

The Religious Intelligencer

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod.

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SAINT JOHN, N. B., FRIDAY, FEBRUARY 21, 1879.

(EDITOR AND PROPRIETOR.)

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Now in stock and arriving, a very extensive assortment for the various departments. Our customers may rely upon getting

EXTRA GOOD VALUE

THIS SEASON, THE

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IN GREAT VARIETY.

Cashmere, French Merinos, Repp Cord, Arabian Suitings, &c.

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An immense Stock of Presidents, Meltons, Matelasses, Moscow, Flots, Oxford, and other Cloth.

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FLANNELS

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Heavy Woollens of every description.

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Extra superior Black Broad Cloth, Flats, Superfine Blue and Green, Fancy Coatings, Cashmere and Silk Vestings, West of England and Scotch Tweeds, Superior Blue Coatings, and all the latest styles of Dress Goods, are on hand and for sale at the lowest prices.

28 The Custom Tailoring and Clothing is still continued at the old stand, in Edgewood's Building. A full Stock of Goods' Furnishing Goods always on hand.

P. McPeake.

FREDERICTON, Oct. 25.

CHEAP

DRY GOODS

—AT—

LOGAN'S,

FREDERICTON.

20 per cent Reduction

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WORTH OF GOODS

FOR 80 CENTS!

In order to reduce the Stock and raise money, the above reduction will be made on all purchases of \$1.00 and upwards, on the following Goods:

Fancy Dress Goods,

MANTLE CLOTHS,

Dress Winceys,

Wool Shawls,

PROMENADE SCARFS,

Breakfast Shawls,

AND ALL KINDS OF

BERLIN WOOL

GOODS.

FUR CAPS AND MUFFS.

—ALSO—

Flannels,

IN GREY, WHITE AND SCARLET.

GREY AND WHITE

BLANKETS.

Will be pleased to show our Goods to parties wishing to examine our prices.

THOMAS LOGAN,

OPPOSITE NORMAL SCHOOL,

FREDERICTON, Jan. 21, 1879.

The Intelligencer.

CHRISTIAN WORK AMONG THE JEWS.

Missionaries find that, except Mohammedans, the Jews are the hardest people to convert to Christianity. This is not strange, for wherever they find the faith of the Jews antedated every other religious system, that it has repeatedly demonstrated its superiority to every system not founded upon it, and that it originated a direct revelation from God, it will seem only natural that they should adhere to it with extreme tenacity, and should refuse being not as yet fully convinced, to accept any new dispensation as its genuine prophesied fulfilment. Circumstances, moreover, have placed Jewish and Christian systems in apparent antagonism, and have kept them so through the whole course of Christian history; and the adherents of either faith, instead of cultivating and making the most of what is common to them, have cherished and exercised a spirit of animosity toward each other; and it has been only within the present century that a better feeling has begun to grow up, and that social intercourse has been practicable between the adherents of the two religions. It is only what we might expect, then, that the work of conversion among them has been slow and unsatisfactory, and that it occupies an obscure position in the reports, and, with a success greater than any who have not carefully examined its results would suppose, and enjoys at this time brighter prospects than ever before.

It is difficult to ascertain all that is being done for the conversion of the Jews. The work is often so mixed with other work that it cannot be separated. We know but little of the particular operations of the European Continental Societies; less of the local efforts in the great European centers. Most of the British societies furnish reports from which we may gain a tolerably clear idea of what they are doing and how they are doing it. The London Society for Promoting Christianity among the Jews held its seventieth anniversary in May, 1878. The Jewish Mission of the Church of Scotland was adopted in the General Assembly in 1840. Its agents joined the Free Church in the disruption; but their work remained, and the Established Church entered into new fields. The largest of these societies is that of London, which returned last year an income of \$177,400, and an expenditure of \$12,000 more than that sum. The income of the British Society was \$35,150. The Established Church of Scotland received \$29,425; and the Free Church, \$28,435.

