastening are expressed by the same word. If so, every rebuke should rally us, every trial teach us, and every scourge encourage us.

The poor chamber-maid of a sinking gold steamer is said to have filled her pockets with bags of gold. Of course she sank the sooner and the deeper, when she missed the plank that might have saved her. She shall it be with all who make gold their trust.

One of the hardest lessons any child learns is to sit down and sit still. The same is true of the child of God.

Geniue piety is always possessed of three kinds of knowledge: 1. The knowledge of one's self and misery; 2. The knowledge of God's justice and mercy; 3. The knowledge of Christ's grace and all-sufficiency.

Because the best of men are men at the best,

itself. "The kingdom of heaven cometh not by observation."

But let none suppose that because nothing is gained by noise and ostentatious display, we are to pour into the enemies strong-holds no shot. Provided the shot be gospel truth, unadulterated and entire; allowed to speak for itself in its own way, and sent forth in the spirit of truth, the more of it the better. Let the winged word, the little tract, the evangelical book, the pure word of life be poured forth unceasingly, into the world lying in wickedness. These are weapons which the feeblest and the youngest in the Saviour's ranks can wield, and wield both against the ramparts of sin around them and against its fortresses at a distance. Let every missile be winged with prayer, and although it may make no report and attract no observation, it will certainly be "mighty through God to the pulling down of strongholds." Some may call it "the day of small things," and affect to "despise" it; but God will not despise it, nor will those whom it reaches.

Soldier of the cross, never sound your own trumpet before you, but march quietly on, under your Captain's banner and direction, to conflict and to victory, and leave it to him for him to speak your praises at the great day. Ye men of "the sacramental host," ply all the artillery of God's appointment upon the strong-holds of sin, but never mind it if you do not make a loud report. Jesus never spoke so effectually as when his "dumb" lips left it for his innocent blood to speak. Though his voice was not heard in the streets, his quiet agency for good was eloquent. Let us be still and know that he is God." His "gentleness shall make us great." While therefore we employ all the means in our power for carrying on the warfare with sin, let us not forget the noiseless vessel and "The Silent Gun."

**DEAD CAPITAL IN OUR CHURCHES.**

Who can estimate the vast amount of dead capital in all our churches? From every point of observation we see slumbering energies, buried talents, forcing the conviction on the mind that the great mass of professing Christians are 'asleep.' Hundreds and thousands have never been put forth into the earnest effort to persuade men to become regenerate. They are waiting for the church to do the work. They are required individually to do, and under the delusion that the church has duties, separate from those of her own individual members, many excuse themselves from all personal labor. This is a fundamental error of the age, a practical heresy of most pernicious and deadly influence. The church was never designed to absorb so as to neutralize the personal element, but to render it more effective—that every energy, and influence, and power, might tell in the great work of saving souls. And yet the dead capital is very great.

Reader, take your own church: what is the comparative amount of active capital? the number of sleeping, working Christians who seem deeply and earnestly interested in advancing the spiritual interest of the church? What are you doing? Has God given you talents, energy, and means, which lie as dead capital? You must give an account of all you have.—True Witness.

**A POOR EXCUSE.**

A young man, a professor of religion, dressed himself elaborately for a ball. "Can you recommend it with your views of duty?" asked his roommate.

"I am going from a sense of duty," said the young man.

"Does your copy of the Bible read, 'Be ye conformed to this world?'"

"No, but I go because it will give me an opportunity of speaking with some in regard to their salvation."

"We are never to transgress a positive command that we may do good."

"Something must be done for the fashionable portion of society: we can do nothing for them if we never come in contact with them."

The young man went to the ball. Whether, at the intervals of dancing, he spent his time in inviting the thoughtless to serious reflection, and in warning sinners to flee from the wrath to come, he did not know. The strong probability is that he did not.

The above fact is a striking illustration of the excuse made by many for transgressing the law. "Be not conformed to this world." In the case thus stated, the unsoundness of the excuse is very clearly seen. It is no less unsound in cases where the abundance is less clearly apparent. The real motive is a love of the world—the love of sin; the excuse is a mere pretence. Be not deceived. God is not mocked: whatsoever a man soweth, that shall he also reap.

we shall have to bear and forbear till the end of the world. That which is perfect will not come till time shall be no longer.

