

## Correspondence.

## LETTER FROM REV. H. H. JESSUP.

BEIRUT, SYRIA, JANUARY 31, 1866.

DEAR BROTHER MEARS:—Six months ago I wrote you a journal of missionary experience. The cholera had then just made its appearance in the Beirut quarantine. Within three months after that time, it had overrun the whole of Egypt and Syria, Mesopotamia, Asia Minor, European Turkey. It moved steadily Northward and Westward, marked by the same characteristics everywhere, and continuing in each place attacked nearly the same length of time, a period of about three months. It reached Beirut July 1st, and disappeared about October 1st. It continued about the same length of time in Alexandria, Jerusalem, Sidon, Damascus, and Aleppo. It was most severe in the notoriously unhealthy cities, and in the filthy quarters of healthy cities like Beirut. Tripoli is a city surrounded by miasmatic, swampy ground, and the cholera remained there more than four months. In the Bekaa, the great plain between Lebanon and anti-Lebanon, the disease was most severe where the cattle murrain had been most fatal. At Kob Elias, near the line of the Damascus carriage road, the carcasses of five hundred dead cattle were thrown into the vaults and cisterns of the ruined castle above the village. The place was decimated by the cholera. The disease was not more violent or fatal than in previous visitations, but the great mortality in these Eastern cities arises in part from the Mohammedan doctrine of fatalism, and in part from the disregard of all sanitary rules and precautions. The disease, when taken in the early stages, almost invariably yields to proper treatment; but what can you expect where cucumbers, green plums, and unripe melons are given to cholera patients? The only Protestant who died of cholera in Beirut was treated with sour lemons and blood letting, after the diarrhoea had been wasting him away for two days. The medicine used so effectively by Dr. Hamlin and the missionaries in Constantinople, composed of equal parts of spirits of camphor, laudanum, and tincture of rhubarb, proved to be almost a certain cure when given in time.

The disease did not go into Mount Lebanon, except in a few isolated cases of persons from the plain who had gone up to the mountain. An elevation of from 1500 to 2500 feet above the sea seems proof against it, as a rule.

## THE TENDER MERCIES OF THE WICKED.

The people of Syria, supposing the disease to be contagious, adopted a system of the most arbitrary and cruel quarantines in the mountain villages, which subjected them oftentimes to great suffering. Scenes of cruelty were enacted in these quarantines which will not bear repetition. One little girl, whose friends had all died in Beirut from the cholera, walked up four hours to the mountain to find some of her relatives. It was a burning hot August day, and she reached the outskirts of the village at evening, only to be driven back by the quarantine guards. They refused her even a draught of water, and obliged her to sleep alone on the mountain side among the rocks. During the night she was taken ill, and early in the morning the heartless wretches tied a rope to her feet, supposing that she had cholera, and, after dragging her some distance, piled stones upon her, and, it is said, buried her alive. In another village a woman in labor was attacked by the people who insisted she had cholera, and her husband was obliged to carry her on his back two miles to escape being stoned to death, and then was kept out of the village until his wife and child both died, and he had to dig the grave and bury them without assistance. Nothing but Christianity can soften the hearts of men, and lead them to love their neighbors as themselves.

## THE CHOLERA.

The cholera has now entirely disappeared from Syria, not a case being reported in any direction; but the Moslem pilgrims are crowding to Mecca again, and if filth and improper diet and exposure can breed pestilence again, as was the case last year, we shall be likely to be visited with cholera again on their return in the spring. A sanitary commission is now in session in Constantinople, to take precautionary measures against the re-introduction of cholera from Southern Arabia, but of what avail will such measures prove, as long as tens of thousands of poor wretches are permitted to visit Mecca annually and return? Yet it is vain to reason with Moslems about cholera. One of their Mufis preached a cholera sermon in the great Mosque early in July, arguing that it was consistent for a devout Moslem, who believed in fate, to run away from cholera, on the ground that it did not exist in the time of the Prophet, and therefore he made no law with reference to it. But the sermon made little impression, as only a very few of the Mohammedans fled from Beirut. They rejoiced over the great mortality among the pilgrims at Mecca in April and May, and only mourned that they had not gone too, so as to ascend to Paradise at a moment so auspicious.

