

ness to the Almighty; the incense of praise is continually rising from his heart. I do not envy the man who does not hail the advent of Sabbath, and rejoice in the rest which it vouchsafes.—*Corinthian Magazine.*

POSTAGE.—To prevent any misunderstanding or difficulty, be it remembered, that no Post or Way Office keeper can collect any postage on the delivery of the INTELLIGENCER, as we have paid in advance the postage on our whole issue!

TERMS AND NOTICES.

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JOSEPH McLEOD, Proprietor, and Editor.

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Religious Intelligencer.

ST. JOHN, N. B., MAY 5, 1871.

APPOINTMENTS.

On Sunday, the 14th instant, 1 purpose (D. V.) being at Cornhill, at half-past 10 A. M., and at Havelock Corner (Butternut Ridge), at 3 P. M.

On Sunday, the 21st inst., at Newtown, at half-past 10 A. M.; and at Rockville at 3 P. M.

JOSEPH McLEOD.

* * * Special attention is directed to the letter from Bro. Taylor on Foreign Missions. The Treasury must be quite full of funds. But little cash has been received of late, and serious apprehensions as to the payment of the salaries of our Missionaries must be entertained. Heretofore the friends of the work have supplied all the demands made upon them. They are surely not less able now than then. We have confidence in the plan adopted at last Conference, if properly worked out. Are the brethren doing with it what they can? There should be no delay now. Let the Treasurer hear from all at once.

THOUGHTS AND FANCIES.

NO. III.

MARKS—BY MEMOR.

To seem rather than to be is the constant aim of many, the occasional fault of all. Even those who strive always to act from principle very often find themselves putting on the mask. A covering made up of what the world pronounces good, a veil woven with the fragments of many virtues, is thrown about us, concealing all rugged deformities and disfiguring blotches. With sedulous care we hide all moral deficiencies, and in our eagerness to hide, forget to radically cure; and so we wrap about ourselves a thin gauze of seeming good, which, alas, diminishes the light of the inherent evil, and induces a false and hypocritical course of action. In grasping the shadow we neglect the substance; in our eager efforts to imitate, we forget that we may become possessed of the reality with almost as little trouble. It is this striving for the appearance to the detriment of the body itself which causes so much of disappointment, jealousy and suspicion. These masks become torn off at times, and then the loathsome reality shocks and disgusts the sense of right and fitness which yet dwells on earth. Gradually by such exposures the very form of truth and honesty becomes looked upon with mistrust, and a state of moral and social bankruptcy becomes every day more imminent. In proportion as exposure is more frequent, cunning ones wear the mask more thickly and skilfully, until at times it takes even the two-edged sword of truth to separate the false from the real; and many, to guard against probability, treat all honesty as profession, and work on the principle of believing every man a rogue in dealing with him, a principle which strikes at the very root of social faith and confidence. The miserable rule of expediency is acted upon, in prejudice to the only true rule, that of principle founded on the pure abstract right. Popular education spreads and nourishes this false rule. The child is taught to appear well, to act for mere praise, to hunger for the applause of the many, to work for success, and to use any means which will ensure that success, so that they present a golden gilding to the world's eye. Now I don't urge that all praise is vicious, that good opinion is useless, that expediency is not sometimes to be looked to; but I do ask that the principle of action should be founded on the distinction between right and wrong, that good opinion is valuable not in itself, but as a result, a commendation of right action, and that expediency when it interferes with principle should be swept away from the motives to action. Is a prospective act right, then let it be done though men's prejudices be trampled upon or third minds be shocked at the innovation. Men are benefitted by shocks at times, and any strings that truth gives makes the moral air purer at last. I don't want to say that a man must knock down his enemy at every meeting, must parade all his moral deformities before man, must gild and gild and gild wherever he is, must move audibly whenever his heart beats, I do mean to say that a man must conquer his enmity, must seek to have his moral deformities healed, must cultivate more sturdiness and coolness of temperament, and give up sentimental pinnings for more vigorous action. Don't seem, for pity's sake. Don't stretch out the friendly hand to one whom in your heart you despise. Your hand, like Marston's, is your own, and bearish coyness is preferable to serpent craft. Be pious for the sake of all that is good, but for the sake of the world, don't put on a semblance of piety. Be learned if you will, but don't wear a mask of pedantry, and make a fool of yourself. There are men who so act. They have a stock ready made, which they put on as the moral weather demands, just as a provident man has his top coat and rubber his holiday coat or stout norwester. These are made of all varieties of stuff and pattern, according to the circumstances or judgment of the wearer. If high morality seems the tone of society, the self-constituted tailor fabricates an imposing mask made up of threads of rectitude and virtue, colored with scripture word and moral maxims, and tanned in colors of active devotion and sympathetic charity; and with this strut around among honest men, till some untoward accident strips off the deception, and then behold the wolf's fangs which the sheep's coat had concealed. If the society be literary high, a cocked hat of superficial erudition is stuck on his empty pate, tricked out with spread feathers from the poets, incorrect quotations from the historians, and fine spun conceits from the philosophers, till a strong buff from the hand of a scholar sends the fine head piece "bowling on the green," and discloses the bullet-head of a charlatan. If a club of authors and wits is to be visited, suddenly he improvises a lion's hide of authorial profundity, studded with jokes from the penny papers, anecdotes of the seven sages, retailed wit, and stories of adventure extracted from some centenary grandfather of the revolutionary time, and brags bravely till some unlucky anachronism excites suspicion, and from

