

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor.]

Vol. XVII.—No. 44.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, NOVEMBER 4, 1870.

Whole No. 876.

FALL IMPORTATIONS!

OCTOBER, 1870.

THOMAS LOGAN

Has now opened a large and well assorted stock of

NEW GOODS,

Embracing all the leading fabrics and newest styles in

DRESS GOODS,

CONSISTING OF

SATEEN SERGES,

PERSIAN CORDS,

MARELS,

BROCHES,

EPINGLES,

CLAN TARTANS,

FRENCH MERINOES,

FRENCH TWILLS,

Tweeds and Winceys,

WOOL SHAWLS,

CLOTH and VELVETEEN JACKETS,

White, Black and Colored Mantle Cloths,

Black and Colored VELVETEENS,

GLOVES AND HOSIERY,

CLOUDS, SONTAGS, BODICES,

FINGERING YARNS,

CANADIAN & ENGLISH BLANKETS,

SAOXNY, LANCASHIRE AND YORKSHIRE

Flannels,

SHIRTING FLANNELS, in great variety,

Grey and White Cottons, Prints, Swansdowns, Tickings,

PARKS' WARPS, at St. John Prices.

Every description of COTTON and LINEN GOODS,

SMALL WARPS, &c., &c.

THOMAS LOGAN,

Fredericton, Oct. 28, 1870.

ALBION HOUSE.

September 30, 1870.

New Goods,

Per Steamships Dorian and Sidonian.

DRESS GOODS,

In all the Newest Materials.

VELVETEEN AND CLOTH JACKETS.

Wool Shawls, Clan Tartans.

LUSTRES, COBBOURS, ALPACCAS, FRENCH ME-

RINOES, REPS, FIGURED CIRCASSIANS.

Flannels,

Grey, White and Scarlet.

BLANKETS, in all sizes.

104 BLANKET CLOTH FOR CAMPING.

WOOL PLAIDS, in all the leading Tartans.

WOOL GLOVES, CLOUDS, HOODES.

FINGERING YARNS, in all Colors.

PRINTS, a large Stock.

TWEEDS and WINCIES, Plain and Fancy.

Grey and White Cottons.

PARKS' COTTON WARPS.

AT LOWEST MARKET RATES.

The Stock is worthy of inspection, and can recommend it with confidence, being the best value in the city.

JOHN THOMAS.

Fredericton, Oct. 7, 1870.

The Intelligencer.

THE RED SEA CROSSING.

We present below an interesting article on this topic of general discussion. There is quite a difference of opinion as to the exact locality where the children of Israel entered the Red Sea, to which the writer before us adds his part. As for ourselves we believe the crossing to have been some miles further up towards Suez, but gladly present this counter testimony to our readers. We copy from the *N. Y. Observer*:

On entering the land of Egypt, and while treading its sands, a peculiar sense of the presence of God had rested on the mind. I did not expect to have so many and such powerful associations, with the history of his wonderful care of his covenant people revived in this dark region of the dead past; but they have come thronging upon the heart ever since we caught sight of its shores, almost to the exclusion of those awakened by the sight of the mighty monuments of long buried centuries. Next to the land of promise, Egypt must be regarded as holy land; and the Christian will find his spirit refreshed and his faith in God's protection and guidance strengthened, even in traversing these sandy deserts far more than in gazing upon the most beautiful scenery of other climes.

The route by which I entered Egypt, had much to do in awakening such emotion. I did not come by the ordinary path of tourists, whose eyes rest first on Pompey's Pillar and the lighthouse of Pharos and Cleopatra's Needle, and then on the Pyramids.

