

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.]

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, SEPTEMBER 26, 1873.

Whole No. 1027.

NEW GOODS.

JUST RECEIVED:

BLACK ALPACCAS,

Black and White Prints,

BLACK FIGURED NETS,

Brussels Net,

LADIES' SILK UMBRELLAS.

THOMAS LOGAN.

Fredericton, August 29, 1872.

GRAND DISPLAY

OF

New Goods,

FOR SUMMER, 1873.

AT THE

ALBION HOUSE,

FREDERICTON, N. B.

MILLER & EDGECOMBE,

Have now open for inspection 95 Cases and Bales of STAPLE AND FANCY

Dry Goods,

For the summer trade. Imported direct from the Home Markets.

BLACK AND COLORED SILKS, IRISH POPLINS.

300 PIECES CHOICE DRESS GOODS

In all the Newest Styles.

A Rich Stock of Mourning Goods.

SHAWLS—in Cashmere, Black Lace, Paisley,

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PRINTED MUSLINS, CAMBRICS, BRILLIANTS, &c.

487 PIECES OF DARK PRINTS.

WINDSOR LACES IN SETTS,

and by the Yard.

ROUILLON 1st CHOICE KID GLOVES,

with 1, 2, 3, and 4 Claps.

10 Bales of Grey and White Cottons, Tickings,

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WOOL AND HEMP CARPETS.

SAINT JOHN COTTON WARPS.

In all colors and numbers.

This Stock we can recommend to our Friends and the Public. Inspection will prove it to be the largest and best assorted stock of DRY GOODS ever before shown in this City.

All Goods sold with small profits and at one price.

Inspection invited.

MILLER & EDGECOMBE,

Fredericton, July 11, 1873.

The Intelligencer.

A NEW YORK LAWYER'S LETTERS FROM SYRIA.

AMONG THE MISSIONARIES.

BEYROUT has been called the Lighthouse of Syria. It is a city set upon a hill, which cannot be hid. Standing in the centre of the eastern line of the Mediterranean coast, its missions, its college, its schools and printing presses carry their benign light into all the dark places of the Orient. It is the first city in wealth, commerce and population, as well as in culture, in Syria. Here the weary traveler through the desolations of Palestine and Syria first feels that he touches the borders of civilization. The whole aspect of the city shows the influence of western life. The American missionaries and their families, the English, French and German merchants form a society of as much cultivation as can be found in any country. Here we find a warm greeting from our missionary friends, and it is difficult to persuade ourselves that we are not in America, surrounded by all the genial delights of home.

It is not my purpose to speak of Beyrouth, its beautiful situation, its dwellings, gardens and villas, but to speak of it in relation to our own mission located there.

As a centre of religious, intellectual and moral influence, no one can magnify the importance of this mission. It is thoroughly caparisoned for its great work, like a warrior armed at every point, for offensive and defensive warfare. It has at its command the great instrumentalities of the age for carrying light and knowledge to the one hundred and thirty millions of the Arabic speaking people. I am confident that our Presbyterian friends in America, could they stand here, would be astonished to see the far-reaching influence of this mission, and the mighty power it is to exert hereafter in the whole Orient. They would also be astonished to trace its history from its infancy to its present commanding position. This history would underlie all mission work, and which all Christian people who devote their means to this work should keep in mind. Look at this mission in its feeble infancy, follow it through its struggles and discouragements, through its varied labors and instrumentalities to its final triumph, and we shall find what we are to expect in all missionary work, what agencies we are to use, what time is necessary to bring the great instrumentalities of human progress to bear on a degraded community, and it will answer the question so often asked, after a short-sighted and partial survey, Do our missions really accomplish any good? I think the history of this mission will show that the great instrumentalities of preaching, of the education of the young, of the press, and of the Bible in the vernacular tongue, will produce its effect on any nation, provided these means are persistently pursued, and time given for them to take effect.