A gift with a grum word or a surly look, is rather the fruit of malevolence than of true kindness.

If men could have profited by having more revealed to them, it would have been done. Job. ii: 12.

If Christ is all in all, let us seek no other Saviour.

### MY BROTHER'S GRAVE.

"Tis the day of rest—the holy Sabbath. The winds are sighing a mournful dirge over flowers which now are faded; and as each note of their sad requiem falls upon my listening ear, the deep waters of my saddened heart are stirred at their faint wailing; for Memory, too, is here, and on her fairy wing she bears me back to the days of "long ago," and as in fondness I linger among the cherished scenes of the past, I live again the hour when in company with one dear to me I visited the churchyard of my native town. Oft had I dreamed of this before. In childhood, when life was but one glad holiday to me, I had followed in the train of the idol of other hearts—yet little dreaming of the untold anguish that thrived in their every chord. In youth, when life was all bright and beautiful—when on the rosy wing of each well-remembered scene I had been borne to new joys—when the heart danced gaily with the sunlight of love, had I been there. In riper years I had been there, grieving over the too early blighting of a "promising bud." Too early? Did not our Father transpire that beautiful germ, that it might unfadingly bloom in his paradise above? Shall we mourn then? Nay! Though the heart be stricken, know that "He doth all things well," and that the loved of earth may meet again.

Years passed, bringing their many changes, alike with their hours of sunshine and darkness, and then once again I visited the resting place of the early departed; and as I knelt among the bright evergreens which beautify the little mound, and thought of the fair sleeper beneath, and by the faithful light of memory saw him as in other days, when with youthful vigor the life-current was bounding through every vein, and when the spark of that love-light eye answered so tenderly yet truly to the oft-repeated breathings of affection—what wonder's heart, that one so young, so gifted, and so beautiful, should fall the chosen victim of the destroyer Death! Gentle being! why? what woe thou hast from our fond embrace? Methinks I hear thee answering in tones of gentleness, "I am more blessed than thou, dear sister, since I have earlier gained this blissful clime, where sorrows never come and flowers bloom immortal. Then weep no more, nor think of me as when I dwelt with you on earth; but think of me as a bright-winged angel, with a crown of unearthly beauty upon my brow, and upon my lip a song whose eloquent theme is redemption and eternal life—Ere long we will meet again. Though thou may'st wander far, and thy path in life be unenviable,—though trials may press upon thy heart, and thy spirit may sometimes shrink beneath its burden, yet there is one who will sustain—across by-and-by thy reward shall be given." Dear brother, the teachings of thy earnest voice, though still in death, shall give strength to the weary spirit while struggling amid the surging waves of life's billowy tide; and as the fragile bark shall near that blissful haven, thy spirit's voice shall speak glad words of welcome, and together we will walk the golden streets of the new Jerusalem, and from that fountain whose streams make glad the city of our God.—Pittsburg Christian Advocate.

**THE UNEXPECTED SUMMONS.**

H— was a young man much beloved and respected in his native village, but alas! a stranger to the love of Christ. He was full of life and animation, and a general favorite in society. No doubt he put off the day of repentance until a later period in life, when the pleasures of youth should have lost their power to charm him.

Poor H—! that day never dawned on him. He was riding out one day, when his horse suddenly became unmanageable, and he was thrown with great violence to the ground. A crowd of on-lookers gathered around him and he was conveyed at once to the nearest house. It was evident that he was seriously injured, and a physician was immediately sent for. When he arrived, the young man though suffering intensely, looked him steadily in the face, and inquired in a firm voice:—

"Doctor, must I die? Must I die, sir? Do not deceive me in this matter."

The physician could only reply honestly, and told him probably he had not an hour to live. Like a flash of lightning, he seemed to be awakened from a sense of his sufferings, and to wander wide away from them.

"Must I go into eternity in an hour?" he said.

