

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

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

Peter.

[Editor and Proprietor.]

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, JULY 21, 1871.

Whole No. 913.

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THOMAS LOGAN.

Fredericton, June 16, 1871.

The Intelligencer.

THE SHINING LIGHT.

"Star differeth from star in glory," but it is the glory of every star that it shines,—always shines, whether midnight darkness or noonday sun prevails. Above the clouds that shut it from human sight, it beams with no lessened radiance. "Ye are the light of the world," is the sentence which confers upon the Christian the honor and his calling. The value of light depends upon its steadfastness rather than upon its amount. It is constancy to truth, though in feeble measure, that tells upon the hearts of men. It is required of every man not that his life be grand or strong, but that it be a shining life wherever it may be. Alike to ten talents and to one, to eloquence and slowness of speech, are granted the privilege and duty of a shining life. Without such a life, talents, power of speech avail nothing. A rush-light that shines steadily is worth vastly more than a meteor of dazzling brightness.

It is of the greatest importance that every Christian do his special work, whether it appear small or great, that he fill his own place, whether it may seem to him insignificant or large. The bolt the carpenter drives down in the hold of the ship, wholly out of sight, is as essential as the mast or rudder, for without it, in the straining of the tempest, the leak will sink ship and cargo. The work of salvation is not entrusted to a few men of brilliant talents and large powers. But God sets to work a myriad of hands, lips and hearts, and calls every individual effort of the feeblest servant into the vineyard. "What makes that slope in yonder meadow so beautiful? Not the few stately trees, but the million grass blades. It is by small, yet united efforts, that the glory of the Lord is made to appear among men, and the church of the Redeemer to shine as the bride of a heavenly King.

Life is not made up of one or two great deeds, and shining acts. Shining in the small services of daily living, the whole life becomes luminous. Kindness, conscientiousness, faithfulness in the routine of church and home life, in business and society; conquering self in minor trials, gaining new thoughtfulness for others' comfort, combating selfishness in unsuspected, almost hidden corners,—by these we build life up into a solidity and purity that shines among men to the glory of the Father. As the glory of flaming sun or shining lamp is made up of innumerable rays, so the Christian life is made radiant by performance of little acts of self-denial, and of little duties.

No life can be great, or enriched with spiritual gifts, that is heedless of this law of faithfulness in the details of life, in the duties which appear so small that they are constantly threatened with neglect. The rich and wonderful mosaic which commands the liveliest admiration is made up of a vast number of pieces of ivory or pearl, each of which has been cut, polished and fitted with greatest patience and skill. The beauty of the whole depends upon the perfection of each part.

Work shine, not professions. "Seeing your good works." Needs no laudatory speech as an accompaniment. Character, built up with Godlike strength, stands its own witness and is eloquent before men. When the statue of Peabody was unveiled in London, the sculptor, Story, was asked to make a speech. Touching the statue twice with his hand, he replied: "That is my speech, gentlemen, that is my speech." It is not the lofty mountain, towering upon the shore, that the sailor regards with special gratitude as his ship plows the deep; its mass of rock and earth gives him no light in the night of peril and tempest; but he looks with grateful heart upon the clear, steady blaze of light from the light-house close down to the beach.

All light with which we can hope to win men is derived from Him who is "the light of the world." Nearness to Him, copying after Him only, can enable us to reflect faithfully his light so that wandering men shall be delivered from the darkness of death. Christ has made it necessary that the lower light on earth be burning steadily and brightly. We are witnesses of that light. He is the upper light. Like the lower light upon the pier in Cleveland, the Christian is the lower light placed on projections which stretch out into life's sea covered with vast numbers of the lost. Let your light be dimmed or extinguished, and they are lost. Let it shine, and men shall see your good works and glorify your Father who is in heaven."

THE IMPERFECT COPY.

"I have set the Lord always before me."

"Always busy at your drawing, Edwin?" said his elder brother Henry, as he entered the school-room one morning. Edwin looked up for a moment with a smile, and then went on tracing with evident pleasure the outline of a face. His brother came behind him and looked over his shoulder. Edwin listened for his remarks, though without ceasing to draw.

