

The Religious Intelligencer.

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Rev. F. McLeod, {

That God in all things may be glorified through Jesus Christ—PETER.

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Religious Selections.

The Holy Spirit.

"The Holy Spirit is still on earth, prosecuting his gracious work and communicating his heavenly gifts. He strives with sinners, and quickens believers into spiritual life. He dwells in the saints, leads them into all truth, and bears witness with their spirits that they are the children of God. He illuminates their understandings, subdues their will, purifies their thoughts, and plants within them holy principles and affections. And this he does, not by an audible voice from heaven, but through the instrumentality of the Word, and by secret impressions upon the soul. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." The operations of the Holy Ghost are only seen in their effects. It is a drop of water becoming a fountain springing up into everlasting life. It is a spark of fire kindling a conflagration which all the rivers of Babylon cannot quench!

"The Holy Ghost is the Paraclete; that is, the Comforter and Consoler. In our text he is styled the Comforter; that is, according to the original, one to plead our cause. The word used is the same as that employed to designate the Roman ambassador, who went sent to other countries as representative to the Roman power to persuade their enemies to submit or offer terms of peace. A certain author observes, that the office of the Comforter is to reconcile enemies and invigorate friends—to console the dejected, strengthen the feeble, and support the people of God in all the conflicts and trials of life. It is by his grace that the believer's youth is renewed like the eagle's, and all his languishing virtues are revived, so that he can run and not weary, walk and not faint.

"Another part of his office in the Church is intercession. As he pleads with sinners on behalf of Christ in the court of heaven; not personally, like our blessed Lord, but by inspiring the spirit of supplication in their hearts. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

"When other nations had offended the Romans, it was common with them, fearing the revenge of that mighty empire, to send messengers to Rome to plead their cause, and treat for peace. The Spirit of truth, having brought sinners to repentance by pleading with them for Christ in the Gospel, pours down upon them the spirit of grace and supplication, so that they cry out for mercy; and this is virtually the Spirit of God crying out within them. What is the meaning of all that prayer and agony in the congregation? The Spirit of God is there. His hammer has broken the rock—his fire has melted the iron. No other power could conquer those proud rebellious hearts, and turn the blasphemer into a man of prayer. Listen! If thou shouldst mark iniquity, O Lord, who could stand? Hark, again: 'but thou art a God ready to pardon; there is forgiveness with thee that thou mightest be feared.' It is the voice of the Spirit pleading in the awakened soul. See that Publican in the temple, smiting upon his breast, and saying, 'God be merciful to me a sinner.' The Holy Ghost hath both convinced him of sin and inspired him to pray for mercy. No other agency can thus quicken the dead in trespasses and sins, and turn the hearts of the children of men to the Lord. The Gospel in the hand of the Holy Spirit is the power of God unto salvation. The Holy Spirit can convince the world—he can read the veil from the mind, and dissolve the ice around the heart. He applies the truth to the conscience, and makes the guilty read their own sentence of condemnation by the light of the face of Sinai; and he shows them the stoning block, and prompts them to pray for pardon. He first convinces them that they are sinking in the horrible pit of misery, and then lets down to them the rope of the promise, bids them take hold by faith, draws them out, sets their feet upon a rock, and puts a new song in their mouth even the song of salvation. 'O Lord I will praise thee; for thou wast angry with me, thine anger is turned away, and thou comfortest me.' O, that the spirit of grace and supplication may rest upon us! May we plead for ourselves with God, as Jacob, when he wrestled for the blessing; or Barthelemy, when he besought the Saviour to restore his sight. May we plead for sinners as Abraham for Sodom, as Moses for Israel, as Daniel for the captives, as the centurion for his servant, as the woman of Canaan for her daughter.

"The Holy Spirit is called 'another Comforter,' which suggests a difference between his office in the Church and that of our Lord Jesus Christ. Christ, by his personal ministry on earth was the Comforter of his little flock; and by his death upon the cross, the procurer of all the comforts of that life; and when he ascended another Comforter came down to take his place in the Church and communicate the blessings which he bought with his blood. 'If any man

sins, we have an advocate with the Father, Jesus Christ, the righteous, who hath entered into heaven itself, there to appear in the presence of God for us; while his agent and representative on earth dwells with his followers, leads them into all truth, and carries on with them the process of sanctification. Both are Comforters, both are Advocates. Christ above, and the Holy Spirit below. Christ by his personal presence before the Father, and the Holy Spirit by his gracious influences in the believer's heart.

