

# 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, AUGUST 8, 1873.

Whole No. 1020.

## GRAND DISPLAY

New Goods,

FOR SUMMER, 1873.

AT THE

ALBION HOUSE,

FREDERICTON, N. B.

MILLER & EDGECOMBE,

Have now open for inspection 92 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,

Roman Stripes, Barage, Grenadine, &c., &c.

PARASOLS AND UMBRELLAS.

PRINTED MUSLINS, CAMBRICS, BRILLIANTS, &c.

437 PIECES OF DARK PRINTS.

WINDSOR LACES 1 & 2 SETTS,

and by the Yard.

ROUILLOON 1st CHOICE KID GLOVES,

with 1, 2, 3, and 4 Claps.

10 Bales of Grey and White Cottons, Tickings,

Sheetings, &c.

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.

THOMAS LOGAN

Is now showing an excellent stock of seasonable

goods, comprising.

White & Grey Cottons,

White & Grey Sheetings,

PILLOW COTTONS,

LINEN SHEETINGS,

TABLE DAMASKS,

TABLE CLOTHS,

Napkins,

Doyleys,

Towels and Towelling,

Quilts and Toilet Covers.

WHITE and COLORED

Knitting Cotton!

AND

ANGOLA YARN.

For a child, learn water three

Proprietor,

St. John, N.B.

Persons are

Proprietors, &c.

John, N. B.

Fredericton, March 23, 1873.

## The Intelligencer.

THE WALK OF FAITH.

BY THEODORE L. CUYLER, D. D.

No character in the Old Testament impresses

me with a higher veneration than the

patriarch Abraham. His title of nobility

was this, "he was the friend of God." Born

and reared in a land of Sabian idolatry, he was

converted by the Lord in his own sovereign

way and by means of which we have no knowl-

edge. The first thing we learn of his call to him:

"Get thee out of thy country, and from thy

kindred, and from thy father's house, unto a

land that I shall show thee."

Abraham obeys. He asks no questions.

No map of the strange country is shown him,

and no guide-book is given him. By faith he

sets out with his household caravan and fol-

lows either the heavenly hand conducts him.

"He went out, not knowing whither he

went."

In this one beautiful line I read the spiritual

history of every child of faith. This line re-

veals the deepest lesson that a human heart

can learn, the lesson of obedient trust in God.

It describes in one short sentence the walk of

faith. And what is that? Is it an aimless

venture, a haphazard wandering by chance? No;

but the exact opposite of this. It is the

going in one way, and not in the way that

to-morrow's trial I must leave until to-mor-

row comes. Whatsoever thy hand findeth to

do, do it; and be not careful for the morrow.

This is faith's first lesson. Suppose

that Abraham had lain awake all night wor-

rying over the next day's route, and refused

to stir a step in the morning till God gave him

a map of the road to Canaan! The Lord

would have grown tired of his troublesome

charge and left him to drift back to Ur.

Abraham knows not whither he is going;

but he knows that God knows. Two things

he is certain of. The first is that the way in

which God leads him is the right way; and

next that it is a safe way. That is all that

you and I can expect to know. The future is

an uncharted territory; every step is literally

a step into the dark. The future is a "seven-

sealed book" and no man can unloose the

seals thereof. We discover its contents only

as God unlooses the seals, and turn over leaf

by leaf, one at a time. Selfishness often asks

to peep into the sealed pages. But Faith

often whispers, "No, no; trust God." And

every voice that says, "This, too, is all for

me at some new turn in the road breaks on me

as a sweet surprise. The mercies, like trans-

porting views in mountain travel, are all the

more bewitching that they were not spoiled

by anticipation. God does not let us "dis-

count his mercies in advance."

As for the trials that await us, it is far bet-

ter that we cannot foresee them. When a

young pair of ardent lovers clasp hands on

care of him, and he went to sleep calmly in a

prison, to be waked up by a delivering angel.

Reader, have you not always found the sweet-

peace when you fell most on faith?

One thought more. Abraham knew not

whether he went "on earth; but he knew he

was heaven-bound. He sought the city which

hath foundations. Toward that glorious

capital of the Great King he bent his steady

eye through all his wanderings. So may

we march on, day by day, from duty to duty,

from toll to toll; but by-and-by comes the

"eternal weight of glory." That is enough.

Let the storm roar; yonder is the haven.

What though the way be dark, if I can only

feel Jesus' hand in mine and hear him say:

"It is I; fear not my child. Where I am

thou shalt be also." This divine voice gives

the calm. My beloved is mine and I am his.

"So I go on, not knowing, I would not if I might.

I would rather walk with God in the dark than go alone

in the light."

I would rather walk with him by faith than walk alone by

sight."

(From the Methodist.)

KAFIRISTAN AND THE KAFIRS.

BY REV. J. D. BROWN, OF THE INDIA CON-

FERENCE.

