

T H E

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## THE SPANISH REVOLUTION.

The present is an age of great and grand events. The turners of the world upside down are abroad, and, with incredible swiftness, are travelling through it. Earthquakes, material and moral, are shaking continents and nations, and engulfing cities and dynasties alike in chasms of horrid and hopeless ruin. The great prophetic sea is in a state of profound commotion; its waters are boiling with the heat of popular fury; the shock of its tidal waves, thundering along the whole extent of its shores, is heard wherever there are human ears, and the hearts of men are quivering and quaking from fear. The days of vengeance are come, and the things written are fulfilled. The things made of men in the organism of nations are shaken and removed to prepare the way for the introduction of those divine ideas of national life and character which are destined to remain until nations shall disappear in the final wreck and ruin of worlds.

The Spanish portion of the great European peninsula is just now the centre of attraction and interest. It is the cynosure towards which the eyes of the civilized world are just now directed with fixed and eager gaze. On a September morning, less than four months ago, Europe and America were startled by the tidings of an insurrection in Spain. The fires of insurrection, smothered but well fed for a considerable time previous, burnt out, and the whole country was enveloped in conflagration. The work was quickly done. It was not insurrection, but revolution. A brave and chivalrous, but ignorant, superstitious and grossly demoralized people, maddened by oppression, both civil and spiritual, and shocked by the disgusting corruption and impurities of their sovereign and her court, rose up and with a unanimity that no one looked for, hurled her from her throne, and resolved that henceforth Spain herself, not the shameless Isabella, should be the mistress and guardian of the rights and destinies of fifteen millions of people. Rarely has the world witnessed a revolution of such gigantic proportions accomplished in so short a time, and which, but for two useless conflicts, at Santanter and the Bridge of Arcola, would have been as bloodless as it was complete. On the 30th September the queen, forsaken and

## MISSIONARY.

## SYRIA MISSION.

ALEPPO, December 22, 1868.

MESSRS. EDITORS—Your magazine continues to come regularly, and is always welcome. I would be glad to entertain your readers with something new, but I have nothing new to write. Still, with even this drawback, I must not maintain too long a silence; for there are certain classes of people who are not always allowed, when they have nothing to say, to say nothing.

For more than a month past the weather has been for the most part rainy and chilly and the streets very muddy. This has wrought some diminution of our congregation, which was very small at the best, and also of the girls' school. On the boys' school it has made no impression.

In the autumn I instituted a week evening meeting, to be held once a week, in my own house, and the houses of a few others who frequent our public services, and more or less sympathize with our work. In these meetings we read some portions of Scripture and discuss them and such questions as may arise out of them, either directly or incidentally, in a colloquial style, without formality and without restraint, and then close with prayer. This I did, not only that I might have this additional opportunity of turning to divine things and things connected with salvation, the thoughts of those who are accustomed to attend preaching and Bible class on the Sabbath, but also in hopes that these meetings would draw out some who have a reluctance to attend the more formal meetings of the Sabbath. Well, for the first few evenings, we had at these meetings eight, ten or twelve persons; but, so feeble was the interest in them, as soon as the weather became unpleasant they ceased to be attended by more than from four to six, and so continue. Still we don't give them up, for in themselves they are very pleasant, and they may, by perseverance in them, come to elicit an interest some time. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper either this or that, or whether they shall both be alike good."

About an hour ago I had a call from a poor fellow—a Maronite—who makes a precarious living for himself and family by going from house to house and teaching a few children to read, and occasionally, or rather I should think very frequently, soliciting alms. With the latter object he calls on me at intervals, perhaps once a month, or once in two months, and he mostly gets something, but never as much as he wants. After salutations passed and returned, he commences to assail me with words of unmeasured eulogy—"O Khowaja, there's nobody like you." Upon my asking him what great thing I have done, he replies: "You walk uprightly, and live according to the gospel." After this branch of his discourse (which it was of no use to attempt to arrest), I asked him if he had read a pamphlet which I gave him when he called on me before—a sermon which I had published on self-