"You are taking pains, I see," said Henry at last, in a kindly tone; "but I am afraid that you will have to use your India rubber here, and here; these lines, you may perceive, are not in good drawing."

"I don't see much wrong in them," replied Edwin, suspending the pencil, with something of vexation in his tone, for he had expected nothing but praise.

"If you compare them with your study you will perceive that all this outline is incorrect."

"Where is the study?" continued Henry, looking in vain for it on the table.

"O, it's somewhere up stairs," said Edwin. "I remember very well what it is like, and can go on without looking at it every minute."

"Would you oblige me by bringing it?" said his brother, who perceived that as long as Edwin merely drew from memory he would not see the faults in his sketch. Edwin went up stairs rather unwillingly, and soon brought down a beautiful study; a face most perfect in form and expression. Henry slowly put the two pictures together. Edwin gazed with bitter disappointment on his own copy, which but a few moments before

he had thought so good. Not a feature was really correct; the whole looked crooked and cramped; even his partial eye could not but see a thousand faults in his sketch.

"I shall never get it right!" Edwin exclaimed, in a burst of vexation; and snatching up the unfortunate drawing, he would have torn it asunder had he not been prevented by his brother.

"My dear Edwin, you have doubly erred; first, in being too easily satisfied, and then in being too easily discouraged. I shall never make it like that beautiful face!" cried the disheartened boy.

"You need patience, you need help, you need, above all, often to look at your copy. A perfect resemblance you never may have, but you may succeed in getting one which will do credit both to you and your master."

Edwin took up the pencil which he had flung down, and carefully and attentively studied the picture. He found very much in his copy to alter, very much to rub out; but at last he completed a very fair sketch, which he presented with a little hesitation to his brother.

"I shall have this framed and hung up in my room," said Henry.

"O, it is not worth that!" exclaimed Edwin, coloring with pleasure and surprise.

"Not in itself, perhaps," replied Henry; "but it will serve often to remind us both of an important truth, which was suggested to me when I saw you laboring at your copy."

Edwin looked in surprise at his brother, who thus proceeded to explain his words:

"We, dear Edwin, as Christians, have all one work set before us: to copy into our lives the example set us by a Heavenly Master. It is in the Bible that we behold the features of a character perfect and pure. But how many of us choose rather to imagine for ourselves what a Christian should be like! We aim low; we are content with little progress; we perhaps please ourselves with the thought of our own wisdom and goodness, while every one but ourselves can see that our copy is wretched and worthless."

"What are we to do?" said Edwin.

"We must closely examine the study set us in the Bible; we must compare our lives with God's law, and we shall then soon find enough of weakness and sin to make us humble ourselves before God. When we read of the meekness and gentleness of Christ, we shall be ashamed of our passion and pride; when we find how holy was our great example, we shall be grieved to think how unlike to him we are."

"We can never make a good copy," sighed Edwin, "we may just give up the attempt at once!"

"You judge as you did when you wished to tear up your picture in despair as soon as you saw how imperfect it was. No, no, my dear boy, I say to you now as I said to you then, you need patience, you need help,—help from the good Spirit of God; and, above all, you need to look often at your study, to keep the character and work of your Lord ever before your eyes."

"But, if I do my best I shall still fall so far short!"

"I know it," said Henry, gravely; "but this feeling should not prevent your aiming at perfection. God will complete his work in the hearts of his servants, not on earth, but in heaven. There the copy, feebly commenced below, shall be made a likeness indeed! For what says the word of God? 'We know that when he shall appear we shall be like him, for we shall see him as he is.'—Scripture Cabinet."

"THE GOOD OLD GOSPEL."

