

# The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod,

Vol. XXII.—No. 24.

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

Editor and Proprietor.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, JUNE 11, 1875.

Whole No. 1116.

75 Cases & Bales  
NEW GOODS.  
FOR  
SPRING and SUMMER.

THOMAS LOGAN,  
FREDERICTON,  
is now showing a large and well assorted stock of

Dry Goods,  
consisting of

DRESS CLOTHS  
in Alpaca, Sicilian, Silk Mixtures, Melange, &c.

BLACK and WHITE STRIPED SILKS,  
DRESS LINENS,

with trimmings to match.  
STRIPED and PLAIN BLACK GRENADINES,

Jennapines,  
DRESS MUSLINS,

MOURNING GOODS,  
of every description.

PAISLEY and SUMMER SHAWLS.  
Latest novelties in

Collars and Cuffs,  
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LADIES', MEN, and BOYS'  
STRAW HATS,  
PARASOLS and UMBRELLAS.

GLOVES and HOSIERY,  
RIBBONS and LACIS,  
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GREY and WHITE COTTONS,  
PARKS' COTTON WARPS,  
LACE CURTAINS and LAMBREQUINS.

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AND  
OIL CLOTHS,  
and every description of

DRY GOODS.  
THOMAS LOGAN.  
Fredericton, June 11, 1875.

READERS OF THE "INTELLIGENCER"  
WILL PLEASE BEAR IN MIND THAT  
WHEN they visit FREDERICTON, they should not  
fail to call into the

ALBION HOUSE,  
AND SEE THE GRAND DISPLAY  
OF NEW, RICH, AND BEAUTIFUL

DRY GOODS,  
IMPORTED DIRECT BY  
MILLER & EDGECOMBE  
FOR THEIR SPRING & SUMMER TRADE.

THEY HAVE NOW COMPLETED THEIR STOCK  
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92 Packages  
OF STAPLE AND FANCY DRY GOODS,  
COMPRISING ALL THE NOVELTIES OF THE  
SEASON IN

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Hats, Flowers,  
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OUR STOCK OF STAPLE GOODS  
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TOWELS, TABLE LINENS, &c.,  
ARE ALL SPLENDID VALUE.

INSPECTION INVITED.  
MILLER & EDGECOMBE.  
Fredericton, June 4, 1875.

## The Intelligencer.

Now is the time to subscribe for the INTELLIGENCER. Read the following offer:  
The INTELLIGENCER will be sent to new subscribers from the present time till the end of the year (Dec. 31st, 1875) for \$1.00. By this arrangement new subscribers who will receive the paper free of charge for the first year, and money at once price of six months—three months for nothing!

Now is the time for the friends of the paper to canvass for new subscribers, using the liberal offer made above.

THE HOLY LAND.  
SCRIPTURE ILLUSTRATED AND CONFIRMED.  
Palestine—From Joppa to Jerusalem—The Silent City—The River Jordan—The Dead Sea—Solomon's Pools—A Farewell—Morning by Proxy—Ezekiel's Vision—Samaritan, etc., etc.

BY J. P. HURST, D. D.,  
President of Drew Theological Seminary.  
(Delivered before the Synod of the Brooklyn Theological Seminary.)

I went to Palestine simply as a student, with the Bible in my hand, to spend a month in becoming acquainted with the land hallowed with the footsteps of our Lord and Saviour. Palestine is a small piece of country, not large either way as New Jersey; and yet, of all lands of the earth, best adapted for the dissemination of Christ's Gospel.

The chief places at which to land on entering Palestine are Beyrouth on the north, and Joppa on the south. Joppa is on a hill, orange and lemon groves all around it, in great beauty. At the hotel I found in the room assigned me a great pool of water. The roof was open, but the proprietor insisted that the room was a very nice one. At Jerusalem I found myself in a room with a very low ceiling, so low that I hit my head. I asked for another room. The landlord said it was the best in the house. From Joppa to Jerusalem, thirty-six miles, there is no carriage road at all. Indeed there are

NO WHEELED VEHICLES IN ALL PALESTINE; not even a wheelbarrow. From Joppa to Jerusalem I had a fleet horse, the only one I had in the whole country. My visit was in the spring, which is the best time to see the country, and to give good health in traveling. In the fall, malaria prevails to a dangerous extent, especially in the Jordan Valley, and in the country to the eastward of it. The eighteen thousand inhabitants of Jerusalem are as closely packed in their dwellings as the people who live in our "tenement houses." You can go across the city in ten minutes. You can make the circuit of the outside of the walls in less than an hour. The streets are narrow and dark. Most of the industries of the city are conducted along the sides of the streets in little booths, after the manner of the Turks.