In coming from India up the Red Sea, all the landmarks, as well as the sea itself, were associated with the name of the Most High and with his covenant people, whom he led "like a flock." Nearly a hundred miles before reaching the head of the Gulf of Suez, we caught sight of the Sinaitic range, through which they wandered, and the lightning and tempest and darkness, to give them his Law. Then we passed the spot where they were miraculously supplied with water when the water proved bitter—a striking symbol of the ease with which God turns the bitterness of sorrow into a sweet blessing to the soul. As we approached the end of our voyage, we looked up to the northwest, over the vast plain by which the children of Israel, pursued by Pharaoh and his hosts, came down—the impassable mountains of Egypt on their right, the Egyptians in their rear, and the sea before them,—with no way for them to escape, and when we cast anchor, it was almost, not actually, upon the very sands on which they went over dry shod through the depths of the sea. Nor could we fail to remember that the land we were entering had been a refuge to the infant Saviour, when persecuted by Herod; that it had been consecrated by the presence of the Son of God in the days of his flesh. And farther back than all, was the time when this same land was the place of sojourn and of supply to the Father of the Faithful, after he had come out of Haran and was overtaken with famine in the land of promise.

All these recollections came crowding upon the mind as we entered Egypt, and did not leave us while we were sojourning in it. We had no occasion to believe the legends that came to hand from the ancient times; that under this tree Joseph and Mary, with the child Jesus, sat down to rest in the flight to Egypt; or that in the crypt of the ancient Coptic church, which was shown us at Cairo, they made their home; or that on the little island of Rhoda, near the city, the infant Moses was found in the ark of bulrushes and taken to the palace of Pharaoh. All these and many like superstitions are evidently without foundation. It was enough that we were in the land and amid the scenes recorded in the Divine Book, in which the power and grace of God had been so often and so wonderfully displayed in the protection and salvation of his people.

There is one spot, however, the identification of which has been a matter of interest with all biblical scholars, and that was the one near which we landed. The steamer on which we had come from Bombay reached the anchorage at Suez, some five miles from the town, too late for us to land in the evening. Before we could go ashore we must have a visit from the health officer, who did not make his appearance. We fired heavy guns and threw up rockets, but there was no response until morning. One of the first things that I did, on landing, was to read carefully the Scripture account of the exodus out of Egypt, and then the opinions of Drs. Robinson, Wilson and other scholars and travellers, as to the place of crossing the Red Sea. The spot designated by Dr. Robinson was not more than half a mile from the hotel, and after looking over the records, I went out to study the locality. The result of all my reading and observation was not in accordance with the views expressed by Dr. Robinson.

There can be no doubt in regard to the route by which the children of Israel came down to the sea. The path is so clearly marked by the features of the country and the statements of the Scripture in regard to the starting, that no one can fail to trace it. A high range of mountains, precipitous on the side towards the sea, stretches from the shore about twelve miles below Suez, diagonally to the northwest; while to the north and east is a vast sandy plain, the desert of Egypt,—over which the Israelites must have come in order to reach the sea, and on which they were encamped when overtaken by Pharaoh. The route by which they came, and their camping ground, were so clearly defined, that, as we stretched our eyes over the vast plain sloping downward towards the water, we could imagine that we saw the immense host gathered together on their march, or resting in their flight, while the great curtain of cloud, which God hung up behind them by night, shielded them even from the sight of their

pursuers. But they could not rest long, and here was the point at which they were to obey the command of God to "Go forward," in the assurance that the hand which had brought them thus far in their escape from their oppressors, would, in some way, carry them safe through the waters?

Dr. Robinson is of the opinion that the crossing took place very near the site of the modern city of Suez; but his course of reasoning in regard to the matter is very unsatisfactory, and appears rather to savor of rationalistic explanation than of a full acknowledgment of the grandeur of the miracle by which, according to all Scriptural proof, God effected this deliverance of his people. One of the arguments on which he seems to rely for the selection of this spot, is that the passage could be made with more ease at this place than farther down, where the sea is both broader and deeper. Just at Suez the sea is scarcely more than half a mile wide, and only deep enough to be navigable. There is an accumulation of sand and shells on the western shore, indicating that the land has here encroached upon the sea, which was probably more than a mile in width in former times; but even this scarcely makes the necessity of a stupendous miracle evident, inasmuch as the Israelites might have gone around the head of the sea a mile or two northward. Everything in the divine record shows that they were shut up to entering the bed of the sea at the very spot on which they stood when the Lord said unto Moses: "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward; but lift thou up thy rod and stretch out thine hand over the sea and divide it, and the children of Israel shall go on dry ground in the midst of the sea." If they had stood at the point selected by Dr. Robinson, they might have moved several miles farther south, or have passed up to the head of the sea a short distance further north, as the shores in either direction are perfectly smooth.