How often do we hear these words! We heard them the other day, and for the hundredth, it may have been the thousandth time; and they were uttered, as they so often are, as an excuse for indolence. "Give us the good old gospel," Amen! must every heart respond, who has felt its worth, and to whom it is far more precious than life itself, for it is the hope of the belief in an eternal life. But amen! we cannot say when the real meaning is, "leave not the first principles of the doctrine of Christ, and go not on to perfection." Or when again the meaning is, "we want new born-babes to receive the genuine milk of the word," not that we may grow thereby, but that we may remain babes, never use meat, and never "in understanding be men." Must not candor confess that such is often the just interpretation of such well-sounding words? A preacher who does little but reiterate the same elementary truths, in the same language and with the same illustrations, who brings out only "the things old," and forgets that the Great Teacher enjoined teaching "things new" also—such a teacher finds his congregation not increasing; the old stagers of the place, the dull sort, the comers through custom, remain; but there are accessions; the educated, the young, even the children of members, as well as other new ones, turn aside to some new preacher, to one, may be, whose love of popularity may objectionally modify the spirit of his sermons, but who nevertheless aims to create in his discourses that variety which, as the Duke of Argyll truly tells us, is an aim of nature. Ah! says the too indolent weekly reader of precious old truths, they run after novelties. And there may be in some of the cases, so much truth in the remark that, looking only at the fact, he soothes himself with the idea that all is explained—he is too "spiritually minded" for them, and they have "nothing to say to him." Yet it is strange that no suspicion should visit the good man's mind, that some blame may be due to him. That he may not have made the requisite effort to "find out acceptable words," and to be "all things to all men"—that he has not made serious effort by study, by reading, by observation of life around him, to impart freshness, not of substance indeed, but of thought and language to his teaching—that he has forgotten to ask the question, If any one attended my pulpit instructions for twenty years, how much wiser in the things of God would he find himself? Or again, the question—Am I not preaching the "glorious old gospel," as it was in relation to a generation now passed away? Do I give them Calvary itself, not only with the same

background, but with the same foreground as good old divines did when the foreground was so very different? There may be mental indolence, hence failure to interest, in pious teachers, as well as excessive demand for freshness in many hearers.

But again, we have heard these words from the lips of indolent hearers. An old minister is removed by death or otherwise. A young man perhaps, though still it may be a middle-aged man, follows. He is of this generation; he has consorted with the men of this generation. He has read the books which it reads. He knows the literary as well as the social trials it has to encounter. Moreover, he has had to study the Scripture critics and commentators who have presented much of the Divine Word in a new aspect; his teaching, naturally, is of a different cast from that of his predecessor. He is a hearty believer in the "glorious old gospel," but he presents it in the language of the social habits, and the intellectual difficulties of his contemporaries. He sees, perhaps rather strongly, where the other form of presentation fails to interest the rising generation, and even those who have recently emerged from the class we thus designate. He makes an effort to combine "things new and old." He wishes to avail himself of the thought of the day, and to make it instinct with the spirit of the "glorious old gospel." He has bidden to deal with; but he does not forget that it may be presented in the most varied and beautiful forms, and be virgin gold still—and he seeks for his gold the forms in which it shall now meet the prevalent sense of beauty and utility. But he finds his older hearers are annoyed; they are indeed puzzled; the form of the gold, however pure, is modified, and they imperfectly recognize that it is gold. Now, this is natural, in a degree excusable, but these worthy seniors should be slow to think that this new teacher slights, or hardly preaches the "glorious old gospel." They should first ask themselves whether they are not indulging mental indolence; whether they may not just be that they do not like to make the effort requisite to appreciate fairly what is brought before them. "They do not want on the Lord's day what strains their attention, but what gains it; gains it without effort," and there is reason in this; and again it is not reasonable to wish to escape mental effort, by listening merely to repetition of what they have known from their teens; nor reasonable to wish to deprive this generation of what is better adapted to it than is the teaching of the last one. Let these seniors have patience; let them encourage rather than discourage, and in the case supposed, they might soon find they had a Timothy, when they thought they had a Hymeneus or Philetus.—The Freeman.

HAVE YOU ASKED ENOUGH?