"Must I stand before my Judge in one short hour? God knows I have made no preparation for this event. I have heard of impenitent young men thus suddenly cut off, but it never occurred to me that I should be one of them! Tell me, tell me what must I do to be saved?" He was told that he must repent of his sins, and look to Jesus Christ for pardon.

"But I do not know how to repent. The whole work of my life time is crowded into this hour of agony. Oh! what shall I do to be saved?" he continued to cry with an eye glaring with desperation. But agonised friends could not save him. Death would not wait for explanations, and thus crying out for aid and instructions, he fell back upon his pillow, and in another moment he was in eternity.

### REMARKABLE MOVEMENT AMONG THE JEWS.

The Paris correspondent of the "News of the Churches" says:—Israel is awakening; God's ancient people have uttered their first cry, and this cry in Paris! From the beginning of the year there has been a movement among them, and at length the yearnings which for the last ten years had been privately expressed have found utterance in a printed appeal, and the forlorn Alliance. Its aim is—1. To work at the general emancipation and moral progress of Israelites; 2. To give effectual support to all who suffer because they are Israelites; 3. To encourage publications for promotion of the foregoing objects. This appeal is made not only to the 100,000 Jews of France, but to their scattered millions throughout the world. Agriculture and all manual arts are to be encouraged among them if possible in agricultural schools or colonies will be opened for the instruction of young Israelites; and our country will probably have the honour of leading the first steps of Judah to sow besides all waters, and to send forth the feet of the ox and the ass. God will instruct him to discretion and teach him, for this also cometh forth from the Lord of hosts, who is wonderful in counsel and excellent in working. Concentration of strength, and energy, and resources, correct instruction and prompt action in cases of persecution, an active press; a removal of prejudices; a centre of universal information for Israel's redemption; such it is hoped will be the service rendered by the Alliance. This appeal goes on to state that Alliance is called upon to bring out and discipline those good feelings hitherto slumbering isolated and inefficient, now revived and aroused. The initiative has been given by youthful Israelites penetrated with modern ideas familiar with present tendencies, generally educated independent of absolute orthodoxy, feeling that there are higher interests than those of matter gold and passion; it is not a mere ebullition of youthful ardour, but has been long, matured by older heads, discussed, and is the result not of foreign impulse, but of deep national conviction. "Warmth of soul (I quote the circular), intellectual light, tenderness of heart, power of will, such are the condition of success in such a work; it is especially to such sentiments that our appeal is addressed; and it is on them that depends our moral, complete, definitive rehabilitation.

Surely in this is a happy reaction against the abuse of the influences of mere matter to which we are accused so often of being slaves. The soul and distinctive character of our work is that it calls to a common understanding, in view of universal amelioration, all the members of the family of Israel, and concentrates all the vital forces of Judaism; and of these forces there is one upon which we think we have a peculiar right to depend—it is to be found in the devoted and hearty concurrence of the women of Israel." Now this is surely a step in the right direction and will probably have the greatest results for themselves, the Church and the world; results far beyond what their printed appeal foresees, though even these are grand and set many cords vibrating in Gentile hearts.

### FEW AT THE PRAYER-MEETING.

When all the inhabitants of a certain district are summoned for the purpose of sending a petition to the legislature, but only a few respond, the inference is, that whatever may be the feeling of a few individuals, the community itself is indifferent to that petition, and it is, therefore, set aside as a thing of no importance. On the same principle, when a church is summoned by its executive ministry to weekly meetings for prayer, and only a few members attend, it is not a fair inference, that the church itself is indifferent to those prayers? They may, indeed, be earnestly presented by individuals, but the whole society is not identified with them, as man deals with man, we could not feel surprised if such prayers of the church were rather regarded as an expression of its strong desire.

### THE SAILOR'S HOME PRAYER-MEETING.

The meetings at the Sailor's Home are likewise largely attended. Capt. Richardson, who led the meeting some evenings ago, said he had been conversant with sailors for many years, and he had never known such a state of religious interest among them as now prevails in the port of New-York. Many seamen have been converted within a few days. He wished all Christians would pray for seamen.