From a general examination of these localities, it appeared to me much more probable, because more in accordance with the Bible account of the Exodus and the frequent allusions to the miraculous deliverance of the children of Israel, that they followed the sandy plain farther south, near the point where the sea and the precipitous mountain range converge, and where it was impossible for them to move excepting in one direction. Pharaoh and his hosts were in their rear; they had fled until they could flee no farther; a mountain wall was on one side and the deep sea upon the other; in obedience to the command of God, who divided the waters before them, the children of Israel passed through the midst of the sea.

At the point to which I refer, the Red Sea must be five or six miles in width and of great depth; but the whole account would indicate that the crossing took place where the sea was wide. The Egyptians, pursuing the Israelites, "went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen." It was in the midst of the sea that they proposed to turn back, when they found that the Lord was fighting for the Israelites against the Egyptians. They turned and fled, but when the sea came back to its bed, of the vast army that had gone into it, "there remained not so much as one of them."

The simple narrative of the miracle, the Song of Moses which he sang with the children of Israel to celebrate their deliverance, the allusions to it in other parts of the Holy Scriptures, show that it was not accomplished by an extraordinary concurrence of ordinary means; and, therefore, that there was no occasion for selecting a place where it could be easily performed, but rather the contrary. The drying up of the waters was not effected alone by the strong east wind, for "the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left." In the Song of Moses it is said, "The floods stood upright as an heap, and the depths were congealed in the heart of the sea."

It was not in my plan of travel to follow the course of the wanderings of the children of Israel into the wilderness; but I could not fail to carry with me, through the whole of Egypt that I visited, the impression that this was a land in which to study, with deep spiritual interest and profit, the history of God's care of His people. Egypt, which in so many respects is a dark land, is thus made light by God's own record of other days.

The following is from a sermon by Henry Ward Beecher:

BE HEALED.

"Wilt thou be made whole?" said the Saviour. The question is not, "How many have tried the faith?" It is not, "How long have you suffered?" It is simply this: "Wilt thou now be made whole?" While you still turn your eye back morbidly upon your own mistakes, there is but little chance for you; but if you rouse up from this backward-looking selfishness—for this ever-repeating consciousness finally falls into selfishness; if you cease any longer to think so much about the past; if, forgetting the things that are behind, you press forward to the things that are before; if there be in you yet a springing yearning desire to enter at once and fully upon the Christian course; and if you say to the Saviour, "Yes, I am willing to be made whole," then your mistakes are not fatal, and there is no reason why, having failed once, or twice, or thrice, you should not strive again.

THE DIVINE SPIRIT.

When one comes under the conscious influence of the Divine Spirit, the soul lifts itself up with unwonted clearness, faith, joy, trust, and liberty. What a bird was when it lay in its little round nest, an egg, compared with what it is when it sings in the dewy morning, near heaven's gate—that is the soul in the body compared with what it is in the joy of sweet and loving intercourse with God through Jesus Christ our Lord. It is a life which comes to some by flashes. It is a life which comes to some by blessed dreams. There is a kind of spiritual haze which seems to befall some men, as there is

an Indian summer which befalls the year; but there is also a true life. It is possible for the human soul to live in abundance and freedom and blessedness, so that it shall be forever at rest and at peace. Does not it sing? Yes. Is it perfect? No, no. There is no perfection without full growth.

DUDLEY TYNG.