One of the most common failures of Christians, especially during seasons of revival, is, that they do not ask enough. When Joseph, king of Israel, visited the prophet Elisha, then on his death-bed, the prophet directed him to take an arrow and shoot, declaring, as the king did so, that he should smite the Syrians until he had consumed them. The prophet then directed the king to take other arrows and smite upon the ground. The king obeyed, smiting the ground three times. Then was the prophet wroth, declaring that the king should have smitten five or six times, and he would then have smitten Syria until he had consumed it; but, whereas, he had smitten three times, he should now smite Syria but three.

Now, it very commonly happens that Christians do not anticipate enough, and consequently also do not ask enough. Their faith grasps but little, and they venture to ask for little. The king of Syria did not exhibit the spirit of a man who would be likely to carry a war to a hard extreme. He had the spirit of a conqueror, but not the spirit that would insure completeness of conquest. So the prayers of Christians too often indicate that, while they anxiously desire some degree of success for the gospel, they do not anticipate enough. They expect but a partial victory, and not a complete discomfiture of the enemies of the Lord.

We have reason to believe that God would be pleased to give his people far greater success than they commonly attain. He proposes to pour out upon them such a blessing that there shall not be room enough to receive it. But who has realized, and who realizes now, such a blessing as this? Where is the congregation or people that have been blessed to this degree? Where have any hearts been so enriched with the wealth of grace that there has not been room for more? Where have the converts been so numerous that there has not been room for more? Have not our prayers been too limited in seeking for the Lord's triumphs? We have shown some degree of faith. We have smitten three times, and have had some very joyous success. But, instead of delaying to rejoice in present success we should have pushed our victories further. When one field is won, and some are captured from the enemies' ranks, the victors must not stay their swords and sit down in ease, but press to other victories on other fields. The great world still lies in sin as before. A few souls have been rescued from sin to Christ. But the impression thus far made is small compared with what is yet to be done.

The spirit of revival which, at this time, pervades the church should not be suffered to cease. Yet, cease it will, whenever Christians cease to fan the fire. Before the revival came, many were burdened in spirit, and felt that they could scarcely pass the winter without a visitation from God. They then addressed themselves earnestly to prayer, and, in answer to their prayer, the revival came. Through the same instrumentality that spirit is to be maintained. The apostle admonished his brethren that as they had received Christ so they should walk in him. In like manner, as we have received the spirit of revival so it should be maintained. The promises of God are ample to justify our largest requests. "Ask of me," says he, "and I will give thee the heathen for thine inheritance." If the

church would but, in the spirit of a true faith, ask, her victories would be indefinitely extended. The narrowness and feebleness of our requests is one of the most serious hindrances to the success of God's work, while, on the other hand, by our largeness and importunity in prayer he is most glorified.—Tele-scope.

PURITY OF HEART.

A young minister, from whom we hope to hear again, sends us the following thoughts on one of the beatitudes:

Sight depends upon the clearness of the medium through which we look. When mists hang heavy about the hills and in the valleys, our view is but dim and indistinct, but when the atmosphere is free from all haze and cloud, the landscape is clearly revealed. How different the story of two travellers who have stood upon the same spot! One tells you that he saw nothing but clouds and mist; the other speaks in glowing words of the picturesque valleys and the far-off mountain ranges. With the same organs of vision, how different the sight!

Purity of heart creates such an atmosphere for the soul-life to dwell in as gives clearness to the spiritual vision. All defiling, hindering influences being removed, the soul is permitted to "see the King in his beauty."

Why is it that we find so marked a difference in the growth and character of those who have started in the Christian course with the same bright assurance of faith? Do not the words of our Saviour explain this contrast—"Blessed are the pure in heart, for they shall see God?" It makes all the difference between seeing God or not seeing him, whether our hearts are full of purity, born of spiritual thoughtfulness and action, or occupied with that which is earthly and temporal. God is revealed to us just in proportion as our worship is spiritual. How can we be spiritual but as we cast aside the earthly? And we rise out of the earthly into the spiritual only as we become pure in heart.