Two things should be done in visiting Palestine: first, to make the tour of the Jordan and the Dead Sea; then to go through the northern country and explore it carefully. To cross to the Moabite side is dangerous, on account of the hostility of the inhabitants. The tour from north to south can be made in five or six days. We had the guide who accompanied Lieutenant Warren on his expedition. We had to take our beds, provisions, and two soldiers. The latter were for ornament rather than for use. They put on military airs, and evidently thought they made a great impression on us. First, we pitched our tents at Jericho, where we went to the Jordan. I was surprised at the smallness of the river. We would call it a creek. I think it would take five hundred Jordans to make an East River. The river is always muddy, and the water rushes along with great rapidity.

WE CROSSED ON A LITTLE BARGE.  
The boatman put his pole in only three or four times in crossing, the passage was so short. We enjoyed bathing in the warm Jordan, and reading in the Bible about it. In addition to the Bible, our stock of books consisted of Murray's Guide-book, by Dr. Porter, and Thomson's Land and Book, which we found as valuable as it is interesting. Robinson's Biblical Researches is the best guide-book, though too voluminous for general use in travelling. Ritter we have found very valuable also.

We were charmed with the Dead Sea. It is a beautiful expanse of blue water. We were going to hitch our horses, but there is no need of hitching a Palestine horse. They will always stand or lie down, never run away. I was surprised at the clearness of the Dead Sea; I could see twenty feet down to the bottom. You cannot sink in the water. It is abominably unpleasant to the taste: as bad as jalap, zuber, castor oil, and all the other miserable medicines administered in boyhood. We suffered no inconvenience from the bath, except that we forgot to dry the backs of our hands. In half an hour the skin began to sting, as if rubbed with nettles. The stinging continued all that day and part of the next. The Pools of Solomon are reservoirs which in Solomon's time supplied the city with water. The pipes have now fallen into decay.

We went to the southward from Solomon's Pools, and on our way we saw a funeral scene, reminding us of some of those mentioned in the Bible. The grave was dug in a hillside. The corpse was wrapped in white, borne to the sepulchre, and received by persons who were waiting for it inside. When they had deposited it and left it there, the entrance was walled up with some stone and mortar. The women walked behind the procession, and there was loud lamentation; that is, done at the house. At day-break, the next morning we looked out of our tent, and saw the women sitting silently, with clasped hands, and looking at the grave. They had probably been there since three or four o'clock and the solemnity of their silence was deeply impressive.

A shepherd has not only the care of his own flock, but sometimes of several flocks. We saw one near Tiberias, going out on his day's work. He stopped at various sheepfolds, spoke a word at the door of each, and the flock came out and followed him. They knew his voice. I saw a shepherd at the close of the day coming home with two little lambs in his arms.

AN ORIENTAL DINNER.  
I took a meal with the Governor of Baniyas, or Casarea Philippi, in the far north, beyond the Sea of Galilee. There had been a trial of a man for murder that day. The murder took place in the morning, the trial closed in the afternoon. That is much more

rapidly than is the custom in this country in reference to murder trials, or in respect to any kind of legal proceedings. After so great a transaction the Governor felt disposed to do us special honor as strangers. As a preliminary to the dinner was, firstly, smoking; secondly, drinking coffee; thirdly, washing hands. On this last point the Orientals are particularly scrupulous before eating. When I saw how the hands were washed, I was glad they were washed. We sat down on the floor to dinner. They gave me a stool three inches high, but I found the floor more comfortable. Each of us had six cakes, something like buckwheat cakes, only crisp and thin. Then we had soup in a bowl. Then came the great dish. In a rich silver platter, ornamental with gold, was a pyramid of something that looked like a cake, smooth, my name. The Governor gave a third cake to each of us. The Governor's name was really meat in it. The right hand of the Governor, the next to his hand, he pulled out some meat, and at once began eating. Then I did the same. You can see how badly our hands needed the wash basin after this curious meal was over. In addition to the fish, the dish contained fowl, and several kinds of fruit and preserves, up to the very top; but all concealed by this immense lot of rice. All courses were thus in one. The cup-bearer stood at the right of the Governor. He had a silver cup for the purpose of supplying the Governor with water. There was no wine. The Koran says: Let no man see thee drink wine only in private. Mohammed drank wine only in private. The other cup-bearer was at the left of the Governor, with one cup, which was for all of us. I did not want any water. The customs of eating have evidently not materially changed since the time of Abraham.