beneath the lion's hide behold the ass's ears are protruding. A political garb of unalloyed honesty, devoted earnestness in pursuit of the public weal, benevolence and forgetfulness of self which would scorn all selfishness and private interest, is put on before the dear people, alas! but to cover up base designs for private advancement, and a reckless gambling away of the general interests for profit and self-honoring. And the more clever the rascal, the more imposing the mask, until, in too many circles, cheating, if successful, is at a premium, and only the unfortunate rogue is hissed at. The astounding disclosures which are of late becoming so frequent may well make all lovers of genuine honesty look well to the causes of, and remedies for, this moral disease. The causes I have pointed out in part, the remedy I will mention—the Bible, not laid up on shelves with the dust of years, covering it, not merely read morning and evening, but the Bible taught, learned and loved. Their real motive for action is disclosed; not the gilded outside, but the cleansed interior; not the restraining of the arm from striking, but of the heart from thinking ill; not the moulding of the outward features, the smoothing of the countenance, but the purity of the whole soul. Long enough have the branches been pruned, now the axe should be laid at the root of the evil. Let children be taught the right and wrong of every act, and to work from a sense of right. Don't hold before them, "what will Mr. A. say," and "Mrs. B. say," but "this is wrong, that is right," which will you do? Is glitter better than gold? Praise is but a reflection from the right; if you work for that, surely the image is preferred to the reality. If you, young man, put before you only the applause of men, the praise of the world, the simple question of success or failure, you are acting from vanity, not principle. What is success? not that which is gained at the sacrifice of right. Examine the grounds of every act proposed, use your Bible and your judgment, then do valiantly and working through conviction of the right, you will be successful, though you always eat the bread of poverty and tread the paths of obscurity. Be not glibly yourself of corruption; then wink not at it in another. Be not an imitator, but aspire to have the reality. By imitation you never attain the real; you only become a more skilful imitator. Consistency is only attainable by principle, never by expediency. A man should be above masks, should take pride in showing the fair features which God gave him, and which God will purify and make beautiful for him. If ruggedness exists, have it softened; don't seek to cover it with seeming virtue. A sore is never healed by merely hiding it; you must apply the knife and the salve. Men should view the good dispositions of their souls, the rich faculties of their minds, as the possession about all others. What is wealth to honor? what is fame to virtue? what is place to purity? Would you willingly deprecate the gold in your banks? Still more foolish to debase or sully the true gold of your character. Is the counterfeit to be valued more than the true ringing guinea? Still less the mask of good than the good itself. There is a beauty of waving wood, and calm lake, of shadowy green, and silent watching stars, which talks to the soul in deep, mysterious whisperings of the lofty and the true; but no earthly thing which sweeps through the soul such a swelling tide of holy influence, as the gentle, fragrant life of the pure in heart. Seek this, and be wise.

For the Religious Intelligencer.

HIGH PRIESTS OF THE TEMPLE OF SCIENCE.

Man was the crowning work of God. He is a centre from which nature spreads out fibres of relation through every thing, fluid and solid, material and elemental. Plants convert materials into food for animals; so man changes raw material in nature to human use. Great men, like the philosopher's stone, magnetize all they touch. No wonder that they were worshipped by the ancients. They claim our respect and esteem. They are the dream of childhood and the pursuit of manhood. The intellectual world is upheld by them. Their names are brought into our language, and become household words. Great men are lenses through which we read our own minds, but like can only be clearly known by like. Mankind have, in all ages, attached themselves to a few persons, who, by their intellectual supremacy, were entitled to the position of leaders and lawgivers. Let us glance at a few who have distinguished themselves as high priests in the temple of science. A priest becomes the representative of the people in things pertaining to God, or they approach the deity through him; so we have access to the temple of science through great men. Among those to whom science is indebted, Pythagoras, the celebrated philosopher of Greece, stands pre-eminent in his age. His wisdom was so great that many "called him a son of God." He was the high priest of his age, and being ambitious, he desired to establish a dominion which he believed to be that of wisdom and virtue, enlightened by philosophy, purified by religion, and fitted to maintain an ascendancy over others by his own self command. To him we are indebted for the invention of musical chords, and mathematics and astronomy received a great impulse from his master mind. He had only accomplished his mission when another of noble powers arose. Socrates humbly approaches, and places upon the altar of science a sacrifice, the flames from which have illuminated the intellectual horizon for many ages. His philosophy formed an important epoch in the history of the human mind. He was the founder of moral philosophy, and taught men to govern their passions; and it is said of him that he drew down philosophy from heaven to earth. He employed all the powers of his mind—reason, imagination, and materials. There is no name that stands forth more conspicuously in the history of philosophy or religion. His life and teachings are stamped indelibly on the character and history of man. The writings of Plato and Xenophon, are monuments of his influence as well as the works of Euclid, Apollonius, Aristotles, Cebes and Cinnamus, others of his disciples, among whom Plato as a philosopher and writer was the most renowned. Plato had a most extensive empire over the minds of men, owing to the sublimity of his doctrines and the eloquence with which he propounded them. We are indebted to him for all that is written or debated among men of thought. He makes great havoc among our originalities. Our great men suffer some deduction from coming after this exhausting generalizer. Aristotle, St. Augustine, Copernicus, Newton, Bacon, Swedenborg, Goethe, of whom we might speak, are his debtors. To him we owe the first logical statement of the properties of matter. Wherever Plato has led, he has elevated the human mind. It requires considerable knowledge of the history of philosophy to appreciate the influence which Plato has exercised on the mind, and still more, a thorough acquaintance with his works to comprehend their full scope and truth. The sacrifices which Plato offered at the shrine of science blotted out many old and gave rise to numerous theories in the scientific world. Aristotle, one of Plato's pupils, might next claim the attention of the world. Instructed by such a master mind, and possessing superior qualities, to which was added his indefatigable industry, no wonder that he rose to eminence