"They shall see God." How wonderful the blessing! It is worth years of toil, that we may so educate and discipline our minds that we may enter into the thoughts and feelings that stirred hearts full of genius which long since ceased in their beating. It is a great thing, and worthy of our most earnest and reverent attention, if we may so train our eye and taste that the world shall be full of beauty and deep harmonies filling our souls; but how insignificant these things compared with entering into such a life that we may see God! Is it not worth struggling for, if we may but overcome, through divine assistance; and having cast out of our hearts all that is base and earthly in thought and desire, be brought into that state of purity which will make our spiritual vision clear and distinct? All our studies, then, would be bringing us nearer to God. New light would fall upon the pages of our Bible and the pages of our lives. The cross would be more clearly discerned. Our prayers would open windows into heaven. "We should mount up with wings as eagles; we should run and not be weary; we should walk and not faint."—Christian Union.

THE FULTON STREET PRAYER-MEETING.

REST IN FAITH.

A Presbyterian minister in the meeting said he had been in the meeting a few times lately, and on one occasion he was greatly edified with the remarks which he had heard in respect to the rest which the Christian might enjoy if he would fully trust in the Lord Jesus Christ. "There is a rest which is a matter of experience, and there is a rest which is a matter of inheritance. One belongs to time, the other to eternity; one to earth, the other to heaven. It is a noticeable fact that many requests which come here are from timid, anxious, doubting Christians. They are afraid to trust Christ. They do not feel assured that the work is all accomplished for their salvation. Now why not so believe as to trust your immortal souls to his care and keeping now and forever? He is the author of our faith, the end of our faith, and he has declared he will be the finisher of our faith; and he who has begun the good work in us, will carry it to the day of perfect and everlasting redemption. Why not take hold on Christ in the largest, fullest sense by faith, and let this rest, which is a matter of present experience, be yours to enjoy? Be comforted, that you may trust Jesus in a measure so full that you may rejoice in him at all times with exceeding joy—joy unspeakable, and full of glory.

"Think how much reason you have to trust him. What has he not done to inspire your trust in him? He bore your sins in his own body on the tree. He carried your sorrows. He was wounded for your transgressions and bruised for your iniquities, and by his stripes you are healed. He has made full and perfect satisfaction to the claims of a violated law, so that, being in Christ Jesus, there is no condemnation; you are justified, you are sanctified through the shedding of his blood, and soon you will be glorified together with him.

"Accept, then, the salvation which he has wrought out for you. It cannot be made more complete than he has made it. On the Redeemer's work and righteousness you may build your hopes, full of assurance and joy. Thus the rest which is by faith on the Son of God will be yours—rest, which is a matter of blessed and happy experience, will be yours. And this rest is a sweet foretaste of that rest which remaineth for the people of God, which shall be your eternal inheritance."

"The old minister did not say a word about himself, or his own experience; but every one who heard him felt that he knew what he was talking about—that the faith in Jesus he exhorted others to have he had in lively exercise in his own soul.

There were many who followed him, taking up the speaking part of the whole hour, who gave delightful testimony of this grace, where they stand with full assurance of faith and hope. It was said we ought not so to dishonor Christ as not to trust him to the full extent of our powers. We have no right to doubts—none—to go with our heads bowed down as bulrushes, as if it was dangerous to

hope, and we have an immovable foundation to build our hopes upon; and he that buildeth thereon shall never be put to confusion. Why not hope with assurance? The meeting became very animated, and the encouragement that many felt was very evident in the prayers which were interposed. It was an hour of rich experience and precious testimony such as is not often enjoyed even in the Fulton Street Prayer-Meeting.

One man, from two thousand miles away, said he had been richly repaid for the pains he had taken to reach this meeting, which he was in for the first time. He was from Nebraska, he said, and he had read much of the meeting in the New York Observer, and on coming here he had not been disappointed. Indeed, he felt that he had come in as a stranger, and yet was not a stranger. He felt very well acquainted with the meeting. They catch the spirit of the meeting away out on the prairies. He had seen many melted to tears in a meeting in a sod house, as they read the account of the Fulton Street Prayer-Meeting. The good this meeting is doing is not only here, but it is everywhere. There is not a spot where the voices of this meeting are not heard. God bless you and help you, and cause his face to shine upon you and give you peace. So thousands of voices are saying all over the land and world. Thousands, who were never within a thousand miles of you, will have reason to bless God forever that this meeting was established, for its saving influence on them.