## THREE PLAGUES AND A FAMINE.

Last year we had three plagues in Syria—the locusts, the cattle murrain, and the cholera. The two former raised the price of labor and breadstuffs almost to famine rates, and the latter prostrated the business of the country.

## NO CORN IN EGYPT.

The price of bread is now nearly four times what it was two years ago, and other things in proportion. In the city of Hums, our Protestant native brethren eat bread only once a week, owing to its scarcity, though Hums is in a most fertile grain district. Damascus is the Rochester of Syria, and yet bread is so high that the government have been obliged to take measures to increase the supply of breadstuffs. Five years ago Syria leaned on Egypt for its staff of bread, but cotton and the cattle murrain have reduced Egypt from being an exporter of corn to a state of dependence on Europe for her bread, and Syria now receives her flour, not from the Nile and Damascus, but from Odessa and Marseilles. Twelve different lines of steamers now touch at Beirut, yet bread is scarce and dear, and there is great suffering among the people. Beggars swarm as never before, and we have to lock our doors to keep from being overrun with them.

## THE MISSIONARY WORK.

The missionary work in Syria is steadily advancing. Four members have just been added to the Church in Beirut, and seven to the Hums Church. The week of prayer was observed with much interest. Nightly meetings were held in Beirut, although it was the most violent storm of the winter during the whole week. Our congregation is larger than usual, and the people are attentive. The demand for education is increasing in every part of the land. Schools are multiplying every where, and among all religious sects. There are six printing presses in Beirut alone, and probably not far from four thousand children and youth in the various schools, of which nearly one thousand are in Protestant schools.

The Prussian Deaconesses have a large orphan house for girls, and Mr. Bistany's extensive boys' school has just been adopted by the Syrian Protestant College as its preparatory department. The Native Protestant Female Seminary is growing in favor with the people, and is crowded to its utmost capacity. We are hastening, as rapidly as possible in the erection of the new building, which was entirely interrupted for four months by the pestilence. The walls are now nearly finished, . . . but so is the money, a striking, but not pleasant, coincidence in the circumstance. The crowded state of the school, and the impossibility of obtaining suitable accommodations, constrained us to use all expedition in completing the new building. We have used the utmost economy. Nothing has been expended for ornament, and no debts have been incurred. The lumber and tiles for the roof have been bought and paid for, and we hope within three weeks to complete the roof. But beyond that, we cannot go at present. The price of labor and material is such that the carpenter work, plating, painting, cistern, outhouses, and furniture, cannot cost much less than two thousand dollars, which sum we have not in hand. A large donation on which we had depended appears to have failed us, and we are obliged to throw ourselves again upon the benevolence of the Lord's stewards in America. If this enterprise be of the Lord it will prosper, and he will provide the means. I do not doubt that it will be completed. The unfinished structure stands directly in front of my study windows, not fifty feet distant, and you can well understand that I cannot easily forget it. It will not be an agreeable task to discharge the workmen, and leave the windowless, and doorless, and floorless edifice to be the wonder of the city; but almost anything is better than running into debt. The secular duties inseparable from missionary life are sufficiently distracting not to add to them that of bearing such a burden. Christian friends at home do not like to pay debts. May the Lord incline some of His own servants to extend a helping hand, that this enterprise be not left to fail.

Feb. 2.—It is a charming spring day. Jabel Sunneen, nine thousand feet high, which overlooks Beirut, is now covered with snow, and the whole upper range of Lebanon for miles is glistening under the rays of the sun. Yet here on the plain the fields are covered with verdure and flowers. The almond trees are in full bloom, their pure, white blossoms giving them the appearance of snow-white domes, a fit emblem of the silvery locks of hoary age.

There is no weather like a Syrian spring. The cloudless sky, the sweet odors of flowers, and the liquid, balmy air, refresh and regale the senses. But spring is short, and soon gives way to the blazing heats of summer, when the cloudless skies become oppressive from their monotony, and you long for the summer clouds and showers of fatherland.

There are some signs of good in the spiritual horizon. Several of the young people are thinking seriously on the subject of religion. May I ask the prayers of God's people for the children and youth of Syria? There is great danger that European infidelity and scepticism will pour in like a flood upon the young who become sufficiently enlightened to throw off their old superstitions. Already a Voltaire club has been formed in Beirut.

