

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,

Vol. XVIII.—No. 23.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, JUNE 9, 1871.

Whole No. 907.

THOMAS LOGAN

Has received, and now opened, per "City of Dublin," via Halifax:

SIX BALES

NEW CARPETINGS;

ONE BALE

HEARTH RUGS

AND

Door Mats;

ONE CASE

ENGLISH OIL CLOTHS,

1, 1½ 2 and 3 yards wide;

ONE CASE

NEW DRESS GOODS.

An inspection is solicited.

THOMAS LOGAN,

Fredericton, April 7, 1871.

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Comprising Newest Goods in the Markets, personally selected in the

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NOW READY FOR INSPECTION,

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Lowest Living Profits.

JOHN THOMAS.

Fredericton, May 5, 1871.

The Intelligencer.

THE TOWER OF LONDON.

No stranger should leave London without having visited its famous tower. Important as it has been in the history of England for the last eight centuries, it cannot fail to interest all who may visit it. It is situated on what is called Tower Hill, and was formerly some distance from the city, but it is now almost in the very heart of London. Though commonly called the Tower of London, not less than eighteen towers, of different sizes, are inclosed within the fortifications. Of these, only five are open to the public. These towers have served the threefold purpose of fortress, prison and palace. Strange as it may seem, as a fortress, it has never been attacked by any foreign power; it was always civil war that called it into use. As a prison, it has been the dwelling of kings and women. Until the seventeenth century it served as the royal palace; since that time it has been needless for the sovereigns of England to seek a home within the walls of a fortress. Just outside the fortifications, and extending all around them, is a deep, broad moat, connected with the Thames river, and so constructed that the waters of the river may be let in at a moment's warning, thus placing the tower, with its huge fortifications, on a complete island, and boats can pass up the river into the moat, and thence directly up to the Castle gates.

Guides are in readiness to conduct visitors through the various towers, and give them the necessary information respecting points of interest. They are dressed in the costume of the Yeomanry of the time of Henry VII.—loose coats of bright red, embroidered with gold and silver tinsel; pants coming only to the knees, below which are long white silk stockings and red slippers; a large ruff about the neck, and a large crowned, broad-brimmed, black velvet hat, trimmed with knots of red, white and blue. Veteran soldiers who have rendered the country some service are generally honored with this position. The party with which we explored the Tower was accompanied by a fatherly old guide who evidently felt the dignity and responsibility of his position. He tells us we must do everything we undertake, thoroughly. This is pleasant information for us, for many of the guides have the reputation of hurrying visitors through the various towers in an unpleasant way.

We enter the courtyard and find ourselves in a perfect labyrinth of towers and passages. We are first taken to the "Traitor's Gate." This is a large square building directly over the moat, having an archway extending completely through it, the entrance to this being guarded by two strong gates; and through these the prisoners, who were brought down the river and through the moat to be imprisoned, must pass.

From this we pass to the "White Tower," the first erected; a fine specimen of Norman architecture, built in 1066, by William the Conqueror, to awe his rebellious subjects, although many think it was commenced by Julius Caesar; and we find in Shakespeare the following:

Prince Edward.
"I do not like the Tower of any place!
Did Julius Caesar build that wall, my lord?"

Gloster.
He did, my gracious lord, begin that place,
Which, since, succeeding ages have re-edified.

Prince.
Is it upon my record? or else reported
Successively from age to age, he built it?"

Buckingham.
Upon record, my gracious lord."

This, the oldest tower, occupies the centre of the enclosure, and is a massive stone structure, square, and having tall watch-towers at each corner. Its walls are fifteen feet in thickness. The lower story is devoted to the armory. Here we are shown life-size figures, clad in complete sets of armor, representing the different styles worn in the different centuries. We notice particularly a magnificent suit which adorns an effigy of Henry VIII., and which is known to have belonged to him. It is finely inlaid with gold, and was presented to him on the occasion of his marriage with Catherine of Aragon.