"Christ is making intercession on our behalf with us, and independent of us. But the Holy Spirit is making intercession through us—pleading in our prayers in groanings that cannot be uttered! He never acts without us. True repentance and faith are his gifts, but they are also our exercises. He draws us to Christ, but we must yield to his attractions. He inspires us to pray, but the act of prayer is our own. He worketh in us to will and to do of his good pleasure, but he does not will and do for us. He gives us the life and the power, but he requires us to use them. He leads us into all truth, but not unless we follow him. He sheds abroad the love of God in our hearts, but not unless we open our hearts to receive the communication. He destroys the old man within us and creates the new, but not unless we cordially resign ourselves to his influence and earnestly co-operate with his grace.

"Christ in heaven pleads for the reconciliation of sinners, to God. The Holy Ghost on earth awakens sinners, convinces them of sin, draws them to the throne of grace, and breathes into them intercessory prayers for pardon. He renews them and purifies them, and makes them temples of his grace and heirs of glory. He opens the blind eyes and unties the deaf ears, and makes the lame man leap as an hart, and the tongue of the dumb to sing. All the true conversions effected on earth are the result of his gracious power.

"Christ has bound up all the covenants and carried them with him into heaven, and laid them before the throne, having obtained eternal redemption for us; and the Holy Spirit has taken the things of God, and brought them down to men. Christ received gifts for us, and the Holy Spirit confers them upon us. Christ receives from the Father; the Spirit receives from Christ; and we receive from the Spirit. Christ bought the Church with his own blood, and the Spirit prepares and presents her to him as his Bride. Christ opened the way into the holy of holies, and the Spirit aids us to offer our sacrifices before the mercy-seat. Christ is the appointed medium of our intercourse with God, and the Spirit helps us to avail ourselves of that unapproachable privilege. Christ in heaven is the life of our redemption, and the Spirit upon earth is the life of the gospel and the ordinances. 'I will draw all men unto myself,' is the motto of Christ; 'I will draw all men unto Christ,' is the motto of the Spirit.

"The Holy Ghost has taken up his permanent residence among the people of God, that he may abide with you forever, far be dwelt with you and shall be in you." His miraculous gifts were temporary, but no longer necessary when the truth was established in the conviction of man's kind. But his renovating and sanctifying grace is as much needed now as ever, and therefore has never been taken from the world. The primitive Christians, and Christians of the present day in this respect share the same privilege. It is a common salvation, and the stream will never cease to flow while there remain vessels of mercy to be filled.

"Two promises, like heavenly merchant vessels brought salvation to our world. The first was given in Eden, and fulfilled on Calvary. The Son of God descended from heaven and suffered in our stead the curse of the law, spoiled the powers of death and hell, and returned to his Father, leaving another and the second promise shortly to be fulfilled upon his people. With that supernatural power and unction the Holy Spirit manifested himself on the day of Pentecost. Divine Comforter, what treasure bringest thou in thy vessel of grace? 'The things of Christ,' and I will unfold them to-day in the region of Calvary. I have come to fulfil the promise, to endow the disciples with power from on high, and finish the work which the Son of God has begun. See those tongues of flame sitting upon the fishermen of Galilee while strangers from many different countries hear from them, each in his own language, the wonderful works of God. Think of three thousand conversions in one day, and under one sermon! Three thousand hearts were wounded by the arrows of Divine love through the strongest breastplates ever made in hell. This was the work of the Holy Spirit, taking the things of Christ, showing them to men, it was Christ himself, manifesting himself through his agent. The first promise brought the Messiah into the world in the flesh; the second in the spirit. The first to be crucified, the second to crucify the sins of the people. The first to empty himself, the second to fill the believer with heavenly gifts and graces. The first to sanctify himself as a sin-offering upon the altar, the second to give repentance and pardon as a Prince and a Saviour."