On the northwestern frontier of Hindostan

lies a wild, hilly country, called Kafiristan, or

infidels. The name is given by the followers of

the false prophet, as the inhabitants are a war-

like, independent people—have never submit-

ted to the Moslem yoke, notwithstanding wars

of extermination have been waged against them

again and again. The attention of the

reading public in India has recently been called

to this country and people by the adven-

tures of a missionary named Downes, with

whom the writer formed a pleasant acquaint-

ance several years ago in Lucknow. Mr.

Downes was formerly a captain in the English

army in India, but being deeply impressed

with the importance of missionary work

among these heathen millions, he resigned his

commission, laid aside his carnal weapons,

and, girding on the sword of the Spirit, went

forth in the name of the world's destined

Conqueror to do battle against the King's en-

emies, and to deliver the captives from idolatry

and superstition. Being stationed in the

Punjab, near the borders of English territory,

he took it into his head to go into "the re-

gions beyond," and carry the good tidings of

salvation to the poor, half-savage Kafirs of

Kafiristan.

A MISSIONARY'S ADVENTURE.

With this good intention, he left his fellow-

missionaries, and in a sense not generally used,

taking his life in his hands, ventured beyond

the borders and into a country into which no

European is allowed by the English Govern-

ment to enter at all, unless strongly guarded.

The Government having heard of his depar-

ture for Kafiristan, ordered him to be pursued,

very little dishonesty among them. Indeed,

it is said that theft is a crime unknown among

the Kafirs. They do, however, despoil the

Mohammedans they kill, placing what they

thus obtain as trophies in their families. Re-

markable stories are told of the chastity of

the Kafirs. If the following can be relied on,

these barbarians differ widely from their Mo-

hammedan and Hindoo neighbors, among

whom virtue is thing almost unknown—

"Adultery is never known in Kafiristan,

but many men have more than one wife. The

breach of the seventh commandment in any

form is not for a moment endured. They be-

lieve the vengeance of the gods fall on the

whole village for it."

It is said that if a case of adultery is dis-

covered, the property of both man and woman

is at once plundered, and the houses of both

are burned to the ground; and the guilty

parties, pelted and hooted by boys and girls,

are expelled forever from the village, and sent

away to the Mussulmans. The very road

they go is deemed impure, so the people from

the village follow them, and sacrifice a goat at

the first stream they cross.

OTHER PECULIAR CUSTOMS OF THE KAFIRS.

The men like certain classes of Hindoos,

wear tufts of long hair on the crown of their

heads. Married women wear a ring in

their left ear. Corpses are placed in boxes,

and exposed on a hill. The number of sticks

laid across the box denotes the number of

Mohammedans slain by the deceased while

living. They do not believe in a future state,

but regard temporal calamities, such as

drought, pestilence, hail, &c., as punishment

for sins. When they return from a foray

against Mohammedans, such as have slain an

enemy are permitted to brandish sticks over

their heads, while the less successful hold

their sticks behind their backs. The maidens

of the villages come out to meet them, and

present the slayers of Moslems with dried

fruits, walnuts, &c.; while such as have failed

to put a Moslem to death have their faces

painted with ashes and cow-dung. When so

much honor is awarded to the slayers of Mo-

hammedans, it is no wonder a Mohammedan

seldom escapes with his life.

GOAT-SKIN CLOTHING.

The dress of the common people is com-

posed of the skins of the long-haired goat of

their native mountains, tanned with the hair

on. The men go bare-headed, and pluck out

the hair on the upper lip and cheeks, but

allow the beard to grow. The dress of the

women differs but little from that of the men.

They have the hair plaited and fastened to

the top of the head, and over it a small cap

is worn, around which is a little turban. As

usual with savages and half-civilized people,

they wear abundance of jewelry. Some of

the fair readers of *The Methodist* show their

degree of civilization in the same way.

It is better to dwell on a corner of a house-

top alone" than there.

Be lavish of good words in your household,

and you will add largely to the sum of the

world's happiness. You will, doubtless, pro-

long your own life, and, certainly, you will

make your presence a blessing and a joy

wherever you are.

JOINING THE CHURCH.

Says one man: "I have easily besetting

sins. I am striving against them; and when

I have overcome them, I mean to join the

Church." Now, the Church is a fort into

which a man should run, that he may fight

better for his life against his adversary.

A man says: "I am full of diseases from

head to foot; and as soon as I get cured of

them I am going into the hospital." What

are you going into the hospital for, when you

are cured?

The Church is a hospital where men may

be cured. The Church is a bulwark that hides

men from the stroke of battle. The Church

is a school-house. It is a father's or a broth-

er's house. It is a family, all the members of

which are striving to help, as far as they can,

those who are associated with them. It is an

institution in which men are trying to save

their fellow-men by throwing about them the

silken cords of sympathy, and giving them

the right-hand of fellowship, and teaching</