

American

GENESEE EVANGELIST.—Whole No. 758.

PHILADELPHIA, THURSDAY, NOVEMBER 22, 1860.

VOL. V.—NO. 13.—Whole No. 230.

Poetry.

THE LAND OF PROMISE.

These eyes shall behold the land that is very far off.—Isa. xxxiii. 17.
There is a bright country, a very fat land,
The home of delight, by the righteous possessed,
Where the amaranth blooms, and whose streams ever
flow.
By the zephyrs of love, are eternally blest.

A land of pure fountains, whose glittering streams,
To the River of Life, flow forever along,
Till it swells to an ocean of gladness, that gleams
On the City of God, and the worshipping throng.

A land where the Christian rests safely at last,
From the storm of life's waste howling wilderness
drawn;
Where the militant Church her long conflict has
passed,
And God from all eyes wipes away every tear.

The King in his beauty and glory shall lead
His saints to the River that peacefully flows!
There, by its green banks, the Good Shepherd will
feed
His flock with his love, in the shades of repose.

A city far off, thy bliss by eyes may behold,
And Zion's great King, whose reigns evermore:
Its gates of twelve pearls unchangeably unfold;
Thy feet yet may tread immortality's shore.

That city's foundations of Jasper are laid,
And Sapphire: its Builder and Maker the Lord.
Of stones of fair colors thy pillars are made,
Thou glorious Rest of the Infinite Word!

Fair fabric celestial, how beautiful thy towers!
How lofty, amid the empyrean skies!
O residence blest of celestial Powers,
Where anthems of joy shall eternally rise!

Thou city eternal with streets of pure gold,
And rainbow of emerald circling the throne;
If now to thy soul they have pleasures untold,
How rapturous, when their full glories are known!

Then onward, right onward! haste thitherward,
Haste!
O traveler wayworn, forget all thy woes;
Say, what are life's sorrows, if there thou hast taste,
Salvation, and joy, and eternal repose!

For the American Presbyterian.
AUNT JENNY.
(CONTINUED.)

I saw that there was a conflict going on in her heart, and felt that the Saviour was waiting to be gracious, and that this poor outcast must be led to the fold of Christ. With trembling solicitude I inquired on that spot, "Lord, what wilt thou have me to do?" She dropped her work, and became more and more distressed for two or three days, till at length I could require but little of her. "I feel such a great sinner," and "What shall I do to be saved?" was all she could say. My husband and myself endeavored to direct her to the Lamb of God, but she had such a view of her heart, that she felt there was no mercy for her. She had never learned the way of the Spirit in the conviction and conversion of sinners, and hers was, to her, a solitary fastness.

She retired at night with great heaviness of heart, and in the morning did not come down stairs as usual. After breakfast was prepared, and the bell had rung for family worship, she opened the door, looking like the picture of despair. Almost the first thing she said was: "Indeed, I did not sleep any last night. I am afraid I am lost!" I said to her: "Jenny, I don't know, ma'am. I feel a great sinner, but I mean to stick fast to the Saviour as long as I can." The clouds began to scatter. There was a great change in Jenny, and no one who was acquainted with her could doubt that it was a change of heart. She was conscientious and watchful over all she said or did. From her old propensity to perjure she met with the strongest temptations, and it was moving to observe the struggle, this simple-hearted disciple had with her heart, in endeavoring to overcome this evil; but she watched and prayed, and gained the mastery, until her word could be fully relied upon. She would often say when tempted: "I mean to stick tight to the Saviour."

"She felt a great affection for Christians," she would sometimes say, and often asked that I please pray for her; and as our minister was about leaving us for another charge, she felt that she must go and see him, and ask him to pray for her.

It was a cold winter's evening, when the snow was deep, and the walk was glazed with ice, that Jenny was missing. After an hour or two she came in with a smiling face. When I inquired where she had been this cold night, she said: "I have been to Mr. Adams', to ask him to pray for me." "How is it possible," said I, "that you could go, on the icy walk, such a night as this, to Mr. Adams'?" She replied: "I walked on my hands and knees, going and coming; and I got my pay for going." Mr. Adams' prayed with me, and Mrs. Adams' talked so kindly!

In the year following, 1831, we also were visited with a refreshing from on high, and many came forward to take the yoke of God upon them. Jenny inquired if she could take the sacrament. The case was referred to the session of the church, who hesitated not to receive her, and the next Sabbath she and two others received the ordinance of baptism, and took a seat at the Lord's Table. It seemed to afford her much comfort to be numbered with the people of God.