The late and lamented Dudley Tyng, as he was passing from the earthly vineyard to his higher position in the heavenly, drew near, and the light fell upon him from the open gateway; and, as his father came up beside him, he said: "Father, stand up for Jesus." Then, after advancing a little further on into the fuller effulgence, he spoke again, saying: "Father, stand up in Jesus." These injunctions were reported by his father as they fell from the lips of his dear son, and went about all over the land. And the first one struck a chord which vibrates still, and passed into a watchword for all Christian enterprise, and for all enterprising Christians; but the second seemed to find no chord keyed up and ready to respond. It is to be feared that this is indicative of the true state of the Christian world to-day—for Christ, more than in him; and yet, if we may believe the words of Christ himself, and the history of all the progress of his kingdom, we have the secret of all power in these two words, "In Jesus," with the converse of them, "Jesus in us."

BE A CHRISTIAN.

God is yet working in the world, and he is bringing to pass a glory of which at present we have but the feeblest conception. Be not afraid of agitations. Be not afraid of excitements, not of the lower passions, but of the moral sentiments. Be not afraid that you will not be orthodox. Be God's, and then you will be orthodox. Whatever the churches may say, "grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ." Then, whether you measure more or less than the creeds call for, you will be sure to be on the right ground. I call you to a larger Christian life, to a nobler Christian faith; and to one that shall augment to the end of your lives. I do not ask you to become a member of this sect, and wear our epaulettes and our buttons and our stripes, and to go about boasting of our superiority over other sects. You are Christ's, I am Christ's, we are all Christ's, loved of Christians of every name, and loved of churches however imperfect; and if your lot be cast with others, work with them, and help them. Hinder none. Revile none. Quarrel with none. Take sides with the highest truth, with the highest morality, and with the most earnest justice and benevolence and purity. Take sides with God, and God will take care of you. And rising at last, from the dismal morass, which we call life, you shall be admitted where there shall be no more discord into the blessedness of the heavenly land. For those who are in the minority for Christ's sake on earth, shall, by the power of Christ, be in the everlasting majority in the kingdom of heaven.

OUR PRAYER-MEETING.

I. I propose to be there regularly and punctually.

II. I will endeavour to draw others to the meeting.

III. Before entering the place of prayer I will ask the Saviour's presence.

IV. I will not, unless it is necessary, occupy a back seat.

V. I will not seat myself as to hinder others occupying the same seat with me.

VI. I will refrain from fault-finding, and will not indulge a criticising spirit.

VII. I will not expressly dissent from one who has spoken, and will avoid giving the impression of variance of feeling.

VIII. So far as is consistent I will assist actively in the exercises, by testifying to the love of Christ's by exhortation, by a passage of Scripture, a hymn, a stanza, or otherwise.

IX. I will not decline to lead in prayer, and in offering prayer will begin with the subject in hand, and in aid of what has just been said.

X. If I offer the first prayer, it shall be chiefly an invocation, asking the Saviour's presence and aid.

XI. My prayers and remarks shall not be long.

XII. I will not seem to harangue or teach in prayer, as though I were thinking of man more than of God.

XIII. I will not speak merely to fill a vacancy, but will rather offer prayer during pauses in the meeting.

XIV. I will not heedlessly expose any want of faith, and discouragements.

XV. I will cultivate enlargement of faith, and desires.

XVI. On leaving the place I will endeavour to maintain a devout frame of mind.

XVII. I will also endeavour to use all means suited to secure the blessings for which I have prayed.

XVIII. Faith, without works, is dead also.

A. C. Thompson, D. D.

THE CITY MISSIONARY'S STORY.

Leaving the omnibus one day, and feeling for the side-walk with my staff, a woman's voice inquired, "Are you blind, sir?"

"Quite blind."

"Well, here's the sidewalk; but can you guess where you are?"

"Yes, at the corner of — and — streets."

"Well, you are good at guessing; but can you tell why God has deprived you, a holy man, of sight and left me, a drunken sinner, with my eyes?"

"Even so, Father, for so it seemed good in thy sight."

"Yes, he may be your Father, but he is not mine."

"Have we not all one Father? Hath not one God created us all?"

"One God created us, but I am now an enemy and not a child."

"It may be so; yet through the blood of Jesus, they who were some time alienated, and enemies, their wicked works, become reconciled to God."