A whole nation, and sometimes two are necessary to bring out the effect. It may cost time, money and life, but the result is sure. Every boy taught in the schools of Beyrouth thirty years ago is now in some post of influence. He and his neighbors see the value of education. His children are sure to be found in Protestant schools, and his influence is in favor of Protestantism, even if he is not a Christian. Every girl taught many years since in the schools is a civilizing influence. She carries the manners and habits of cultivated people to her home, and if she is the head of a family her children are also sent to the Protestant schools, and eventually find their way into the church. The best members of the church in Beyrouth are the children of the servants and the scholars connected with the mission thirty or forty years ago. The same thing may be said of all books scattered and read among the people. Time is necessary to develop the full influence, which proceeds from parent to child and into the community in a geometrical ratio. Let those who work look at it in this light, giving time to the operation of these great instrumentalities adequate to the difficulties to be overcome. Let them study well the history of this mission, and I think they will find a solution of their difficulties, and more faith in the word of God and the work of missions. It is of the utmost confidence to the Church that those who give money to sustain missionary operations should have an unwavering confidence in their success, so that their faith may give with their money. Let us look at the past, present and future of this mission:

In the centre of Beyrouth, the Presbyterian Board of Foreign Missions own about five acres of land crowning a beautiful eminence. On this stands a fine American-looking church, with a tower, clock and bell. Beside this church is a burying-yard, and under a tall cypress is one grave, with a simple upright marble slab, on which is this inscription: "Rev. Pliny Fisk, died Oct. 23d, 1820, aged 33 years." He was the first missionary to Syria. Driven from place to place, he at last settled here. Hardly had he laid out the language when he was out and laid under the cypress tree. The mission seemed to have come out in disappointment and death. Another grave is near by, with this inscription on its monument: "Rev. Eli Smith, for thirty years a missionary of the American Board of Commissioners for Foreign Missions in Syria. Born September 13, 1807; died January 11, 1857." The death of this great scholar and devoted Christian was another era in the work. Apparently little had been done. He left the Arabic Bible unfinished. It had not made its way to the people. Education given to the youth had not taken its effect. This great man always had an abiding faith in the ultimate success of this mission, even when others were in despair, and left the field. I know of nothing more grand than one of these heroic old missionaries battling for the truth amid darkness and disappointment, with all the powers of the world and the devil leagued against them, persecution and death

often staring them in the face, with no ray of hope amid the gloom, yet laboring on till their final summons comes to exchange the cross for the crown, with a sublime faith in the word of God and the power of truth, and with not a doubt of the final issue.

Many such men lie buried in the churchyard of the mission at Beyrouth.

For twenty years the missionaries labored here with no direct results. Scarcely a person was hopelessly converted during all this time. Few attended the preaching service, more attended the schools; but the most sanguine friends began to be disheartened, and in 1841 and '42 the question of disbanding the mission was seriously discussed. A few years after some of the missionaries who were on the field left, considering the field as utterly hopeless. But Dr. Smith pleaded for it, assured that the seed sown would bring its fruit. Down as late as 1860, when the persecution broke up almost every mission, and thousands of Christians were massacred, it seemed doubtful if the enterprise could survive. Such has been the past of this mission.

Let us turn to the present. In the very heart of Beyrouth stands the mission church, with its beautiful clock-tower, seen in all parts of the city. It has 102 members, 28 were added the last year, a class of catechumens numbering 30 or 40, a congregation of intelligent hearers of 500, a Sabbath-school of 350, where I heard young men from the college, and girls from the seminary, and Moslem children, reciting the Westminster Catechism. This Sunday school supports a colporteur among the wandering Bedouins, and a Young Men's Benevolent Society connected with the church support another missionary. This Sunday school has its monthly paper, printed in Arabic, called the *Morning Star*, edited by Dr. Jessup. They study the series of lessons adopted by the Presbyterian Church in America. They sing the same hymns that we do. There is one large class of blind men seeking the light of life. Nearly all the teachers are natives. One is a college tutor, one a merchant, one a weaver, one a clerk, one a teacher, etc.