A lady in Brazil, South America, asks the meeting, of which she reads in the New York Observer, to pray for her and hers—two families—that God will open a way of removal from that unchristian and Sabbath-breaking country. They long to return to their own land of Sabbaths and Bibles and Christians and religious privileges, and a ministry that can bury the dead and comfort the living, and care for souls ready to perish.

A missionary in Peking, China, earnestly desires the daily prayers of those who attend the Fulton Street Prayer-Meeting. The field thus far has not been encouraging, and our hearts long for the descent of the Holy Spirit to give us to behold the day-spring from on high. We beseech your prayers for this city, this neighborhood, and this people, and we beg that daily and special prayer may be offered for the missions and missionaries of this land."—N. Y. Observer.

IS THE SUNDAY-SCHOOL A FAILURE?

FROM AN ADDRESS BY STEPHEN H. TYNG, D. D.

I saw an account of a Sabbath-school meeting in Massachusetts, in which a clergyman spoke of Sunday-schools as a failure! Well, if Satan should stand up and say to me, "Sir, I have been trying for fifty years to put you down, and to put down the things that you preach, and I can't do it," I should think it an honest statement, and I should say, "Poor fellow! it's a failure, and I advise you to let it alone." If infidelity should say, "I have been trying to undermine all the ramparts you have built up, and to poison the minds of these children, and lead them away from you and from holy influences, and I cannot do it, it's a failure," I should say, "Yes; and I advise you to put your intellect and talent to better employment." But when a man professing to be a minister of the Gospel rises and says, "In my experience Sunday-schools are a failure," I answer, "1. They are a failure because you never attended them. 2. They are a failure because you did not know what to do in them, if you did attend them. 3. They are a failure because you never had a heart to teach the young when they came before you; and 4. They are a failure because your own soul has no knowledge of a Saviour whom it was our duty to teach to them. No man, or woman, that has worked in them can say that they are a failure. It is now fifty years since I began the work of Sunday-school teaching. Has it been a failure? Oh, I have seen the children of God gathered by the hundreds; and I will venture to say, without consulting my list particularly, that more than a thousand children from the Sunday-schools under my care, and that of the faithful teachers God has given me, have been brought to glorify a Saviour's name upon the earth and to be partakers of the Saviour's glory in heaven. And although, as I look back upon the work, I feel disappointed in it, I tell you what disappoints me: it is that I see so many professing Christians that have not the heart to take hold of it; that I see so many fathers and mothers in the church who can be contented to be the mere sheep of Christ, to feed and lie down in the shade, and work not a day nor an hour for him; and that so few of the intelligent and worldly influential men and women of the church are what I have desired them to make of the dear children of the church, living, loving, laborers for Christ. There is my disappointment. And I would go to such members, and say to them, 'When will you awake? Do you not know that there are poor children at your very door, crying for some one to tell them of a Saviour's love, while you are living for ease, self-indulgence, and enjoyment? Do you not know that there are poor, perishing souls, heaped up all around your path, and you pass them by unconcerned?'

A correspondent of the N. Y. Observer reports a powerful revival of religion in the Presbyterian church, Lyons, N. Y.: "The windows of heaven seemed to be opened upon them, so that they could hardly contain the blessing. All manner of backsliders were reclaimed, with strong crying and tears. The most hopeless cases among unbelievers were brought to the feet of Christ; the conversion of some of them was so strange and so marked by the immediate hand of God, as to seem miraculous. The Baptists, Methodists, and Presbyterians united in the meetings in the purest Christian accord and charity. The place of meeting having been changed, they are now being held in the Methodist church, there being a large attendance every night. New converts are being born every day into the kingdom of God."