It is interesting to note the additions and improvements in the national armor which each century made upon the preceding, from the time of the Norman conquest, when armor was made of leather in the form of fish scales, until it reached its highest perfection. Chain mail was introduced into England in the reign of Henry III. It was formed by a vast number of little rings interlacing one another and forming complete garments. Then came mixed chain and plate, and the arms and legs being plate; until the complete suit was made of plate. In the time of Edward III., armor was made so richly that many who might otherwise have been spared, were killed for the sake of their armor. During the reign of Queen Mary, the weight of the armor became so great that knights, unhorsed, could not rise.

We next go up the stone stairs, worn by the feet of kings and queens of many centuries, into a large square room which was formerly Queen Elizabeth's banqueting-room. This is now filled with various kinds of weapons and fire-arms, most of which are very tastefully arranged in the form of flowers or articles of furniture. One especially beautiful, we were told was an imitation of the wedding cake of the Prince of Wales. It was made of many kinds of fire-arms, and in a pretty pyramidal form. A gentleman of the party who saw the cake said it was a perfect representation. In this room we are shown the identical cloak in which Gen. Wolfe died at the taking of Quebec in 1759. Leaving this room we enter another, smaller in size, and the one in which Sir Walter Raleigh was confined for twelve years, and in which he wrote his "History of the World." Leading from this is a dark cell, ten feet by eight, formed in the solid wall, which was his sleeping apartment, and to enter which even the shortest of our party was obliged to stoop. In the larger

room are now kept the various instruments of torture which have been in use in past centuries, to extort confession. Here we are shown the veritable block on which Lady Jane Grey, Anne Boleyn, and many other noted personages were beheaded. It was made of some very hard kind of wood, having a place hollowed out on one side for the chest and shoulders to rest upon, then a narrow strip higher than all, for the neck, on the other side of which was a place in which the head might rest. The portion raised for the neck was deeply scarred in many places by the executioner's axe.

We now leave the White Tower, and crossing the courtyard enter the "Beauchamp Tower," in which so many illustrious persons have been imprisoned, nearly all leaving behind them some trace of their imprisonment.

On our way through the yard we pass the spot, now enclosed by iron fence, where those who were beheaded suffered death. Ascending a long and winding flight of stairs, worn away several inches in the centre with the tread of centuries, we enter a large room in the upper part of the tower, the walls of which are completely covered with inscriptions engraved by the many whose only home has been this dismal room for so long a time. Directly over the fireplace we find the autograph of Philip Howard, with the inscription in Latin, "The man suffering with Christ in this world the more glory with Christ in the world to come. June 22, 1587." Confined solely on religious grounds, he died in the tower, after an imprisonment of nine years, at the age of thirty-nine. His father, Thomas Howard, was also imprisoned here and afterwards beheaded for aspiring to the hand of Mary Queen of Scots. He left no trace of his imprisonment.

Near the one mentioned is another, a most elaborate piece of sculpture. The device is thirteen inches square. It was carved by John Dudley, brother of the husband of Lady Jane Grey. It represents a lion and a bear grasping a ragged staff; these are engraved on a shield, around which is a finely carved wreath of roses, oak leaves and acorns, all together forming the family arms of the Dudleys. The sculptor, with his father and four brothers, was imprisoned in the Tower in consequence of their attempt to place Lady Jane on the throne in 1553.

In another part of the room we find the inscription,—"Since fortune hath chosen that my hope should go to the wind to complain, I wish the time were destroyed; my planet being ever sad and unpropitious. William Tyndal. 1541."

Near by is another reading,—"A passage perils maketh a pleasant. Arthur Pool, Esq." The author of this was another bold aspirer to the hand of Mary Queen of Scots, who also wished to place her on the throne of England. He was not beheaded, but suffered to breathe out a miserable existence in the tower, till his death.

Directly under this is engraved in large characters the name "Jane," supposed to have been carved by the husband of Lady Jane Grey, as he was imprisoned in this room. Search has been made in all parts of the tower for some vestige of the imprisonment of Lady Jane herself, but all has been fruitless. Fox, in his "Book of Martyrs," states that she traced with a pin on the walls of her prison, these words, in Latin,

"To mortally common fate thy mind resign,
My lot to-day to-morrow may be thine."