"It may be you would be offended if I offered to lead you over this rough place?"

Now Simon the Pharisee, said silently, in my heart, "If this man were of God, he would know what manner of woman this is that toucheth him, for she is a sinner;" but the scene of Bethany was present, and I said, "I will not be offended; take my arm."

She did so, saying, "Thank God! thank God!"

"For what?"

"That I may guide the feet of one of his servants, for I am not fit to touch the hem of his garment. I had a brother once, and he was a minister of God, like you."

She was weeping. The breeze passed before us. She said, "You can't see that?"

"No; what is it?"

"That is the pauper's carriage. Even we drunken paupers ride home in that, when life ends."

"To what home?"

"The grave."

"Is the grave the sinner's home?"

"Would God it were; then I could have hope of rest, at least."

"Have you no hope?"

"No hope! Their worm dieth not, and their fire is not quenched."

"But you should hope!"

"Why should I hope?"

"God is good!"

"But I have abused his goodness."

"God is merciful!"

"I have despised his mercy."

"But God is love!"

For a short time she was silent, and then resumed:—"How can such a sinner as I hope?"

"It is a faithful saying that Jesus Christ came to save sinners."

"But I am a great sinner."

"His blood cleanseth from all sin."

"I am a lost sinner!"

"But he can save to the uttermost all that come to God by him. Now, go and put this trembling hand into the hand of Jesus. At his feet confess your sins and ask for mercy, and you shall obtain it."

She wept aloud, and with a voice of agony, exclaimed, "Oh! that I knew where I could find him! I would kneel at his feet, and wash them with my tears, and never leave the place till the pauper's carriage came to bear me to the grave."

Here I parted with the despairing stranger, whom I had never met before; but recently, when passing an unfrequented street, that same voice called, "God bless you, sir! God bless you! Let me help you over this broken way, for I have found him."

"Found whom?"

"Him that can save to the uttermost; and blessed be his holy name; for his blood cleanseth from all sin."

"Speak kindly to the erring—"

"Then you may lead him back, with holy words and tears of love, from misery's thorny track. Forget not thou hast often sinned, And sinful yet may be; Do kindly with the erring one, As God hath dealt with thee."

Western Tract.

BOYS RUINED BY LEGALIZED RUM.

During the year, the Secretary and agents of the Alliance have visited two hundred and fifty towns of the State, and in nearly all of them the same sad story of the increase of intemperance, even among youth, through licensed dram-shops, has been told. An illustration of our own experience in this regard is as follows:—

In S—, several youths were patrons of the bar at the licensed hotel, and one of them, eighteen years of age, was expelled from school for carrying a bottle of whiskey thither in his pocket. In S—, two boys of seventeen years were pointed out to us as intemperate. One of them was intoxicated (the sexton said) at the Sabbath evening meeting when we were there. Several younger boys were patrons of a beer saloon in the place. In M—, where we spoke on a week day evening, a half dozen boys arose, in the midst of the lecture, and went out, making as much disturbance with their feet as possible. A prominent citizen of the place informed us that those boys were the patrons of the lager beer saloons in the village. In N—, six miles from the nearest railroad station, a farming community, where a landlord and grocer were licensed, a boy of fifteen years was not only drunk in school, but he was so near delirium tremens that the teacher had to remove him. Other boys in the place were in a bad way. In H—, where the licensed hotel was a special curse, a lad of fifteen years was found on the street, after nine o'clock in the evening, one cold night last winter, stupidly drunk. But for the timely discovery by a neighbor, he must have perished with cold. A son of the hotel-keeper, only seventeen years old, is a common drunkard. One of the clerical men of the place interfered with two boys who were fighting on the street, and he found that both of them were furious with whiskey. In M—, one of the best temperance towns in the State hitherto, some nights have been made hideous by drunken young men, several

of whom belonged to prominent families. In A—, a small village, a school-boy of twelve or thirteen years was found intoxicated on the street on the Friday evening before our visit there. In B—, a town of about 3,500 inhabitants, where there are two hotels, a proprietor of each of them died of intemperance during the past year. In F—, a quiet town where there is a large boarding-school, the principal of the school was obliged to visit the licensed rum-seller and threaten him with punishment under the law if he continued to sell wine to his pupils. In most of the towns visited, where no particular facts were gathered, there was the general complaint of demoralization through drinking habits.