The above is an extract from a sermon of Christy's Evangelist, the great Welsh Evangelist, on the subject of the Paraclete. How admirable are many of these distinctions! How just the sentiments! How beautiful the

thoughts! How glowing the language in which they are expressed, and the imagery with which they are adorned! No wonder his preaching kindled such a fire in the hearts of the rough mountaineers; and that the fruits of his labors remain, even at the present day, in the old principality!

We must Confess Jesus Constantly.

NO. VI.
We must stand as firmly by him when the multitude are frantic with rage against him, and are crying "Crucify," as when they are filled with enthusiasm for him, and are shouting "Hosanna." Confession of him is most needed in persecuting times; and how many dear brethren and sisters, in these "times of refreshing," are even now called upon to suffer persecution for his sake! But does it not verify the word of Jesus, "Ye shall be hated of all for my name's sake?"

We have a fine example of confessing Jesus in the midst of persecution, in the case of Peter and John, recorded in the beginning of the Acts of the Apostles. The cause of Christ was prospering. There was a glorious work of revival going on in the city of Jerusalem, and thousands were forsaking the ranks of Satan, and coming over to the Lord's side. "The god of this world" took counsel to crush the revival, and set his emissaries to work accordingly. And, sad to say he got the ministers of religion to become the chief actors in his cause; for, when the apostles were preaching to the people, the priests, armed with civil power, came upon them, laid hands on them, and cast them into prison. They went to rest after performing the guilty deed, and on the morrow brought them before the council, and asked them by what power or name they had acted. They answered, of course, that it was "the name of Jesus;" and with such boldness did they confess their Lord, that even these evil counselors were moved, "and took knowledge of them that they had been with Jesus." They go aside and consult with each other what they are to do to such determined men. At last they threaten them and charge them "not to speak at all nor teach in the name of Jesus." But they still confessed Jesus, and said unto them: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

"Being let go, they went to their own company," and reported the matter, when they lifted up their hearts with them in thanksgiving to God, and in prayer for grace to confess Jesus for the future, "and they were all filled with the Holy Ghost, and they spake the word of God with boldness." But their "boldness" they were not allowed to be long at liberty to confess the name of Jesus. They were soon imprisoned again, and when liberated by an angel, they did not retire from the scene of confession to some safe retreat; but, on finding themselves at liberty, they used their respite to witness for their ascended Lord; and when they were dragged again before the council, their calm reply to their question, "Did not we straitly command you, that ye should not teach in this name?" was that ever memorable watchword of religious freedom, "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." When they heard that they were cut to the heart and told counsel to slay them. The apostles were ultimately beaten, commanded not to speak in the name of Jesus, and let go. "And" mark still their happy frame of mind under all this ill-usage—"they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." And they were as resolute as ever to confess their blessed Redeemer, for the record of these suffering times informs us that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Oh that we were so baptised with the Holy Ghost, that we shall be prepared for such constancy in our confession of Christ in the trying times that may soon be here!

"What to do with a Threatening Letter.
When Nineveh was in its glory, a successful warrior who sat upon the throne determined to subjugate the small independent kingdoms which lay between his own dominions and those of the Egyptian monarch. Sending an army under the command of his cupbearer to invade Judea, over the pious Hezekiah was reigning, he spread desolation throughout the province and alarm in the capital. Before there was time to do more, intelligence which showed that his forces were required elsewhere caused him to retire suddenly. The Assyrian conqueror, suspending his operations, but desiring to perpetuate the terror which he had excited, sent to Hezekiah a threatening letter. He boasted of his ancestral greatness, recounted his victories, and defied any power, human or divine, to defend the Jewish sovereign from the overwhelming forces which would soon arrive. Hezekiah received the insulting epistle and read it. He knew the truth of the Assyrian allegations. He knew that he had to do with an enemy whom no treaties could bind, from whose forbearance there was nothing to hope, and against whom his allies could afford

him no effective help. What course did Hezekiah take? What measure did he adopt as the most appropriate to the crisis? "Hezekiah received the letter from the hand of the messengers," we are told, "and read it; and Hezekiah went up into the house of the Lord, and spread before the Lord." There was one house, in those days, which the Most High had chosen as the house of prayer—one place towards which he had represented his eyes as open "night and day." Thither Hezekiah hastened, taking with him the letter, "and spread it before the Lord." How expressive the action! How easily imitated! We have to do with a Father who seeth in secret, and there is a place where we are encouraged to believe that he will meet us. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly."