This Sabbath school is presided over by the pastor, Dr. Jessup. The boys and men arrayed in the various costumes of the East, and the girls in beautiful colors, each with a white veil over the head, one of the most beautiful sights I have ever witnessed. I have described one church and one Sabbath school connected with the Syrian mission. There are 41 all belonging to the mission, 37 American and 89 native laborers, 9 native churches, 381 members, 38 preaching places, average attendance 2,065; 22 Sabbath schools and 900 pupils; 2 high schools, 62 pupils; 2 female seminaries, 125 pupils; 2,107 pupils in common schools; added to the church in 1872, 62; contributions to benevolent objects, \$1,327.

STRUGGLING CHURCHES.

There are many such churches. In the best sense, every church ought to be a struggling body, putting forth its highest energies for good. If it is large, strong, wealthy, influential, it ought to struggle in behalf of feeble interests that need its aid, establish and maintain mission interests, and bend its powers to carry the gospel to "the regions beyond." Stagnant forces are discreditable anywhere, but nowhere else do they burlesque what they are meant to exalt as in the sphere of Christian effort. For a church is especially meant to be a working body. I have seen one of its members set to be a laborer with God. Now, as of old, the work is a fearful one that falls upon those who are at ease in Zion.

But we had in mind churches that are forced to struggle in order to live. There are many such. They are found both east and west, in the cities and in the country, in communities where wealth abounds and in those where most of the people eat their bread in the sweat of the face and bend under the burdens of daily toil. For the strongest currents of influence are often found sitting in the worldly direction, and the good men get in the marts of trade are by no means at a rule at the service of godliness. And so churches must struggle. They who labor hard and give generously for their support are often but a handful, while the many pass them by as though they were things of small consequence. The money needed to pay for the built or needed sanctuary is hard to get. Subscriptions to meet the expense of maintaining public worship come slowly and sometimes grudgingly. The pastor's salary is constantly in arrears. More or less of what is promised fails to be paid. The prayer meetings are thin, and the hour often wears away between dragging songs, and distrustful supplications, and deep-drawn sighs, and disheartening silence. The Sunday school lacks punctual and efficient teachers, it lacks too a library, singing-books, and the presence of the men and women that would give it a meaning and help it toward a character. There are as many empty pews as full ones even in the pleasant days of summer; in the winter and on stormy days, the sense of solitude is almost oppressive, and the preacher needs to be a master of the bow if his arrows of truth go home to the proper target. Many of these churches are small, so that, though each member does service full of heroism and self-denial, the contest for continued life is fierce, prolonged, and often seems doubtful. Such churches know the meaning of the word "struggle."

What of such churches? Possibly some of them may have been unwisely planted, and the energy and devotion now given to them might be more wisely spent. But let that pass. Most of them doubtless are greatly needed just where they are, and all the more because of the general lack of religious interest which makes such a struggle necessary. And they may find encouragement in several thoughts.

It is no new or unusual thing which comes to them. Such fiery trials are quite common. They may have many partners in this tribulation. Many of the churches which to-day are strong, went up to their vigor over a similar path and though equally severe discipline. It is the price which must often be paid for moral eminence and power. We must frequent-

ly buy victories by paying just such an equivalent.

Through such struggle comes large and true personal profit. Earnest and self-sacrificing toil is what builds both body and soul into vigor and capacity. The eminent and heroic Christian is the working Christian. Self-mastery, power over others, and genuine fellowship with God all come of this earnest style of life. And, whatever may be the fate of the special church which is thus toiled for, the worker himself will win daily victories in his own soul of whose fruits nothing can cheat him. And this work of building ourselves into a round and mature Christian character is by no means the least vital part of the work set for us. That end gained, and life can yield no radical failure. Heaven crowns it triumphant.

There is, besides, a high and sacred enjoyment connected with such struggling churches. Earnest and unselfish labor yields some of the highest satisfaction that come to us. Many members of churches that have gone up to power and eminence through years of struggle, recall these early days as among the best days of life. Seen in retrospect, they are luminous and attractive. Into them, as they stand out in memory, there seems to have been distilled the poetry of ardor and the heroism of dutifulness. The later days of ease and outward honor have nothing that equals them in interest. And there are often honest and not senseless sighs for the return of those special satisfactions of heart which sprang from the struggles that were so full of intensity as to tax every power and test the mettle of the soul.