The "Bloody Tower" is next in order. Here we are shown the room in which the two sons of Edward the Fourth were imprisoned and cruelly murdered by their uncle. It is a small, square room, with but one window, and that very narrow, and high up in the wall. Under the floor of this room were found, many years after their imprisonment, two skeletons, answering well to those of the princes, and they were immediately taken to Westminster Abbey and there interred. Many other illustrious personages were immured in the dungeons of this tower, and many too, were executed in the little chapel. Among them were six hundred Jews, imprisoned during the reign of Edward III., and subsequently banished from the country for adulterating the coin of the kingdom. They were compelled to leave behind them their enormous wealth, including large libraries, which passed into the hands of the monasteries. Roger Bacon owed much of his extraordinary knowledge to these libraries.

We now enter the "Jewel Tower," the last to be visited. Here, in a small, plain-looking room, are kept the Crown Jewels. In the centre of the room stands a large square glass case, some six feet or more in height, in which all are kept. The first object of interest is the crown worn by her majesty, Queen Victoria, at her coronation. It is of purple velvet inclosed in hoops of silver, surmounted by a golden ball and cross, both resplendent with diamonds. In the front of the crown is a heart-shaped ruby, formerly owned and worn by Edward the Black Prince. The whole is valued at six hundred thousand dollars.

Various other crowns, of different monarchs, are here kept. Prominent among them are Prince Albert's and that of the Prince of Wales. Here we see the sceptre called "St. Edward's Staff," which is carried before the king or queen at the coronations. It is nearly five feet in length, of beaten gold, and is said to contain a portion of the true cross. We are also shown the "Rod of equity," a sceptre of pure gold, which the sovereigns carry in the left hand at their coronations. It is surmounted by a figure of a dove with extended wings, and is profusely ornamented with diamonds.

In addition to the crowns and sceptres are anointing vessel and spoon used at coronations, the service use, in gold, used at the feast of the same ceremony; a silver baptismal font used at the christening of all the royal children; an exquisite bracelet, which formerly contained the celebrated Koh-i-noor diamond, one of the largest known, but now only a model of it, the original being worn by the Queen more commonly. These and many other jewels of less importance, complete the list of wonders to be seen in this the last of the towers open to the public.

KEEPING CHILDREN FROM CHRIST.

We make the following extract from an article in the *National Sunday-school Teacher* upon a subject whose importance cannot be over-estimated:—

"Our unbelief in the Christianity of children, although it has some ground, has, nevertheless, no good ground. All the same, however, as though it had good ground, it is a most serious hindrance in the child's way. For, in the first place, it prevents any great effort, on the part of those who are responsible, to have him a Christian. If a parent had no practical faith in his child's ability to learn to read, the probabilities are that the child would not learn to read. For the parent would be at no pains to teach him, or to have him taught. The child is helpless during his early years. The responsibility for his early development depends not on himself, but on his parent. Just here lies the reason, in great part, why so many children of Christian families grow up unchristian. No intelligent, persistent endeavor has been made to have them Christians. The parents wish it, but have really so little faith in what they wish, that they do not bend any earnest, intelligent, continued effort in that direction.