—Renan's books are poisoning the minds of some. It is dangerous to send civilization in advance of Christianity, and of all forms of civilization the most godless and dangerous is the French. It is comforting to see our young men who have been educated in the Bible, standing firm amid the strongest temptations. Brethren pray for the youth of Syria.

Very truly, yours in Christ,  
HENRY HARRIS JESSUP.

## IS IT MEN OR MONEY?

At the last meeting of the Synod of Pennsylvania it was said that what the Home Missions Committee and the Education Committee need is Men and not Money. It was implied that if the men could be had the money would be forthcoming.

I did not believe it at the time, and the more I have thought of it since the more I have felt that no such impression ought to be made upon the mind of the Church. Are Christian people to be deluded with the notion that they are doing anything like their duty in giving to the support of the ministry, and that the fault, if there be any, is with the ministers who remain idle, or go into employments foreign from their sacred profession, and with pious young men who ought to give themselves to the Lord and his Church? The truth is, that the great sin of the Church for the last three hundred Protestant years, has been its niggardly support of the clergy; this sin, indeed, growing out of the soil of worldliness and mammon-loving in the hearts of Christ's people.

Are we to understand that the gifts of the Church are now so bountiful that there lies in the treasury at New York, the means of giving a decent salary to any faithful Christian minister who is ready to do the Church's work? No, while the Church is rolling in wealth, and while Christians are living in as extravagant style as the most worldly, and while the incomes of Christian men are reaching almost fabulous amounts, and while Christian women are vying with the most ungodly, in the costly and meretricious adornment of their persons, the men of God, who are under no greater obligation to sacrifice themselves for the Gospel than the laity, are living on the lowest possible amounts at which their families and themselves can be fed and clothed. Is it too much to ask that when one portion of the Lord's people have given themselves to the Church, the rest should give their money? Are not the vows of God equally upon both? Have not both equally renounced the World as well as the Flesh and the Devil?

That there is not such abundance of funds in the treasury of the Church is manifest from the appeals to Christian people to send boxes of clothing and the like to the missionaries of the Church. The odd pence and loose change in the pockets of the laity, together with their charity-made clothing, are the bountiful supplies which the Church offers to its clerical paupers while calling for more men!

While large numbers of the Christian laity are living on the fat of the land, denying themselves no luxury even, these "men" for whom the Church calls are, for Christ's sake and the Gospel's, denying themselves at every turn. Let not Christian men hold before their eyes those few clergy in the cities who receive the largest salaries, but remember those whose incomes are counted by hundreds and not by thousands—men who live on the cheapest food that the nearest grocery can afford, say hominy and beans and liver,—who have but one suit of clothes and that worn threadbare, and who would be happy to receive the cast off garments which you give to your servants—who cannot afford a fire in the parlor to receive company, or in the study either, but must make their preparations for the pulpit as Dr. Scott made his Commentary, in the kitchen surrounded by his children, and to whom the purchase of a new book for the library is a great event entered upon with great caution and necessitating self-denial.

These are plain words, but it is time that a worldly and parsimonious Church should be spoken to plainly, and be aroused from this dream of its own generosity. It is time that the Church should ask itself how the clergy can live on five hundred dollars, when a layman thinks himself poor on five thousand. And even the highest salaries of the city clergy are a trifle compared with the income of their parishioners. What man ought to count himself a Christian, who does not put into the Lord's treasury one-tenth of his income? and yet, in the Churches where the largest salaries are paid, are there not individual Christians the title of whose income would pay the expenses of the church, minister's salary and all?

And do you dare to quote to these men, whom the Church calls for, the poverty of apostles and primitive preachers? Those were days when Christians needed not to be reminded to pay tithes, since they freely gave their all to God. It will be time enough for the laity to demand of the clergy, "Why stand ye here all the day idle?" when they give themselves to Christ with something like the devotion and consecration of even the idlest of the ministry. Are Christian ministers to go to this warfare at their own charges? are they to be told even by their more prosperous clerical brethren, to go abroad into the world and make a place for themselves, when they cannot support themselves for a day while doing it, and the church will not support them?