NORTHWARD.  
In going through the country in company it cost us about six dollars a day, going by myself it cost me almost twice that. I went to Jerusalem to Damascus there is not one hotel. We had to take with us our provisions, bedding, charcoal for fuel, and even horse feed. My dragoman was a curious genius, named Esau. He promised to take me for ten dollars a day. In signing his agreement, instead of writing his name, he simply put his little seal in the ink and stamped it on the document. This is considered in the East as binding as a signature. Esau covered his horse with a huge blanket, though it was April and the weather was warm. He said it was to make the horse look handsome. On the fifth of the blanket I found the seal in the ink and stamped it on the document. I thought he could hardly carry out ten miles; still he managed to hold out. Esau did the cooking. His eyesight was poor. He wore a tremendous yellow silk turban, so that I could hardly see his eyes. In cooking he used a small stove, between me and the rice, and the stir the rice with a stick he could find. The stick would break off by bit. When Esau's fingers got burnt, the rice was done.

SAMARIA.  
I visited Shiloh, Bethel, and Nablous. At the top of Mount Gerizim is the marble fountain of the great temple of the Samaritans. The Samaritan community has fallen to one hundred and fifty people. I saw the Samaritan Pentateuch, and I was entertained by the Samaritan high-priest. He thinks Samaritanism is going to take the world, but he does not fix the date of their expected triumph. The Plain of Esdraelon lies in the middle of the country. From the east of Mount Carmel, the Samaritan stretches out to view, with Nazareth in the distance, the heavily wooded hills, a little scooped-out valley at the top of a hill. Here I found two women turning at a mill, after the fashion mentioned in Scripture. There were women grinding in many of the houses, making a great rumbling, audible in the distance. The home of Mary Magdalene, a filthy little village, with a little hut and a wealth of magnificent clematis, so large as to reach above my head when I was on horseback.

When about seven hours distant from Damascus we could see the city. It looked like a green globe spread out. As we came near we could see the city, and the city was enriched with fountains, although deserted all around it. Out of the Lebanon range bursts out the Abana River, full grown; it dashes off into the desert, makes wonderful curves, and finally is lost in the desert to the southeast. These curvings water the territory about Damascus. The entrance to the street called Straight is still an old Roman doorway. Dr. Porter and others have identified it as the street mentioned in connection with the apostle Paul.

COUSINING AT THE LORD'S TABLE.  
A few years ago, a very dear member of my church, a deacon, who has since joined the Marriage Supper of the Lamb in the skies, was greatly exercised in view of certain liberal doctrines which, from time to time, discovered themselves in my preaching. He was afraid that I was going a little too far. One day his son, also a member of Lee Avenue, told me that, on the last communion Sabbath, the deacon had been in the ministrations of the Supper, passed the bread and wine to a lady whom he knew to be a member of the Presbyterian church. Not long after this fact came to my knowledge, I was in company with Deacon A., and a free conversation sprang up in which my liberal preaching was kindly canvassed. In the course of the interview the deacon asked me if I did not think that my course on the communion question was threatening the time-honored usage of the Baptist church. I replied that it did sometimes look a little that way and that I had, at that moment, a case in point pending to settle the matter. I then proceeded to tell the story of the member of the Presbyterian church actually partaking of the Supper in our church. "There," said the deacon, "don't you see yourself the danger of this liberal talk about the communion?" I confessed the fact, and added that we must be judicious.

"By the way," said the deacon, "confidentially, who of the brethren passed the bread and wine to that lady?" I replied, saying, "I will tell you." He readily promised. Looking the good man in the eye, I replied, "You are that man?" "No!" I exclaimed. "Why," said I, "deacon, didn't you serve Mrs. So and So, knowing that she was a Presbyterian?" "O!" said the deacon, remembering the case, "O yes! I know now who you mean—Yes, I did pass her the bread and wine, but she is my cousin!"

A better man than that deacon never lived, but we used to have, now and then, a quiet laugh at his expense over the story of the cousin from the Presbyterian church communicating with the Baptists in Lee Avenue. J. Hyatt Smith.