"The mother of a large family of children, who were all consistent Christians from early life, was asked the secret of her success. She did not know that there was any special secret about the matter. She had at their birth given them to God, or rather, looked upon them as being God's without giving; and after that she expected them to grow up Christians just as much as she had expected them to grow up at all. She had worked, for that with the same confidence and patience, taught them the simple elements of Christian living just as patiently and expectantly as she taught them to walk. She had treated the early manifestations of evil in them in pretty much the same way that she had treated their early diseases; had supposed the child would at some time manifest deceit, for example, just about as surely as he would have the measles; but no more expected the one to be chronic, than the other. Treated the one with the same expectancy of a cure as she had treated the other. She expected temper as she expected scarlet fever; but expected both to be overcome. She worked for that end with equal faith in both cases. This mother expected, she thoroughly believed in, and labored for, the Christian development of her children, as much as she expected and looked for their mental development. She did not expect spiritual maturity at ten, or twelve, or fourteen years of age, any more than intellectual maturity at this age. But as surely expected spiritual growth—as earnestly labored for it—would have been dissatisfied without it. And I think nothing is hazarded in saying that where there is that kind of faith, leading to that kind of work, children will, as a rule, grow up Christians. The unchristian will be the exception, instead of, as now, the rule. Want of faith, inasmuch as it leads to want of effort to make children Christians, is a chief hindrance in the way of their becoming such. In another way, also, does this disbelief in their Christianity hinder little children from being Christians. Not only do we, on account of it, make no effort toward their spiritual culture, but they see our unbelief, and are themselves led to suppose they cannot be Christians, and thus we cut off any early effort that might be impelled to make. The child takes his ideas from the parent. If the parent supposes his child must wait until he is twenty before he learns to read, the child will readily accept the conclusion and act upon it. If the parent has settled into a similar idea concerning religious development, the child will acquiesce. He will be perfectly willing to wait the appointed time, and meanwhile make the most of his unchristian opportunities. The child is, in this respect, hardly more than clay in the hands of his parent; he takes his early ideas and expectations from him in almost the same manner-of-course way that he takes his food and garments.

"Let this be impressed upon parent and teacher: your belief in a child's capability, or want of capability, will, to a very great extent, be his belief also. In a hundred ways your belief will show itself to him, and he cannot avoid imbibing it.

"Just here, then, lies one chief hindrance in the way of little children coming to Jesus. Parent and teacher, by practical disbelief in the child's capability to come, forbid. Unintentionally they do this, but really. They do just what our Lord rebuked the disciples for doing. The disciples did not think it worth while for the Master to be troubled by little children. Had they been of suitable age, objection would have been raised. But these little things—no good could come of it. So they forbade them. But Jesus said, 'Suffer little children, and forbid them not, to come unto me.' Parents, pastors, teachers, take heed that you despise not—think lightly, or too little of—one of these little ones."

FROM DARKNESS TO LIGHT.

I was born in Ireland. My father and mother were devoted members of the Roman church. I was always taught that penance, fasting and prayers atoned for sin, that only through the priests could we obtain access to Jesus and the "blessed Mary."

When about sixteen I began to feel very uneasy in respect to my prospects in the life to come. I could get no rest or peace; everywhere the thought was with me—how can I expiate my sins, and be saved from future misery? I was so wretched that I could not eat or sleep.

Thirty miles away was a fountain, sacred to the Virgin, which was said to work wonders for troubled souls. The kind priest of my village, pitying my distress, advised me to do the penance of walking there barefoot, telling me he was sure it would make me feel better, and the blessed Mother would intercede for me if I thus honored her. Something to heal the hurt of my soul was all my desire, and I gladly set out barefooted to walk to the fountain. Weary and footsore I arrived there, and

performed the usual ceremony of crossings and prayers. Kneeling before the rude shrine, I hoped the load of fear and guilt would roll away; but no, it was not gone, it pressed still more on my heart. I did not know that Jesus had borne that burden for me; I only saw God's terrors and my poor penances and prayers.

Disappointed, sick at heart and weary in body, I turned slowly homeward, and as night came on stopped at a cottage to rest. The family cheerfully welcomed me to their hearth, and begged me to stay to supper and to sleep that night. Really unable to go on, I thankfully accepted their kindness.

When the meal was over, the father said, "My child, bring me the good Book;" and the Holy Bible, a book I had never opened or heard read, was brought, and he turned to the words of Jesus. I knew I ought not to sit still and listen. It was forbidden by my priest that his flock should read the Bible; but could I, so kindly treated, interrupt the reading? While I was thinking of all this, these words fell on my ear, and all besides was forgotten: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest for your souls." Ah, that was what I was seeking—rest for my soul. After a few words more, the good man said, "Jesus our blessed Saviour says, 'Come to me,' we are all sinners, we all need his rest; let us come to Him." Then they all knelt down, and he prayed that each soul in that room might come to Jesus in faith, that all might see that there was not any good in themselves, but that they were all sinners and needed Him, the great and only sacrifice for sin; and finding Him they would, for He had promised it, find rest for their souls.