The Rev. Josiah Miller, of the London City Mission, estimated about two years ago that the total income of all the societies engaged in this work was about \$335,000; that they employed in all 220 agents, or one missionary to 30,000 Jews; and that the missions in operation had borne fruit in proportion to their size. London Society employs 140 agents, ordained, lay, and unordained, missionaries, school teachers, Scripture-readers, and collectors; about half of whom are "believing Israelites," at four stations in England, twenty-three on the Continent of Europe, three in Asia, and thirty in Africa. It has translated the New Testament into Hebrew, and circulates it by thousands of copies among the Jews; and also translated the Prayer Book, and distributed 17,800 copies of it. The Rev. A. M. W. Christopher stated at a meeting of one of the local branches of this Society, in May, last, that there were two thousand Christian Israelites in London, one thousand in the provinces of England, and five thousand in the provinces of Scotland. The work of the London Society is conducted through the schools, by visiting and conversation at the cafes and bazars, and by the invitation and reception of inquirers. The missions returned for 1877-78, 15,840 pupils in eight schools, of whom 467 were Jewish parents, eight Jewish converts, and thirteen conversions during the year. The schools are all mixed schools; partly because the accessible Jewish constituency does not alone furnish a large enough attendance to make the schools efficient, partly because it is more judicious to mix them, and partly because the Jewish parents are given of the school at Constantinople; but a bright one of that at Salonica, where the education offered by the girl's school is eagerly sought after and the attendance is limited only by the accommodation offered. The parents who send their children to the school look upon the teachers with suspicion and dislike; and the late grand vizier even allowed his granddaughter to receive instruction at the hand of the missionaries. "The atmosphere of Christian influence pervaded the school-room," and no difficulty was experienced in teaching the truth to the pupils, though at one time the algarie was so violent that they could hear. The cafe and bazaar visiting affords a convenient and pleasant way of meeting the older Jews and brings the missionaries into friendly intercourse with them. The visits are often of a personal call, or by attendance on the public meetings. The Bible has been translated into the Judeo-Spanish language, and a manual of questions and answers on the prophecies concerning our Lord Jesus Christ, and a version of a sermon on Nathaniel, by the late Dr. Maxwell Nicholson, have been prepared.

The Jewish Committee of the Free Church of Scotland present their work in a hopeful aspect; but complain of difficulty in securing a sufficient supply of men at home. One of the most important stations is Prague, where there are 13,000 Jews in a population of 200,000, where they have one of their oldest and most venerable synagogues in Europe and where some of their most precious associations are centered. The people are of a hopeful class to labor among. They recognize, as a rule, some points of sympathy between Protestant Christians and themselves, particularly the stand they have taken in behalf of the right of private judgment and liberty of conscience; and they moreover take a kindly interest in friends who have come all the way from Scotland to seek their welfare, and they desire to acquaint themselves with the language and literature of that country "often forms the first link in a chain of events leading to spiritual enlightenment." The restrictions imposed by the Government, which limits the privilege of giving religious instruction to recognized teachers of the pupils' own faith, form a principal obstacle to the progress of the mission. The English and German services are attended by intelligent and inquiring Jews, many of whom seem favorably impressed with Christianity and really concerned to find the truth. Pesth is a centre where colporteurs are dis-

patched over the most of Hungary. Looking for the most part with Jewish ink-keepers, they carry directly and without special effort, instructive literature to a people who, having a universal craving for intellectual and educational advancement, are among the foremost to improve the advantages proffered them. One of the missionaries lately reported that he had within four months received letters from five persons for Christian books. The mission, operated by the National Bible Society and the Religious Tract Society and furnishes considerable literature of its own especially prepared for the work. The publications thus provided have enjoyed an extensive circulation among Jews during the last ten years. The close of 1877, 160 were Jewish children, while the applications at the beginning of the term were twice as many as the school could accommodate, and three-fourths of them of children of Jewish parents. Italian and German books are sent out to Constantinople, the latter of which number for 150 pupils, had 200; and a Bible woman is employed among the Polish Jews of Galatz, from whom "hundreds of Jewish women have heard the Gospel." A new mission was opened in 1871 in Strasbourg, Alsace, where the labors of the late missionary, H. A. W. Wilson, about twenty years ago, were greatly blessed. At Jews and Jewesses converted at that time are still leading consistent Christian lives. Local associations exist at this place and at Mulhausen, which collect enough money to make an acceptable donation to the Jewish mission at Basle and to support any convert in need. A colporteur is travelling over the province from Strasbourg as a centre; and two students, one a rabbinical student, are spoken of as promising converts, preparing to preach.

The report of the mission of the Irish Presbyterian Church gives accounts of work carried on at Vienna, Bonn, Damascus, and other places. The Netherlands Society in Israel is conducting a successful work. The Christian Reformed Church of Holland has undertaken a mission, and the Moravians are laboring in the same cause. In Sweden, a great multitudes attend the public services of Messrs. Wilkman, Adler, of England, at Gothenburg. Colonel James Baker, while he could not find that the missionaries in that country were very successful in their conversions, has borne witness, in his report to the key, to the good service they do in educating the children and giving them moral ideas and habits.