"The Assyrian came down, like the wolf on the fold, And his cohorts were gleaming in purple and gold. Like the leaves on the forest when summer is green, That host with their banners, at sunset were seen; Like the leaves of the forest when autumn hath blown, That host on the morrow lay withered and brown.— For the angel of death spread his wings on the blast, And breathed in the face of the foe as he passed; And the might of the gentle and meek Jesus, the Lord, Hath melted like snow in the glance of the sword."

A Rescue and its Results.

A good many years since a steamer was accustomed to make daily trips between Buffalo and Niagara Falls. The nearest point to which she could approach the mighty cataract was Chippewa Creek, about ten miles distant, on the Canada side. One day there was a pleasure excursion, and several hundred men, women and children, went down from Buffalo. After spending the day in all sorts of amusements—in looking upon the Falls—admiring the rainbow—passing under Table Rock and behind the falling water, they gathered themselves on board of the boat, towards night, to return to their homes. By some miscalculation of the engineer, sufficient steam had not been generated, and when, after passing out of the Creek, the boat met the strong, rapid current of the river, instead of going forward she was slowly—slowly borne backward toward the dreadful cataract. The people on board, as may well be imagined, became instantly alarmed. The color fled from their cheeks—they stood in speechless horror—the roar of the cataract sounded fearfully distinct in their ears—as slowly, slowly they were still borne back toward it. At length the engineer bethought him of the oil with which he lubricated the machinery. He threw it into the furnace—the flames blazed up more intensely—steam was generated more rapidly—the wheels moved around with increased velocity—there was a pause, as the Titan forces were contending for the mastery. A moment more, and there was an upward movement. Now slowly, slowly, the boat passed against the current. In a short time the point of danger was passed, and a long, heavy sigh of relief broke from the bosom of every one on board.

A venerable gray-haired man there was among them. He lifted his hat from his head, and said, in a voice trembling with emotion, "The Lord has delivered us; great is the name of the Lord. Let us pray." And down upon the deck knelt the multitude, while the heartfelt offering of thanksgiving went up to God who had wrought for them so great salvation. But it did not end here. The feeling which had been awakened by the near approach of death, did not, with all, pass away when the danger was over, as is too often the case. Even there on the brink of that awful precipice, many found the Saviour. A revival followed in the church to which a large number of them belonged—it was a Sabbath School excursion—and many found peace in believing. One, a man of large wealth, dedicated much of it to God in the building of a church, as a memorial of his gratitude for being snatched from destruction, both in this life and the life to come. Thus God got unto himself glory from the carelessness—as we term it—of that engineer—through which the lives of hundreds were for the moment imperiled. He took this way to work out his Providence toward that people—Christian Times.

The Love of Jesus.

The Church Missionary Instructor tells a touching story on this point, illustrating how the love of Jesus exerts mighty power over the human heart:

There lived in a mining district in England a poor miner, who had an only and loving son. It was generally the custom of this miner, when he went down daily into the bowels of the earth to quarry out there the valuable metals for his employers, to take with him his child. And then at evening, after the day's work was ended they were both drawn up to the surface by a basket and rope, and returned to their happy home.

One evening, as they were drawn up from the mine as usual, the father heard a cracking noise above them. He looked up and saw that the

rope was breaking, and that now only three or four strands of it held him and his darling child from destruction.

What was to be done? Not a moment was to be lost; for manifestly the rope was not strong enough to bring them both to the surface, and therefore either one of them or both, must perish. Immediately the fond parental instincts of the father's heart determined upon what he would do. He resolved to sacrifice his own life for that of his dearly-beloved son; he placed him in the bottom of the basket, and said to him: "There, my child, there, lie quiet for a few moments, and you will be safe at the top." And then he threw himself over, and was dashed to pieces.