After the prayer over, forgetting priests and penances, I sought to know more about this way. I told my trouble and my pain; how blindly I had sought peace, and how the more I did to gain it the further it seemed away.

Instructed in the Scriptures by him, and taught by the Holy Spirit, I was enabled to cast my heavy burden on Him who bore our sins. His yoke and His service were a joyful exchange for penances.

My parents, after my conversion, no longer owned me as a son, and I left Ireland for America. The blessed Jesus, who gave me light for darkness, peace for terror, has permitted me to serve Him these many years—

"Not fearfully, as those who toil
In hope of a reward;
But with a free, joyous, grateful heart
Brought home, through Christ, to God."
—American Messenger.

PERSECUTION OF BAPTISTS IN SWEDEN

Our friend, Mr. Isaac T. Smith, of this city communicates the following interesting and important letter just received by him:

Of the continued persecution of the Baptists, it would require a volume to give a fair idea; and of the persecution, in particular, of two of the leading brethren of the Baptist denomination at Stockholm, we have, thus far only seen the beginning. I doubt if it will be closed in less than two or three years.

In the one case, that of brother P. Palmquist he was certainly declared by the City Court "Not Guilty," but against that judgment the Attorney-General has appealed to the higher court, and declared his intention to carry it to the Supreme or King's Court. It may be recollected that the whole offence of brother Palmquist was teaching a *Sunday-school* he being the Superintendent.

Brother A. Wiberg's crime was still more serious; he had been accused and brought before the court for the terrible offence of baptizing a girl of fourteen years of age. He has been up several times before the court at Stockholm, and every possible expedient of the laws, either old or new, is with the most cunning ability of the accuser brought into requisition, if possible to condemn him. What the sentence will be in the City Court is not yet known, but the Attorney-General is determined to carry the case up. My own opinion is, from both experience and the many precedents, that they will, in the highest or King's court, be sentenced to fines, as the Government seems to encourage these harassing proceedings against dissenters. This opinion I have made known in a public manner in a daily paper in this place, and no one has courage to contradict it. I advised our brethren at Stockholm, from the outset, to adopt a different course—instead of allowing themselves to be harassed for years with appeals and defences, with loss of precious time, to let the case take its course, and suffer the officer to come and take the bed that brother Wiberg was lying on, the chair that he sat on, the table he ate by, and the clock that showed what time of day it was at Stockholm's ecclesiastical horizon, in the year 1871; and I promised to pay the bill for all losses. Thus he did a short time ago to a poor Baptist preacher at Dalarne for preaching the gospel of our Lord Jesus Christ, and baptizing those who believed. They took from him a sleigh, a cart, a clock, and four copper kettles, in lieu of fines, as the poor man had no money. It is true, the Baptist churches raised money and relieved him from the distress, and as some money was over, I suggested then by the press, that a standing *persecution fund* should be instituted for future cases.

One would have supposed that such a proposition, appearing in the leading papers, would have had the desired effect of shaming the Government out of its persecuting spirit. But instead of this, in the very capital, under the King's eyes, a case like the recent one takes place, and no pressure from high places is exerted to put a stop to such proceedings. And this, while everything is done by the Government to make foreigners believe that Sweden actually have religious liberty. The Government first makes it impossible to be recognized by law as Baptists; then, in a tantalizing way, says, if you were recognized by law you might have religious liberty, and like the Jews, enjoy civil rights. As the case now stands, we are all under the next to almighty Priest; we cannot move, buy, sell, or do anything without a certificate from the

priest that we are entitled to the Lord's Supper. A servant cannot move from one place to another without a similar document, and to make us come in contact with these dignitaries so much oftener, the certificates are kept by the authorities, so that for every new application of license a new priestly certificate must be obtained. Besides this, the priest's representative, or the Minister Ecclesiastical (generally a most intolerant man) sits in the King's Council, and without him the Ministry is not complete. The King appoints the Speakers in both Legislative Chambers. At present a great nobleman is appointed for the first, and the Archbishop of Sweden is appointed Speaker or President of the second Chamber. Add to this, that at present, even if the whole people should demand religious liberty, and the same be *unanimously* declared law by both the Chambers, it is in the power of thirty priests, with their Archbishop, in Church Convention, to make such law of no effect. Probably they would not dare to do it, but such is their unquestionable power.—*Examiner and Chronicle.*

WAITING.