Dr. Hall, in his *Journal of Health*, once proposed that the Church should give each unemployed minister a horse, appoint him a field of labor, and require him to preach somewhere on his circuit every day the year round, and give him two dollars for every day he preached. Does the Home Missions Committee mean to tell us that the men could not be found to do this, if the money were

forthcoming, with such increase of the daily wages as these times demand?

If the Church were poor, then might it ask the ministry to share its poverty; but when the Church is rich beyond all precedent, when it is "laying up treasure for itself and is not rich towards God," let it not cherish the delusion that it is doing its whole duty, and that what the missionary work needs is, "men and not money."

The parsimony of the Church is shown in the extravagant praise bestowed upon rich men who give of their abundance, that which they cannot feel and which causes them no self-denial, the absence of which they can know only by reference to their book of accounts. When our Lord gave his commendation, it was to a poor widow who cast into the Lord's treasury "all her living." With reckless improvidence she gave her all to God, and though it was but "two mites which make a farthing," He declared that she had "cast in more than they all."

O, go your rounds to your daily prayer-meetings and offer your cheap words to God, while you spend your money on yourselves; and say, "We will prove God herewith and see if He will not open the windows of heaven and pour us out a blessing," but God says, "Bring ye all the tithes into the store-house that there may be meat in mine house and prove me now herewith." "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

God forbid that the clerical office should ever be one which might be sought for gain, but yet I do not wonder that young men are kept from entering the ministry and others retire from its active work, while Christians have so given themselves up to the service of Mammon that they will not sustain the ministry, and while they continue to take the world's standard of social position—dollars and cents.

These plain words needed to get themselves said by some one, and as those who are most concerned are too modest to utter them, I have taken upon myself in God's name to say them.

D. G. M.

## THESE ALL DIED IN FAITH.

That is, the few persons whose names are herein given—Abraham, Sarah, Isaac, and Jacob. The number is not large, though the word "all" is employed to comprehend it. But there are things of more importance than the number. One is, that they represent a class for whom they stand as samples; another is, that though they died years ago, and might have been forgotten, as other dead millions are, yet they are not forgotten, but stand forth as the permanent examples for our own and all the world's instruction.

Three thousand six hundred and ninety years ago, if our chronology be correct, all these persons but one were alive together. Sarah had been dead thirty years; Abraham was one hundred and sixty-seven, Isaac sixty-seven, and Jacob a lad of seven years. In the south of Canaan, near to Hebron, they dwelt in tents, moving about from time to time, as pasturage or water for their flocks demanded.

Their individual characters stand out in very full development. Abraham was great and just, and God-fearing. He was driven hither and thither—from the land of the East to Haran; from Haran to Canaan; by the famine to Egypt; and thence among the Philistines. But he ever kept his heart, and never seriously compromised his character.

And such as he was, such was Sarah. She bore the honors of his house, and fed his guests, and shared his toils; and was the mother of the son through whom a race, like the stars for multitude, and Him in whom all the families of the earth are blessed, were to spring.

Isaac was a mild, peace-loving, silent, industrious, but weaker-minded man. He dwelt at home; digged wells of water; increased his flocks; became vastly rich; and was managed by his beautiful and crafty wife.

And such as the mother, such was the son Jacob. His life was full of stirring experiences, of interest, and ambition, and enterprise, struggled in and for, with others; of successes unfairly gained, and poisoned in the end, as scorpions wear their stings; of sorrows self-inflicted; of over-reaching and being over-reached; of conscience acting along with shrewdness and covetousness; of the fear of God along with the love of the world; of piety grafted into an active, aspiring, and worldly mind; and gradually subduing it, and shining out of and above it.

And so in substance and with variations do others live. But what is it to live? As Jacob stood before Pharaoh, he gave his own estimate of it: "Few and evil have the days of the years of my life been; and have not attained to the days of the years of the life of my fathers." And what if they had not? What more could Jacob do, were he to live one or seven hundred years more? Could he more than repeat the acts already passed?