as a philosopher. His system differed much from the present; but when we take into consideration the age in which he lived, and the state of education at large, the superstitious prejudices he had to lead him astray, we do not wonder that he sometimes erred. We leave these ancient sages with all the respect and honor which the world will ever pay to their works and memory, and passing over a lapse of ages, in which science made little or no progress, we pass to notice a few of those who, when science began to revive in the fifteenth century, were high priests in her temple. The sacrifices which these offered opened many avenues to science. Francis Bacon, one of the most distinguished men of which any age can boast, ranks high among the priests of his age. In early youth he exhibited superior powers of mind. He was a reformer in philosophy by founding it on the observation of nature, the only true stand-point from which to proceed. As a metaphysician, he displayed no less penetration than profundity in his views of the operation of mind. As a philosopher, he paved the way for important discoveries. From his experiments he was led to believe the elasticity and gravity of air, which Galileo and Torricelli afterward discovered. Some say he indicated the attraction of gravitation, which Newton subsequently developed. In some departments of investigation he soared so high that his contemporaries could not fully estimate the extent of his genius and the importance of his labors. Goethe says of Bacon, "He drew a sponge over the table of human knowledge." His sacrifices will ever shed a halo of glory upon his imperishable name. The men of science were achieving many triumphs at this time, but Galileo was beyond all comparison the glory of his age. His sagacity, knowledge, and versatility of talents, his discoveries, his zeal and eloquence in making known their importance, gave him an enviable pre-eminence even amidst a mighty generation. We form, however, a very imperfect idea of this great high priest of science, from considering the discoveries and inventions, numerous and splendid as they are, of which he was the indisputable author. It is only by following his reasonings and pursuing his train of thought that we become acquainted with the fertility of his genius, the penetration and comprehensiveness of his mind. The service he rendered to real knowledge is to be estimated not only from the truths he brought to light, but from the errors he detected and overthrown. Of all writers living in an age just emerging from ignorance and barbarism, he did the most to establish true philosophy, and though wanting in firmness of character, his name will ever be honored as among the noblest that ever bowed at the shrine of science. We might also speak of a Newton and a Franklin, whose sacrifices in the temple of science have rendered their names imperishable. Many of a later date, but their history is well known; and through them we have access to this temple so richly stored with precious gems that it cannot be exhausted. Devoutly thankful ought we to be to God for great men. They are God's noblest work. And when intellectual greatness and great moral worth are combined, the gift is doubly precious. Great men are the main-spring in the wonderful machinery by which God revolutionizes the world; and especially is this true, when this greatness is sanctified.

New Hampton, N. H.

For the Religious Intelligencer.

A WORD ON FOREIGN MISSIONS.

DEAR BRO. McLEOD.—Much has been written on the subject of Foreign Missions, and very likely, much more will be written on the same subject, before the Foreign field is so cultivated, and the people so christianized that nothing more will be necessary to be said or done in this matter. But at the present, it is proper to say and do, if by this means we can stir others up to a renewed activity in this great and good work. There are many reasons why the Christian church should be exceedingly interested in those churches that are interested in the Foreign Mission work, and are far better Christians, and are doing far greater displays of divine grace in their several localities, than other churches who are caring for none of these things, and hence are doing nothing to benefit their fellow-men in Heaven. Those churches that are interested in the Foreign Mission work, are far better Christians, and are doing far greater displays of divine grace in their several localities, than other churches who are caring for none of these things, and hence are doing nothing to benefit their fellow-men in Heaven. Those churches that are interested in the Foreign Mission work, are far better Christians, and are doing far greater displays of divine grace in their several localities, than other churches who are caring for none of these things, and hence are doing nothing to benefit their fellow-men in Heaven. Those churches that are interested in the Foreign Mission work, are far better Christians, and are doing far greater displays of divine grace in their several localities, than other churches who are caring for none of these things, and hence are doing nothing to benefit their fellow-men in Heaven. 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