We have abundant evidence from Scripture that a patient, waiting frame of mind is acceptable to God. When David waited patiently for the Lord, he inclined unto him, and heard his cry; and this is the experience of all true believers. Yet how few comparatively strive to cultivate this spirit of patient waiting. In the words of George Miller, "The natural mind is so prone to reason when we ought to believe; to beat work when we ought to be quiet," that it is a difficult attainment to wait with patience for God to work in his own time.

By prayer and supplication we make our requests known; then if we do not receive immediate answers, we too often either give the matter up and turn our attention to something else, or with a zeal not according to knowledge, we endeavour to anticipate God, and bring about the desired result by working on in our own strength. In either case we fail; for the Word commands us to—"Wait only upon God." Though there be work for us, yet there is a command,—"Tarry, ye until ye be endued with power from on high." Wait, not in indolence and wrong doing, like the servant who said, "My Lord delayeth his coming," but wait anxiously as they that watch for the morning, praying continually.

So a few humble souls prayed and waited in the town of L., waited and prayed, through the spring, through the long summer and autumn, and when the winter came, still pleaded God's promise to hear; and though the Sabbath school and prayer-meeting dwindled, they said like Jacob, "We will not let thee go except thou bless us." Nothing outward looked cheerful till the week of prayer in Jan., when the Spirit descended like the dew, and one and another yielded to its quickening influence, and the work progressed till now nearly one hundred, of all classes, from the child of ten to the husband and wife of sixty, have embraced the precious faith of the gospel.

We sometimes marvel at such delays in answer to prayer, yet the Lord is not slack concerning his promises, but the fault is with us; we are not prepared to receive the blessing we ask for. We need the trial of our faith as discipline to bring us to closer relationship with heaven. But after asking according to the will of God, our faith should take no denial, but with a certainty that he hears us, and a certainty that we shall have the petitions desired of him, we should, without wavering, prayerfully wait the fulfillment of his promise.—"Whatsoever ye shall ask the Father in my name he will give it you."—S. S. C.

WORK.

Down and up, and up and down,
Over and over and over;
Turn in the little seed, dry and brown,
Turn out the bright red clover;
Work, and the sun your work will share,
And the rain in its time will fall;
For Nature, she worketh everywhere,
And the grace of God through all.
With hand on the spade and heart in the sky
Dress the ground and till it;
Turn in the little seed, brown and dry,
Turn out the golden millet;
Work, and your house shall be duly fed;
Work, and rest shall be won;
I hold that a man had better be dead,
Than alive, when his work is done!
Down and up, and up and down,
On the hill-top, low in the valley;
Turn in the little seed, dry and brown,
Turn out the rose and lily.
Work with a plan, or without a plan,
And your ends they shall be shaped true;
Work, and learn at first-hand, like a man—
The best way to know is to do!
Down and up, till life shall close,
Ceasing not your praises to sing;
Turn in the wild white winter snows,
Turn out the sweet spring daisies;
Work, and the sun your work will share,
And the rain in its time will fall;
For Nature, she worketh everywhere,
And the grace of God through all.
—Alice Carey.

MUHAMMAD ON WINE.—It is a well-known fact that in the Koran Mohammed prohibits the drinking of wine to any of his followers, the reason for which is said to have originated in an incident which occurred to himself. Passing through a village one day, he was delighted at the merriment of a crowd of persons, young and old, enjoying themselves with drinking at a wedding party; but being obliged to return by the same way next morning, he was shocked to see the ground where they had been drenched with blood. And asking the cause, he was told that the company had drunk to excess, and getting into a brawl, fell to slaughtering each other. From that day his mind was made up, and the mandate went forth that no child of the faithful should drink wine on pain of being shut out of Paradise. He evidently saw that there could be no stability to the religion and empire he was building up if the use of ardent spirits was permitted to his followers, and like a wise man he prohibited it.