O how great, how very great was the love of that parent of his son! And yet it was even small as compared with the love of that blessed Saviour who died for us on Calvary, and who said, "Greater love hath no man than this, that a man lay down his life for his friend."

The above story was told some time since to a little girl. She was then a Roman Catholic. At once she saw its point and felt its power, for her soul was moved within her, and she said, as the tears trickled down her cheeks:

"O, what love! How Jesus must have loved me!"

Some weeks afterward this dear little girl was laid upon a bed of illness; it was her death-bed. And just before she died she called her mother to her and said:

"Dearest mother, I am going to leave you."

"Leave me, my child!"

"Yes, dear mother. I love you much, but I love Jesus very much, too, and I am going to Him. And you know, mamma, that it is far better than to live here, since He is willing to take me to Himself. But before I go I want you to do me one thing."

"Well, my child," said the weeping mother, "what is it?"

"I want you, mamma, to go there at the foot of my bed, and you will find a little bag. In it there are eleven shillings. Will you take it, dear mamma, to Mr. D., the minister, and ask him to give it to the Church Missionary Society? For O, I love Jesus! who so loved me that He died for me, and I would like that His command to go and preach the Gospel to every creature should be fulfilled."

The Rescue.

Several years ago, when the waters of our river were swollen to a flood, a man who had valuable timber in danger of being swept away ventured into the mad current with his light boat, to save if possible, from the threatened ruin. He was drawn into the rushing tide, and in a moment was at the mercy of the wild waters. A friend saw his peril, and mounting a fleet horse started for a bridge a few miles below, as the only chance to rescue him.

Reaching the bridge before the kick, which came like an arrow toward the arch, he dropped a rope over it to the surface of the stream, and called to the imperilled man to seize it as his only chance of escape. The trembling hand was extended, the boat sped by, and the inmate was in the arms of his deliverer.

We have often thought of the incident as a forcible illustration of spiritual life, especially in time of revival. To every sinner there comes a last offer, from the sacred hand of him "who is mighty to save." But with starting frequency is the arch of mercy passed for ever, and the soul left to drift away to the ocean of wrath.

O voyager to a sea of fire, or of fathomless, boundless love—

"Mercy knows the appointed bound, And yields to justice there."

The Throne of Grace.

If you want your spiritual life to be more healthy and vigorous you must just come more boldly to the throne of grace. The secret of your weakness is your little faith and little prayer. The fountain is unsealed, but you only sip a few drops. The bread of life is before you, yet you only eat a few crumbs. The treasury of heaven is open, but you only take a few pence. O! man of little faith, wherefore do you doubt? Awake to know your privileges; awake and sleep no longer.

Tell me not of spiritual hunger, and thirst, and poverty, so long as the throne of grace is before you. Say rather you are proud, and will not come to it as a poor sinner; say rather you are slothful, and will not take pains to get more. Cast aside the grave-clothes of pride that still hang around you. Throw off that Egyptian garment of indolence, which ought not to have been brought through the Red Sea.

Away with that unbelief which ties and paralyzes your tongue. You are not straitened in God, but in yourself. Come boldly to the throne of grace, where the Father is ever waiting to give, and Jesus stands by him to intercede. Come boldly, for you may, all sinful as you are, if you come in the name of the great High Priest.

The blessings of the Bible.

What an illustrious book is the Bible! It rises like a stream in the desert land—its source in the skies, and its fountain in the valleys of the earth.—It has rolled on, century after century, enriching every land with verdure and beauty, reflecting all the glowing sky above it, diffusing whatsover things are pure, whatsoever things are of good report, around it. It shines into the

casement of the window, like the light of the morning sun, and makes her heart sing with joy and enables her orphan to lift her eye to the wide shore of the eternal sea, and to say, Immensity is my home; eternity is my lifetime; the mighty God that built the universe is my Father, my Portion, my Friend. It plants in man's heart the hope of joy, the halo of glory and of immortality. It erects in man's conscience the rule of right and wrong. It is emphatically the standard of Christianity. Wherever that standard is unrolled, there freedom finds its noblest footing.