O, there is but one thing, in all these persons, which renders them of any moment to us. That "faith" in which they died, is that one thing. That is the key to them as persons, and as the materials of history. For that, they are mentioned and remembered. For that, they are held as examples to the generations. Other than this, there is nothing in either of them to forbid their being forgotten 3500 years ago. What care I for Abraham, strong and unselfish

though he was—yet practicing polygamy like a Mormon—divested of this faith in God? Of what importance the good-natured Isaac, or crafty, over-reaching Jacob, take this one thing away? A million of patriarchs, of whom nobody beyond their grandsons ever heard, sleep in the soil of Mesopotamia and Syria, as good as they, other than this. Why should inspiration trouble itself to hand down to us, through the long ages, men who took concubines, women who abused their housemaids, men who over-reached and lied—why all this? Have we no mean men in our day; no mixed men—of mingled resources and nobleness, that we should carry these so far? You will search in vain, beyond the fact stated. They are the examples of their times, as to faith in God, and of no further value. They show to us how faith worked in those olden days; how it grappled with the then actual sin and sinners of the world; grew into, and overwrought, and mightily struggled with their selfishness and meanness, and overcame them; and how it refined and mellowed them as life wore on and age crept over their manhood; and how it bore them up in the dying hour; and carried them out of the world, its spiritual conquerors, to step into the chariot of fire waiting at their tent doors to carry them to heaven. All their travels are recorded; all their bargains, fair and mean; all their well-diggings, and sheep-keepings, and family feuds, and villainesses are preserved just to illustrate what material faith takes hold of, and how it acts upon and transforms it.

Religion was, and is, for sinners. I came not to call the righteous—could you find such, says Jesus—but these publicans, these harlots—these sinners great and condemned of God and men, with whom you cannot even associate. Are you good enough already? Christ did not come for you. Go and kneel at the gate of heaven, and announce how good you are. Christ came for Abraham, and Sarah, and Isaac, and Jacob, and the like—incipient idolaters, polygamists, selfish, crafty over-reachers—and this faith, which is all the good there is in them, is the product of His coming, as to them. And it bore them above their sins personal and social, and saved them. It will save you.

AMBROSE.

## MR. WARNER'S LETTERS ON RECONSTRUCTION.

## NO. VI.

DEAR SIR:—The President has disappointed all my hopes. I thought he would have remembered by whom and upon what principles he was elected, but he has forgotten. I thought his quite recent outgivings on the guilt of treason meant something, but it seems they did not. I took comfort from his yet later assurance that he regarded Congress as the legitimate authority for winding up the accounts of the rebellious States; instead of which he now insults that body for presuming to interfere with "his policy" on the subject!

That a train of persons heretofore disloyal should approve his course, is nothing wonderful. That a few Republican assentators should be found among them is less wonderful than pitiable. He has places to bestow which some of them would like, while others hold places he could easily take away. They not only follow but serve him. One, whose official duty it is to serve the nation in a great department, travelled two hundred miles the other day to serve Andrew Johnson in a very small one. And he talked to the people, at his journey's end, as if Andrew were, in absolute phrase, the Government; calling Congress by the subordinate title of "his assistants!"

Well, sir, this "policy" so fondly prattled of—what is it? Can any one tell me? I think its drift is just this: to make over the control of the country to a new league of rebels and copperheads, without guarantees of any sort beyond that of keeping Andrew Johnson in the White House. He would have the whole South received back into the active management of the Republic, while their hands are yet reeking in the blood of its attempted destruction.

I know the pretence is, that the rebel States are in the Union now, and have never been out of it. Yet, sir, with this pretence upon his lips, as indicating the integrity of their Constitutional rights, he keeps them under martial law—a practical admission that they have no rights at all!

What is it for a State to be in the Union? What to possess the rights and sustain fully the obligations of that relationship? Mutuality of stipulated rights and obligations is the essence of every conceivable compact among men, whether in private or public, civil or political, affairs. And whenever and wherever these elements are destroyed, the compact ceases to be such in binding force. Nor can it ever revive without a new interchange of consenting wills.

Suppose a court of chancery should pass a decree of annulment on the rights and duties of a partnership; could it be said, in any sense whatever, that the partnership survived? The paper and ink of its articles might remain, but only as dead evidence of a thing that had ceased to be—a shell without a kernel.

And let me add, that as rights and duties are in all such cases reciprocal, depending on each other, the extinguishment of either is necessarily fatal to both. They live inseparable, and they die a common death.

A State in the Union, therefore, is a

State entitled, by the performance of its part in the economy of the Constitution, to everything intended to be secured by that instrument to States thus practically faithful. As in the case of individuals, so in that of States, fidelity is a condition of the title to Constitutional recognition and protection.