## PREACHING WITHOUT NOTES.

We have so thorough a conviction that the most effective sermons are those delivered without the aid of a manuscript that we are thoroughly glad that a master of extemporaneous speech, like Rev. Dr. Storrs, of Brooklyn, has undertaken to show how to do it. From a partial report of his lecture before the students of the Union Theological Seminary of this city, as reported in *The Independent*, we take some extracts:

1. The physical vigor of a man may be going back to a healthy state, but under pinning. The intellect is always in its best working order when the physical vigor is at its highest point. Health is the bed-rock upon which the whole mental machinery must stand. Without your word must be done with the donkey engine. The judgment, the whole of the creative imagination, the faculty of presenting thought in clear forms of speech is a power that depends upon health. The fancy, it is true, may be vivid when the body is sick and the body may work normally. These are special faculties. But the general judgment, the analysis of subjects and arguing them with emphasis on the people, requires vigor, health, and strength. If this element is wanting, the man works by jerks and spasms, and not with harmonious energy. Strength is necessary for a good delivery. Health makes a man speak not with a secret, but easily, strongly. The vigor is a direct power. It carries them by its efflux. Its expression is felt. Webster's physique made his words appear so weighty, that a farmer once, hearing him, remarked that he did not carry much, but every word weighed a pound.

2. Be very sure to keep your mind in a state of alertness and energy, so that the subject may be handled with success. Keep the mind at its highest point of force. A story is told of Dr. Cox, who, while walking with a young lady to church, in New Haven, one Sunday evening was asked, "Dr. Cox, is it true that you often go to church without knowing the subject you will speak upon?" "It is, and I have no text for this evening. Cannot you suggest one?" was the Doctor's reply. "How will the verse do beginning 'The Lord spake unto Moses and Aaron,'" continued the young lady. "I will take it," replied Dr. Cox, "for this is the subject of revelation, of man's sin and error. God has given us a revelation of his knowledge and power—a revelation by words, by prophecies, by the coming of the Holy Ghost inspiring the Apostles, and other events related in the Bible. This follows the great lesson of wisdom, and the grace of God in giving it, and the glory of that state where no revelation would be needed, where all should be gathered round the throne of the Father in heaven," thought the Doctor. That was the sermon. If his mind had not been full of light, a suggestion from another would not have resulted as it did. It was a most powerful and extraordinary sermon, peculiarly adapted to the skepticism of Yale College during that period. So the smallest suggestion may sometimes bring to the mind vast thoughts immediately elaborated and presented.

Now how do you keep the mind in this state?

(a) By rapid reading. Our reading is lazy, indolent, self-indulgent. By reading attentively, studiously, rapidly, you give pace to the mind. There is great virtue in it.

(b) Read widely. Choose works on art, science, history, metaphysics. Do not read too exclusively on theology; lest it should appear distorted and discolored, as if looked at through a microscope. I except works of fiction; for they act as an anesthetic of the mind, rather than as an invigorant. If you read fiction at all, do it in vacation, and not when hard at work, and choose only the masters—Thackeray, Balzac, Dickens, Scott. Let the great herd go. Never read to the point of weariness. Absorb, assimilate what you can. Do not try to read too much.

(c) Exercise your conversational powers. Talk with minds of the same power and vigor as your own. Singing in a parlor or to sing in a public hall. Shooting an air gun at ten paces helps you to shoot with a rifle at a hundred paces. A similar relation does conversation hold to public speaking.

(d) Variety of work will help, within reasonable limits. It keeps the mind ready for exertion. With the mind in this state a man can preach. The thoughts come so fast that you have only to open and shut your jaws to let them out, and, as a minister once said, The reserved forces then come into play.

3. Be careful that the plan of your sermon is simple, progressive, easily mastered, and imbedded in your mind. The recollective forces are to be held in abeyance, and the aggressive forces to be kept in action. The more you try to recollect, the less effective will your sermon be. Let one point naturally lead into another, so that when you have finished one point you may be landed in front of the next.

## A SHIPWRECKED SOUL.

"Did you ever hear the cry, 'A man overboard?'" asks an American writer. "In the silence and darkness of midnight it is a sound to thrill one's nerves, and echo in the memory for a lifetime. It was once upon a steamship when this terrible cry rang through the vessel, waking nearly every sleeper, and starting the voices of relief and rest in the unconscious of the passengers. There were the hoarse shouts of command, the sudden cessation of the huge engine's beating and throbbing, the rattling of chains, as hurrying hands lowered the boat, the splash of oars for aggressive action, and then all was still. How the voice of the vessel, and then all was still. How every ear was strained to catch some faint note of hope from the boat swallowed up in the darkness. A half hour passed, and then one and another began to say sadly, 'It is too late! Yes, it was too late, and presently the voice of the vessel, and then all was still. 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