A few months ago we requested Mr. Coombs to take special pains to learn the state of things in his department. He says, in his report, from which we have already quoted:—"In the last four small towns visited, numbering in all present 955 pupils, 32 of them had been more or less intoxicated, and 27 of the number had been made so by cider."

"I visited a Primary School and introduced the subject of my mission to the teacher. She received me very cordially, but thought we were beginning the work rather too soon. I began by questioning the pupils, and, in answer, six of them told us that they had been intoxicated. They told us what they drank, how they felt, &c. I then turned to the teacher and inquired, 'Do these children understand? Do they tell the truth?' 'They do,' she answered. I found in the Grammar School, in the same building, six more boys who had been intoxicated. Facts are often developed in the school-room which fill the teachers with surprise and astonishment. In a few instances, boys have told me in school, that they had been intoxicated many times, more even than they could recollect. In one school, where I found two of that class, and inquired of one of them, what he drank, 'I drink anything I can get,' he replied. Since I have directed my attention particularly to this matter within the past year, I have found more than one hundred instances where pupils have testified to their own intoxication."

"One teacher said to me, 'I saw my pupils going into the basement, and I had a curiosity to know what it was for. Upon going to satisfy myself that all was right, I found that some of the older boys had brought bottles of wine, to make merry with their schoolmates.' While addressing the schools in H—, Rev. Mr. M. referred to an instance, where certain pupils brought liquor to school and drank to intoxication on their seats. Several instances, also, have been mentioned to me by teachers, of pupils coming to school under the influence of liquor. One of the teachers in R. stated that four of her pupils came into school drunk at one time, and that she went and conversed with their parents about it. They belonged to respectable but indulgent families. The school committee in R. told me of another case where three of the boys came into school drunk; and in another town, two others have been reported to me by the teacher. She said that one of them came to her and made a confession, saying, 'I should not have talked to you as I did, if I had not drunk so much cider.' Several other instances have been mentioned where one has come into school in this condition.—Report of State Temperance Alliance.

THE USE OF BALLOONS IN WARFARE.

"Find out what your adversary wants you to do, and then don't do it," is a military maxim attributed, whether authentically or not, to the first Napoleon. But, besides finding out what your adversary wants you to do, it is of the first importance to find out just what he is doing and intending to do. It is plain, therefore, that any means of penetrating the secrecy with which in war each party seeks to cover its movements is of incalculable value.

With this object the use of balloons for the purpose of reconnoissances was at one time thought to promise great results. The French, always among the first to utilize any discovery in science or the arts, in the latter part of the eighteenth century instituted a secret school of aërostation with a view to the use of balloons in war, and it is stated that Napoleon had a balloon sent with his army in his Egyptian campaign, and also that the use of the balloons of great value to the French under Gen. Jourdan in the campaign against the Austrians in 1794.

In the present war in Europe, balloons are again being employed, and it is quite possible they may prove of much service from the absence of the principal cause of their failure in our recent civil war.

Danger from long-range guns, want of military and topographical knowledge on the part of the aeronauts, and the impracticability of operating balloons in cloudy, rainy, or foggy weather, were the causes of failure with us; the want of knowledge on the part of aeronauts being the worst of all. They neither knew what to look for, nor recognized it when they saw it. With well trained men skilful in the practice of reconnoitering from an elevated position, and thoroughly versed in military affairs, as well as the topography of the country, the case might have been very different.—Scientific American.

FIFTEEN GREAT MISTAKES.—It is a great mistake to set up our own standard of right and wrong, and judge people accordingly. It is a great mistake to measure the enjoyments of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mould all dispositions alike; not to yield in immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible which we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of all mistakes is, to live for time, when any moment may launch us into eternity.