RACES AND RELIGIONS.—The whole North American continent has only 36 millions of inhabitants, hardly as much as France or Austria. The whole of Central and South America has only 23 millions; less, than Italy. European Russia, with its 60 millions, has as many inhabitants as America, Australia, and Polynesia together. More people live in London than in all Australia and Polynesia. China proper has more inhabitants than America, Australia, and Africa together; and India has nearly three times as many inhabitants as the whole of the New World. The result is, that our planet bears 1,383, millions of mankind, of which sum total 522 millions belong to the Mongolian, 369 millions to the Caucasian, 200 millions to the Malayan, 160 millions to the Ethiopian, and 100 millions to the American race. Divided according to their confessions, there are 335 millions of Christians, 5 millions of Jews, 600 millions belonging to the Asiatic religions, 160 millions to Mohammedanism, and 300 millions of heathens.

Jew and his Land.

This difficult and dangerous problem (the Syrian question) admits but one solution. Were the Jew to come forward and claim his land, the question would be at once arranged. Why should he not? He can show his charter to that land. That charter is the oldest and most infallible extant—it is the Bible. His great ancestor received Syria in fee-simple from a mighty Potentate. The deed of gift, the ratifying oath, can all yet be read on the record, and what the Lord Paramount of heaven and earth made over to the great Hebrew from Ur of the Chaldees, neither Caesar nor Sultan can take away. Palestine is still the Jew's. He can claim it all, from the snowy Lebanon to the banks of the Nile, from the border of the Great Sea to the river Euphrates; and were he at this day to assemble his dispersed millions, and to transport himself, his riches, his aptitude for trade, and his knowledge of art, to Syria, he would at once become one of the great Powers of the world, and be a wall of defence against France on the one side and Russia on the other. And at this day, when nationalities are starting up from the tomb of centuries, why should not the Hebrews stand up and take his place among the nations? What bond of nationality is wanting to him? What people has so glorious a past? He traces back the line of his ancestry into ages that long preceded the rise of the oldest monarchy now on the earth.

His fathers were powerful princes, governing flourishing kingdoms, and ruling over a polished and civilized people, well acquainted with literature and the arts, such as they then were, before a stone had been laid in the foundations of the Eternal City. The ineffaceable remembrance of such a past is a powerful bond of union. Then bonds there are which eighteen centuries, so far from extinguishing, have tended to strengthen. They have their law, their prophets, their synagogues; they have borne a common edium; they have suffered a common exile; they cherish a common hope, and that hope points unextinguishably to Palestine. There their wanderings are to end, and there they are yet to find a home. Every requisite, too, necessary to raise Syria from her prostrate condition the Jew possesses. He has wealth; he is the great capitalist of the world. For his vast wealth he would find ample room in constructing roads, laying down railways, rebuilding his ancient cities, developing the yet unexploited and boundlessly exuberant resources of his land. To any other people such a task would be impossible; at least till after some generations had passed away. To the Jew it would be easy; he could accomplish it in a few years. His wealth is not only immense—it is movable; he could bring it into operation at once; and a few summers only would elapse before harbours would be seen rising along the coast, towns springing up inland, golden grain waving on the valleys of Asher, the olive crowning the mountains of Ephraim, the vine reposing on the hills of Judah, and flowers and verdure covering the mighty bosom of Sharon. Syria must be occupied by a trading and commercial people—it lies on the great route of ancient commerce; and were the Ottoman Power to be displaced, that old commercial route would immediately re-open. Trade would flow once more in its old channels, across Syria, and along the valley of the Euphrates. The Jew has dealings on every bourse of the world; and in what more skillful hands could the exchanges betwixt the East and the West be placed? In his harbours would the ships of Europe discharge the fabrics and manufactures of the industrious West, and return laden with the wine and oil, the silks and gems, of the fertile East. In fine, Syria would be safe only in the hands of a brave, independent, and spirited people, deeply imbued with the sentiment of nationality, and loving freedom too dearly ever to submit to a foreign yoke. Such a