A gentleman in whose family she afterwards lived, furnished the following testimony in regard to her Christian character:

"According to her opportunities and light, Jenny might be considered a bright Christian. She was devoted and prayerful, and was delighted to have my children read the Bible to her, which they often did. I have often heard her, when engaged in prayer, and only wait another full to weak anew their vengeance upon all the hated hosts of Jesus.

struck by the extent of her Christian experience, as developed in her devotions. I believe her to have been a consistent, pious, and devoted Christian, exhibiting an example worthy to be followed by those of a higher grade in society, and of higher attainments. She died as she lived, and I believe she is now reaping the reward in that happy home where no social distinctions, or jarring elements, disturb the enjoyments of the blessed, but where all can join in one harmonious song to the Lamb that was slain. She is now away from the cares and troubles of this world in an eternal home, and the wicked cease from troubling, and where the weary are at rest. Though born and reared in ignorance, and of a degraded race, she now wears a crown."

Jenny's case affords encouragement for the instruction of our domestics. No matter how debased they are, their hearts may be reached by the force of gospel instruction. The Holy Spirit is ever ready to bless the feeblest efforts to restore lost souls to the favor of God. And how much might be done in this way that is left undone! One excellence of the Christian religion is, that it can find its way to the heart of the outcast. Will a trophy of divine grace, redeemed from such degradation, be less acceptable to the Saviour on that account? A soul taken from the lowest depths of sin may become a brilliant gem in the Saviour's crown.

Correspondence.

LETTER FROM MRS. BENTON.

Bhamdun, Sep. 27th, 1860.
DEAR BROTHER AND SISTER IN CHRIST:
We thank you more than we can express, for your last sweet letter, and the excellent papers. We shall hail their visits to our humble home with gratitude and joy. We thank you for all your kind thoughts of us and prayers for us during the terrible weeks we have passed through this summer.

We can, and do deeply sympathize with you in the severe stroke with which God has visited you. We well know how hard it was to lay your bright, beautiful little boy in the deep, dark grave. We, too, have had that bitter cup. Our darling Willie, our first-born, was given to us in Aleppo, and now sleeps beneath the green grass of his father's native State. He was three years old—a bud of peculiar promise—and Oh! how dear to his parent's heart. Our only little daughter, Annie, was the first form deposited in the new Protestant burying-ground at Bhamdun. She sickened and died one cold December night, the winds moaned her sad requiem; as they wildly howled up the deep mountain gorge, and blew through a thousand cracks in our rude dwelling. No kind, skillful physicians, no dear-sister-or-neighbor was near us. Her weeping mother arrayed the sweet babe for her last sleep, and her father's hands made her little coffin. Your little ones, and ours are not lost. We shall find them all again, sweet flowers of Paradise.

MEANNESS IN THE TREATMENT OF MINISTERS.

A DONATION VISIT THAT WAS MORE THAN HE CAME TO.

Our ideal of the happiest life in the world is that of a country ministry. If a kind Providence has cast his lot among an affectionate people, who appreciate his labors, who encourage him by a faithful attendance on his ministry, by attentive listening, and occasionally by a cheering word; and if, perchance, he is sometimes a little neglected, who know how to make allowance for their minister, even as they have to ask indulgence for themselves, then indeed the lines have fallen to him in pleasant places. For such a people is a delight to labor. The pastor loves to go about among them, to visit them when they are sick, to comfort them in sorrow, to relieve the doubting and the perplexed, and to guide the trembling sinner to the Lamb of God. In thus fulfilling his office, he is a follower of the Good Shepherd, who takes the lambs in his arms and carries them in his bosom.

Very pleasant, too, in such a case are the little courtesies and attentions which a kind people bestow upon their pastor: the friendly visits to his home, and the occasional presents which they bring. For these are not given as a charity; they involve no humiliation on the part of him who receives them, but are offered as a mark of that general respect and affection which his people feel and delight to express.

Such a minister, in his universal attachment, rising higher and higher, overflows in a "Donation Visit." Then the people are seen gathering in knots at the corners of the streets, or in their houses, laying down planks and conspiracies. And suddenly on a winter's night the whole parish turns out, and surrounds the parsonage, and takes it by storm. How miserably the slighted minister is over the snow, and how happy young and old seem to be as they gather in the pastor's home, and load the table with good things! Taken by surprise, the good man and his wife are overwhelmed by the grandeur of their people, with their stand with tears, and quiverings, and hearts too full to speak.

This is the "country style" of a country pastor's life. But alas! there is sometimes a "shady side" to it. Some ministers, who are called to minister to a very village pastor who falls into the hands of an affectionate people. Sometimes the soul of a godly man, and of his meek, patient, and enduring wife, are vexed day by day, by the narrow, mean, parsimonious spirit of a people that know not how to appreciate a minister's labors, so far from being anxious only to get out of him as much as possible for as little return. The salary is paid in dribbles, or not paid at all. Every dollar is doled out in a way to wound the minister's self-respect; every petty gift is offered as if a street beggar, and the donation visits, which should be grateful to his weary spirit, are offered in a way to humiliate him. Sometimes every present made is charged as so much money, and deducted from the value of his salary. Thus he is wounded to the quick by the double wrong which he is made to receive, and then having the amount taken from what is his rightful due.

PROVOCATIONS RECEIVED BY THE DRUSES.