examination and the marks of a true Christian—and he said he had, and found it all true. I then asked him whether he could tell me anything he had read in the pamphlet, and he said he could not; it had all escaped his memory. I asked him of what use it was to read a book if he retained nothing of what he had read; whereupon he turned the conversation to what was uppermost in his mind, viz., his deep poverty and his present wants. I told him that if he would trust in the Lord and repent of his sins, he would get all that he needed, reminding him of the Saviour's admonition, "Seek first the kingdom of God," &c. He objected that he had a family of five or six children depending on him, and I replied that he had the more need to trust in God, taking Christ at his word, when he said, "Come unto me all ye that labor and are heavy laden," &c., and that if God took care of the brood of the ravens, he was not likely to forget his own children; and above all, that after Christ had shed his blood for them, he would not certainly withhold from them necessary things, which cost him nothing. He said the times seemed to be changed since Christ had said those encouraging things. I told him that the times had no doubt changed, but that Christ had *not* changed, being the same yesterday, to-day and forever. He said that, after all, he had noticed one thing which greatly perplexed him, viz., that one set of people were unwearied in prayers and masses, &c., and were destitute and straitened, and another set were equally given to cursing and blasphemy and the like, and lived at their ease. I told him that there was more wickedness in the prayers and masses of the people whom he thought pious than in the cursing and blasphemy of the others, and that the masses that were said in Aleppo, and the attendance of himself and others on them, were enough to bring down the wrath of God on those concerned in them, without anything else; to which, of course, he expressed his assent, as though the sentiment had been quite his own. At last he said he was trusting in Christ, and I told him he was not, and urged him at once to abandon his idolatry and superstition and self-righteousness, and all his wickedness, and give himself up to Christ and to the service of God. Then he rose up to go, and I gave him a piastre (for he is really very poor), which emboldened him to ask a very particular favor, which was, that I might give him enough to enable him to pay a debt of ten piastres, for which he was being pressed. I told him to go to all the priests in Aleppo, and that if every one of them gave him a piastre he could easily pay his debt. He said the priests would n't do it, and I told him that those who did not provide for their own had denied the faith and were worse than infidels, and that, for my part, I came to Aleppo, not to teach men to trust in me, but to teach them to trust in God; whereupon he took his leave. It was not the first time that I held the like discourse with him; but, for aught that I can see, I might as well have talked to a stone. Yet this poor fellow is perfectly familiar with the letter of the New Testament, in fact he has the greater portion of it by heart. But he is a fair sample of those with whom we have to do in Aleppo. You and your readers will see the necessity of importunate prayer on behalf of Christ's work here, that the Lord would pour out his spirit on these multitudes lying enchained

in spiritual death, and, if need be, dispense to them startling providences, that they may become open to conviction of sin.

I had intended to mention other instances illustrative of the character of the people here, and of our intercourse with them, but I must forbear at present, as it is nearly the hour at which letters have to be sent to the post office.

Yours, in the gospel of Christ,

R. J. DODDS.

The intelligence from Latakiyeh is down to 11th December. Mr. Beattie says:

"We have the following schools in operation in the mountains, at present, with the following teachers and number of pupils: B'hamra, Asaad Canaan, 13 scholars; Bitally, Ibrahim Khalaiffy, 14 scholars; Kardaba, Saleem Khalaiffy, 13 scholars. On the plain: Gendariyeh, Usuf Gedeed, 12 scholars; Misheriffy, David Makloof, 8 scholars. Beside these we have Saleem Saleh, stationed at B'hamra, to take the present oversight of the schools, and to do, at some time, the work of an evangelist, by reading of the Scriptures on the Sabbath, and imparting such instructions during week days, in his intercourse with the people of B'hamra and other places, as opportunity may afford. We have also a Turkish teacher employed, till such time as we can bring down the Ansariyeh boys. He is a converted Turk, from Constantinople; was obliged to flee to Egypt on account of the persecutions of his friends, the year of the cholera; he came to Syria, and finally to Latakiyeh, where he has been residing for more than a year, now at my private expense chiefly. He has on all occasions shown himself a worthy man, both with us and in the society of others. He assisted with us at our last communion, and has at all times justified by his exemplary behavior the confidence we reposed in him. We think the Turkish necessary to the Fellaheen, to enable them to cope with their oppressors."

Dr. Metheny had been absent for some time on a professional visit to Tripoli. Mrs. Metheny and children had accompanied him.

#### WASHINGTON MISSION.

BALTIMORE, Dec. 17, 1868.

DEAR MR. MILLIGAN—I was in the Mission school at Washington on Tuesday of this week, and am satisfied that the Mission has never been in so prosperous a condition as at this time. Being so near to Washington, I am perhaps as well acquainted with the Mission as any one else not personally connected with it; and I am sure the closing of the schools at the present time would be a positive misfortune. The music, order and attention on the part of the children were admirable. Although there are a great many children there, and all of these are poor, yet you find in them a cleanliness of person and dress, an intelligence in their faces and a devotion to teachers that will compare very favorably with other schools. From the note of the Secretary in the