The (Episcopal) Church Society for Promoting Christianity among the Jews of New York estimates that more than one-third, perhaps one-half, of the population of the country is of Jewish origin, and expects to see the number of Jews in the city increase to about \$2,944, and sustains a school of more than fifty bright children, selected from the better class of Jewish families, whom it sends to take their young and give a sound Christian education and their instruction is given in the Old and New Testaments, with especial reference to the Messiah, and the singing of Christian hymns, and particular instruction by Mr. Meyer Lerman regarding the prophecies and their fulfillment in Christ. This school is supported by a Sunday-school. No baptisms take place in the school, because the children being minors and of unbelieving parents, such a step is regarded as inexpedient; but the children go to church, and with a fair promise of adding that when they reach maturity. At the meeting of the Board in September, Mr. Lerman made a report of nineteen inquirers, eleven of whom had been or were to be baptised, among whom was Mr. Samuel Goldman, a learned rabbi, highly in esteem. Some twenty or thirty baptisms have taken place during the year; most of which have been in the Episcopal Church, but some into other churches. The conversions seem real by every available test, among the strongest of which is that the Society uniformly refuses to give temporal aid to any of the converts, and every reason for supposing that the proportion of worthy converts in other walks of life corresponds with that of the school. Gradually the attitude of Jews toward Christianity is changing. Their full citizenship has been recognized in the free countries of the world, and in this country they seek to be known socially and politically as Americans; in England, as Englishmen; in France, as Frenchmen; in Hungary, as Hungarians. The practical demonstration of this idea must ultimately break down the prejudice which has separated them from their neighbors and excluded the Christian light from their eyes, so that they will be more ready to listen to the presentation of the Christian faith.

THE LOVE OF CHRIST.—Cyrus, one of his Jews, captured an Armenian prince, and, according to the cruel laws of ancient warfare, condemned him to death. Her husband, hearing of her peril, came at once to the camp of the conqueror, and offered to redeem her life with his own. Cyrus was so struck with the man's magnanimity that he released them both, and declared his purpose to reinstate them, with great power and riches, in their own country. And now, while all the courtiers and captains of the king stand in amazement at the generosity of the great king, the woman stands silent and weeping. At length one of the bystanders says to her: "And what do you think of Cyrus?" "I was not thinking of him at all," was her reply. "Of whom were you thinking?" "I was thinking," said she, fixing her eyes, all hushed with love, shining through her tears, upon her husband, "of the noble man who redeemed my life by offering to sacrifice his own."

Is not this the true attitude of a Christian? Amid the whirl of the world, should we not think most tenderly and tenderly of the Divine man who redeemed our life not by the offer, but by the actual sacrifice of Himself?

A Bible and a newspaper in every house, a good school in every district—all studied and appreciated as they merit—are the principal supports of virtue, morality, and civil liberty. Benjamin Franklin.

Give the man such a heart as the Son of God describes in the beatitudes, and a whole universe of sorrow cannot rob him of his blessedness. Spurgeon.

REMEMBER THE POOR.

All about us are those whose hands and homes Providence has brought sparingly. Their ways are only in part known to those whose barm and granaries are filled with plenty. They are to a condition of poverty. For some of these conditions persons are themselves responsible, while others are innocent. But be it as it may, no Christian man or true friend of his fellow-men can look upon the condition of the poor and feel indifferent. It is in our power we could assist in securing for them honest and remunerative employment. But to this it is impossible for a large number of the destitute ones to go.

Think how many there are around you who are destitute. Some are old and their feet pressed out at the verge of the tomb. Their warmth and fire and love of youth and vigor have been taken from them. They have seen many sorrows, and have learned to bear a quiet grief. There are widowed mothers and orphaned children about you. Life has been so kind to them. See how desolate is their life. Do help them, for they need it greatly.

Sometimes neighborhoods may unite, sometimes churches, sometimes the young men, sometimes the young women, sometimes the children, sometimes families may join together in the benevolent work of charity and comfort and joy. At another time you may be called upon to help alone and do the bidding of humanity and religion, yea, the bidding of the Lord.

The sanction of the Old Testament is on the care of the poor. Israel must leave some of the fruits of the vine and of the earth for the gleaner, and for those who had not. Look at Jesus had no home. He was born in a manger. How tender and kind to the poor, yet nothing to degrade them. How gentle! The whole of the New Testament is full of the most beautiful examples of the care of Christ and the early church for the humble and poor. Ah! Jesus had no home. He was born in a manger. How tender and kind to the poor, yet nothing to degrade them. How gentle! The whole of the New Testament is full of the most beautiful examples of the care of Christ and the early church for the humble and poor. Ah! Jesus had no home. He was born in a manger. How tender and kind to the poor, yet nothing to degrade them. How gentle! The whole of the New Testament is full of the most beautiful examples of the care of Christ and the early church for the humble and poor. Ah! Jesus had no home. 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