A PAPER PREPARED FOR H. B. M.'S COMMISSIONER, LORD DUFFERIN, BY MR. BENTON.

Bhamdun, Mount Lebanon, }
September 27, 1860. }
MR. EDITOR:—The following plea to adduce the principal evidence to prove the provocations received by the Druses from the Christians from the commencement of the late war upon Mount Lebanon, will be of interest to all who read it. It was addressed, under the date of yesterday, at his special request, to the Hon. James Williams, our Ambassador at Constantinople, to Lord Dufferin, H. B. M.'s Commissioner, Beirut.

DEAR SIR:—The voice of God's Providence calls me to make and submit to your lordship "a carefully digested summary of the evidence which can be adduced to prove the provocations received by the Druses from the Christians" in their late ferocious conflict upon Mount Lebanon. Obedient to this call, in demonstration of the evidence, it is my painful duty to adduce the testimony of facts.

1. It was the declared object of the Christians in this war entirely to exterminate the Druses, or forever to exclude them from their ancient possessions in Mount Lebanon.
2. The Christians refused to accept any terms of reconciliation, except that of the voluntary withdrawal of the Druses from this mountain.
3. The Christians from different points invaded the country of the Druses and commenced the war.

Therefore it was to the Druses an inexorable necessity to fight or forsake their country forever. The Christians declared, *see Missionary Herald for August, 1860, page 285* "that they would make clean work of it, and not leave a Druse on Lebanon." Disregarding the laws of religion and of civil government, thus the Christians took the sword into their own hands, challenged and then obliged the Druses to take up arms against them, or to flee from their country. The Christians had long despised the feyness of the Druses, killed several of them, seized some of their sheikhs, and threatened also to exclude them from all their villages in the Bekaa. They had also seized the public roads east and west, with a design to cut off all their supplies of grain and other provisions, and starve them out of the mountains; and exasperated their enemies to take the aggressive for self-preservation as a distinct people. And under the circumstances the local government appeared to favor the Druses wherever they went, and to incite them to the most atrocious barbarities.

4. Europe will hardly expect any extenuating circumstances can be adduced in mitigation of the atrocities committed on the unfortunate Christians in the massacres at Deir el Kamar, Hasbaya, etc. But Europe and America ought to know the very nature and peculiar facts of the case in order to judge a righteous judgment.

At the massacre of Deir el Kamar, for example, the Druse sheikhs were not present. The mutual antipathy of the Druses and Christians there dated from former generations. And from that ill-fated town originated the first known intention among the Christians to drive the Druses out of Lebanon. It was the ancient law of retaliation in war to do unto your enemies as they had intended to have done unto them. Did not the Christians provoke and challenge the Druses to the war, and intend a similar outrage, even to make clean work of it and not leave a Druse on Lebanon? Incredible retaliation called for the sacrifice. The government did not interpose as it ought to have done. Under the provocations of their enemies and from self-preservation, the Druses were incited to that bloody massacre and to those other atrocities which it is so painful for all humanity to relate.

The inhabitants of Deir el Kamar were formerly in a feudal subordination to the Druses. They had refused to surrender to their hereditary sheikhs. The whole nation was provoked, and it was the order of that exasperated mob, existing in the recent downfall of Zahleh, that those their enemies fall into their hands who would not have them reign over them, should all be slain in their presence. It is, however, a matter of fact that those who had surrendered themselves to their former sheikhs escaped.

But, my lord, I can offer no apology for that wholesale massacre of men when the law of God has declared, Thou shalt not kill. In my own convictions, the whole war was utterly wrong in each and every aggressive view and act on either side. The Christians, indeed, in violation of all Christian principle, had provoked, challenged and necessitated the Druses to take up their arms in self-defense. And God gave the Druses a great victory. In the full tide of that victory, they suddenly ceased of their own accord from pursuing their enemies to the Dog river and to the north. And I am fully persuaded that they would, if they could, have ceased from the first outbreak, if notwithstanding the great provocations of the Christians resident in other districts at a distance, if they had not invaded their country, united in a common league, as it was generally understood, to drive them out of the mountain, or if there had been any proper governmental authority to investigate, and satisfy the proper demands of both parties.

Yours in Christian love,
WILLIAM A. BENTON.

sworn and examined, testifies and says: I reside, &c. I was Clerk of the church and society, I have had a difficulty with Mr. Adams, and I was not satisfied with the payment of his salary. It was about applying a part of the donation, or all of it, on his salary. I claimed that the proceeds of the donation should be applied in payment of his salary. Mr. Adams refused to do so. He said that he had a right to the money, and that he would not give it up. I was not satisfied with the payment of his salary. It was about applying a part of the donation, or all of it, on his salary. I claimed that the proceeds of the donation should be applied in payment of his salary. Mr. Adams refused to do so. He said that he had a right to the money, and that he would not give it up. I was not satisfied with the payment of his salary. It was about applying a part of the donation, or all of it, on his salary. I claimed that the proceeds of the donation should be applied in payment of his salary. 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