By means of these necessary struggles churches are kept from the formality, heedlessness and stagnation which are among their worst as well as their subtlest foes. Some body has said, with scarcely less truth than bluntly, that human nature is likely to be about as lazy as circumstances will allow. The remark is applicable to the moral sphere as well as to the secular. And many a church is an example of high and useful activity when forced to struggle for life, that might have illustrated little save irresponsible indulgence but for this pressure. Even in religion, the faithful workers who sing at their toil were at first sent to it by coercion. Necessity drove them to service, but at length they are held to it by love, and enthusiasm, and habit.

And when a real triumph comes to such churches, as it is pretty sure to come sooner or later, it is something to be prized and profited by. They use the power wisely which has been thus acquired. The great and strong churches that make themselves felt as saving forces on all hands, are generally those that came up through struggle. They keep the zeal which they long ago nurtured, and they employ thankfully the resources which were sanctified by the prayer and toil which united to bring them.

We mean to write soberly and truly. We do not claim more value for weakness than for power, nor insist that it is best for a church to be always struggling desperately for mere life. Not that. But we do mean to say that such struggling churches need not fret nor faint over their lot. Let them always hope and sometimes sing. It may prove a most needful and valuable discipline for them. God may make it work for their highest profit. It may be the only real road to victory. Let them be resolute and patient; let them pray and hope; and they need not fear that it will be all in vain.

TWENTY-SIX REASONS.

The late David Paul Brown, of Philadelphia, made an argument in favor of prohibition, in which he most completely set aside all "constitutional" and financial objections, and gave the following twenty-six reasons why intoxicating liquors, as a beverage, should be prohibited by law:

1. They deprive men of their reason for the time being.
2. They destroy men of the greatest intellectual strength.
3. They foster and encourage every species of immorality.
4. They bar the progress of civilization and religion.
5. They destroy the peace and happiness of millions of families.
6. They reduce many children and wives to beggary.
7. They cause many thousands of murders.
8. They prevent all reformation of character.
9. They render abortive the strongest resolutions.
10. The millions of property expended in them is lost.
11. They cause the majority of cases of insanity.
12. They destroy both the body and the soul.
13. They burden sober people with millions of paupers.
14. They cause immense expenditures to prevent crime.
15. They cost sober people immense sums for charity.
16. They burden the country with enormous taxes.
17. Because moderate drinkers want the temptation removed.
18. Drunkards want the opportunity removed.
19. Sober people want the evil removed.
20. Tax-payers want the burden removed.
21. The prohibition would save thousands now falling.
22. The sale exposes our persons to insult.
23. The sale exposes our families to destruction.
24. The sale upholds the vicious and idle at the expense of the industrious and virtuous.
25. The sale subjects the sober to great oppression.
26. It takes the sober man's earnings to support the drunkard.

PREACHERS' WIVES.

Rev. W. B. Boyce, one of the general Secretaries of the Missionary Society of the English Wesleyan Methodist Church, in the late address to a number of young ministers of that denomination, expressed the following sound and timely sentiments, which apply with equal force to the preachers of the Evangelical Association. The speaker said:

"Be careful how you marry. A man requires his wife's consent to be respectable and useful. Let your wife be an example to the flock in reference to decency and propriety of dress. You do not want a woman who is a milliner's show stick, but one who so far respects the image of God in woman, and respects too much her husband's office and the rules of the church to which he belongs to debase that image by earrings and other so-called ornamental articles of jewelry, which, though they may be suitable for savages, or for duchesses, are utterly out of place on the person of the wife of a Methodist preacher. It is high time that the ministers and officers of the Methodist Church should make a stand against the absence of taste and decency which characterizes the fashionable costume of our day. This is not a trifling matter which might be left to be corrected by satire. It has a moral bearing upon the higher interests of all classes of society, especially upon that very numerous class who with very small means are, by the example of those above them, tempted to an expenditure and display equally ruinous to their purposes and their character. Let our women beware lest in their Christian liberty of manner of dress the blood of souls be not required at their hands."