Now, when an individual rebels, he forfeits all his rights, and Government may lawfully take his life, or cast him out forever. Nobody doubts this. And nobody ought to doubt that, if a State take part in his rebellion and incur like guilt, it will properly incur a forfeiture of the same extreme character. It also may be cast out forever, or be utterly destroyed. Common sense and common law both say so in effect. Nor would Congress act with rigor, if on this ground alone, they should declare the rebel States dissolved and reduced to territorial dependencies.

The law of war goes further, and declares them already thus reduced. That is to say, it proclaims their old relations with the Union dissolved, and their places in the Constitution vacated. War is a fire in which all peaceful relations are necessarily consumed. Can you bind the extremes of friendship and hostility together in one bond? Could heaven be heaven with angels and devils making common quarters in it? Mr. Johnson says the rebel States have never been out of the Union! He regards the war as a mere eclipse, that obscured their brightness for a little; but the moment the unlucky occultation was over, they emerged into the full radiance of their antecedent federal rights, entitled to be forgiven without repentance, and received back into the councils of the country upon the bare repetition of an oath too often violated to be now respected—the oath, indeed, which served them, O, how recently, as a mere convenience of dishonesty, a mark of treason! And this is the "policy" that Mr. Seward advocates, that Mr. Doolittle does all he can for, that Mr. Raymond is enraptured with, and which unites copperheads and traitors of all latitudes in admiration of the President!

Do I misstate it? Has not the President avowed publicly, within a week, that he thinks the whole South entitled to be represented in Congress? Yes, and represented by traitors, provided only that the oath be taken? And has he not encouraged the South to send on their men? And have we not witnessed the strange, the impudent spectacle of those men—traitors without exception, nearly—trooping to Washington before a year has passed over their crimes—a little year—to claim admission into the Government of the Union?

Sir, I am not ashamed of the glow I feel while tracing these amazing facts; but as I wish to be temperate, I will let my mind cool a little before finishing what I meant to say.

Most truly yours,

H. W. WARNER.

## DISTINCTIONS IN THE GOSPELS.

It is no accident that the New Testament contains four Gospels instead of one. There are important differences in them, which are thus brought out by an English bishop, in a lecture on the "Life of Christ."

1. In regard to their external features and characteristics:

The point of view of the first Gospel is mainly Israelitic; of the second, Gentile; of the third, universal; of the fourth, Christian.

The general aspect, and so to speak, physiognomy of the first, mainly, is oriental; of the second, Roman; of the third, Greek; of the fourth, spiritual.

The style of the first is stately and rhythmic; of the second, terse and precise; of the third, calm and copious; of the fourth, artless and colloquial.

The most striking characteristic of the first, is symmetry; of the second, compression; of the third, order; of the fourth, system.

The thought and language of the first are both Hebraistic; of the third, both Hellenistic, while in the second thought is often Occidental, though the language is Hebraistic; and in the fourth the language is Hellenistic, but the thought Hebraistic.

2. In respect to their subject-matter and contents:

In the first Gospel we have narrative; in the second, memoirs; in the third, history; in the fourth, dramatic portraiture.

In the first we have often the record of events in their accomplishment; in the second, events in detail; in the third, events in their connection; in the fourth, events in the relation to the teaching springing from them.

Thus in the first we more often meet with the notice of impressions; in the second, of facts; in the third of motives; in the fourth, of words spoken.

And, lastly, the record of the first is mainly collective, and often antithetical; of the second, graphic and circumstantial; of the third, didactic and reflective; of the fourth, selective and supplemental.

3. In respect to their portraiture of our Lord:

The first presents him to us mainly as the Messiah; the second, mainly as the God-man; the third, as the Redeemer; the fourth, as the only-begotten Son of God.

## MELLOW AGE.

"I love to look back upon the past. Memory lives there, and in treasuring up what we have acquired or observed it expatiates upon the resources of Infinite Goodness. I love, too, to look forward to the future. Faith lives there, and in her brightest anticipations sees Him whose presence and love are the joy of earth and time, and also the everlasting joy of heaven and eternity. It is a delightful thought that God is there, God our own God. There are sombre hues in the past; but there is radiance even on the darkest cloud."—Dr. Spring's "Life and Times."