THE CONFESSIONAL.

Extract from an editorial in the London *Daily Telegraph* on the subject of a speech of Lord Shaftesbury, recently delivered at Exeter Hall on the 30th June last, against the introduction of the confessional into the Church of England:

"It is matter for the Roman not the Anglican Church. Catholics believe in a doctrine which makes confession an essential practice for the devout; we do not believe in any such dogma. A clergyman of the Church of England is not considered in the eyes of the laity an exclusive channel of God's forgiveness for sins. We therefore lack the very root of the plant. Beyond this, the history and framework of our Church make the practice alien, injurious and absurd. The Priests of the Roman Catholic Church are especially prepared for their tremendous task. It is the duty of a confessor to analyze the human soul and to dissect the conscience of the penitent, and he must do so not only in ordinary cases and in healthy conditions, but when morbid states have set in; he must, in fact, scrutinize in order that he may heal disease. We say nothing now as to the right of Roman priests to claim and use this power. But, at all events, they are carefully prepared for their painful task. They receive an education that morally and morally corresponds with the training in anatomy and physiology through which a surgeon or physician must go; and as no body would put medical books into the hands of a young layman or introduce a lady into the dissecting wards of a hospital, so necessarily the Latin treatises that form part of a priest's education are unfit for general reading. This is a disagreeable fact; yet who can deny the necessity of such training if the necessity of the institution be admitted? But what can we think of the English clergyman who practices a perilous function for which he is not fitted by education or antecedents? We all know the life of the ordinary young Englishman, who 'goes into the church' because his eldest brother is the squire, the second is in the army, and the third has gone to the bar. He has led the same life as they; at the University he has read or rowed, played cricket or joined reading or wine clubs, just as he was inclined, adding theology to his usual lessons, with intellectual facility, but with no particular bent. He takes holy orders, and in nine cases out of ten, remains unchanged in heart and soul, only more decorous in his conduct than if he were a soldier or a squire. Fancy a man like that asked by a penitent to solve some perplexing point of casuistry, to dissect a morbid scruple of conscience, or to convey spiritual solace in secret counsel to a sensitive soul. To introduce confession into the English Church is something akin to making incantations or charms a part of our medical practice. If nature and common sense and drugs cannot cure us, magic and witchcraft will not avail, and if increase of spirituality cannot be obtained through preaching and prayer, it will not come through the charm of whispered sins and muttered absolutions in a curtained vestry or a wooden box."

TEMPERANCE AND LABOR.

Henry Wilson, Vice-President of the United States, in a speech at a temperance meeting at Washington City, last January, said: "A man who does not drink, other things being equal, can outwork—morally, mentally, and physically—the man who does. Why, one of the best and ablest speakers in the United States, one of the best canvassers in the land, this very last presidential election, where such efforts were put forth, and where some men travelled month after month, and addressed hundreds of thousands of their fellow-citizens—this man, who was in the habit of using intoxicating liquors to a large extent stopped drinking, did not allow himself to drink at all, and gave, as the reason, that 'he could bear the canvass much better if he did not than if he did.' I have gone out and canvassed with men who did not touch liquors at all, and I have canvassed with men who did. I have spent weeks moving over this country, not only during this last year, but in other years, with men who did

not drink and with men who did. I have stood in yonder Capitol within a few days of eighteen years, by day, by night; have, in my younger days, in the field, in the shop, and in the marts of business, observed my fellow-men; and I tell you here to-night that the laboring man on the farm who does not drink can do more through the year than the man who does; that the mechanic who does not drink is always the master of the mechanic who does drink; that the business man who does not drink can do more, and can be relied upon further, than the man who does; and that the public man in the national councils can work more hours, and be more safely depended upon, without than with the stimulus of strong drink. The use of intoxicating liquors weakens man, morally, physically, and every other way. The great amount taken, I have no doubt, productive of great evils. Indeed, I believe that one of the greatest evils of this country to-day is the great quantity of intoxicating liquors given out as medicine by men who don't know what else to give."

RANDOM READINGS.

REGARD JESUS as the true bread of life, and by faith receive Him that He may dwell in your heart.

AS SHIPS MEET at sea, a moment together, when words of greeting must be spoken, and then away upon the deep, so men meet in this world; and I think we should cross no man's path without hailing him, and, if he needs, giving him supplies.—*Becher*.

A LADY was riding in her carriage, when, spying a beautiful flower by the side of a large rock, she alighted to take it up, that she might remove it to her conservatory, but found that, delicate as it appeared, it resisted all her efforts, because the root ran under the rock. Ah, thought she, this is an illustration of the safety of the Christian, whose life of beauty is under the shelter of the Rock, and whose root of strength runs far beneath it.

A RIGHT SPIRIT.—On one occasion a minister found it necessary to punish his little daughter. But Mary climbed into his lap, and throwing her arms around his neck, said, "Papa, I do love you." "Why do you love me, my child?" the father asked. "Because you try to make me good, papa." It is in this spirit that God's people should accept the chastisements He sends, remembering it is in love He rebukes and chastens—not for His pleasure, but for their profit, that they may be partakers of His holiness.

THE CHILDREN'S REBUKE.—One morning a gentleman and his wife were in such haste to reach a railway train, that they omitted family worship. The next time they sat down to read, the mother remarked that the first chapter of Ephesians was the place. "No, mamma," said one of the little girls, "it is the second chapter; we read the first chapter after you had gone." The children were all under ten years of age, but they had conducted family worship in the absence of their parents. How many older boys and girls are ashamed to do their duty under such circumstances!

A LESSON FROM A CHILD.—A little girl had been taught to pray especially for her father. He had died suddenly. Kneeling at her evening prayer, the child's voice faltered, and, as her eyes met her mother's, she sobbed, "O, mother, I cannot leave him all out. Let me say, 'Thank God, I had a dear father once,' so I can keep him in my prayers." Many stricken hearts may learn a lesson from this child. Let us remember to thank God for mercies past, as well as to ask for blessings for the future.

A PRACTICAL COMMENTARY.—Thielwall thought it very unfair to influence a child's mind by inculcating any opinion before it had come to years of discretion to choose for itself. I showed him my garden, and told him it was my botanical garden. "How so?" said he, "it is covered with weeds." "Oh," I replied, "that is because it has not come to years of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair to prejudice the soil towards roses and strawberries."—*Cokeridge*.

A VERY curious needle is in the possession of Queen Victoria. It was made at the celebrated needle factory of Redditch, and represents the column of Trajan in miniature. This well-known Roman column is adorned with numerous scenes in sculpture, which immortalize Trajan's heroic actions in war. On this diminutive needle, scenes in the life of Queen Victoria are represented in relief, but so finely cut and so small that it requires a magnifying glass to see them. The Victoria needle can, moreover, be opened; it contains a number of needles of smaller size, which are equally adorned with scenes in relief.

THE first duty of a minister is, to call on his hearers to turn to the Lord. "We have much to speak to you upon. We have many duties to urge on you. We have much instruction to give you—but all will be thrown away, till you have turned to the Lord." Let me illustrate this by a familiar comparison. You see your child sinking in the water; his education lies near your heart; you are anxious to train him up, so that he may occupy well the post assigned to him in life. But when you see him drowning, the first thoughts are not how you may educate him, but how you may save him. Restore him to life, and then call that life into action. In the Ukraine (Russia) the women court more generally than the men. When a young woman falls in love with a man she is not in the least ashamed to go to his father's house and reveal her passion in the most tender and pathetic manner, and to promise the most submissive obedience if he will accept her as his wife. Should the insensible man pretend any excuse, she tells him that she is resolved never to go out of the house till he gives his consent, and accordingly, taking up her lodgings, remains there. If he still obstinately refuses her, the case becomes exceeding distressing. The church is commonly on her side, and to turn her out would provoke her kindred to revenge her honor, so that he has no method left but to betake himself in flight until she is otherwise disposed of.