

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. 44.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, NOVEMBER 3, 1871.

Whole No. 928.

ALBION HOUSE.

The Intelligencer.

SELF-CULTURE.

A certain nobleman, very proud of the extent and beauty of his pleasure-grounds, chancing one day to call on a small squire, whose garden might cover half an acre, was greatly struck with the brilliant colors of his neighbor's flowers.

"Ay, my lord, the flowers are well enough," said the squire, "but permit me to show you my grapes."

Conducted into an old-fashioned little greenhouse, which served as a vineyard, my lord gazed with mortification and envy on grapes twice as fine as his own.

"My dear friend," said the peer, "you have a jewel of a garden; let me see him!"

The gardener was called—the single gardener—a simple-looking young man under thirty.

"Accept my compliments on your flower-bed and grapes," said my lord; "and tell me, if you can, why your flowers are so much brighter than mine, and your grapes so much finer. You must have studied horticulture profoundly."

"Please your lordship," said the man, "I have not had the advantage of much education; I haven't a scholar; but as to the flowers and the vines, the secret as to treating them just came to me, you see, by chance."

"By chance?" "Explains."

"Well, my lord, three years ago master sent me to London on business of his; and it came on to rain; and I took shelter in a mews, you see."

"Yes; you took shelter in a mews; and what then?"

"And there were two gentlemen took shelter, too; and they were talking to each other about charcoal."

"About charcoal? Go on."

"And one said that it had done a deal of good in many kinds of sickness, and especially in the first stage of cholera; and I took a note on my mind of that, because we'd had the cholera in our village the year afore; and I guessed the two gentlemen were doctors, and knew what they were talking about."

"I daresay they did; but flowers and vines don't have the cholera, do they?"

"No, my lord, but they have complaints of their own; and one of the gentlemen went on to say that charcoal had a special good effect upon all vegetable life, and told a story of a vine-dresser, in Germany, I think, who had made a very sickly, poor vineyard, one of the best in all those parts simply by charcoal dressing. So I naturally picked up my ears at that, for our vines were in so bad a way that master thought of doing away with them altogether."

"Ay," said the old gentleman, "and see how a little sprinkling of charcoal will brighten up a flower-bed." The rain was now over, and the gentlemen left the mews; and I thought—Well, but before I try the charcoal upon my plants, I'd best make some inquiry of these aren't doctors, but gardeners; so I went to our nurseryman, who has a deal of book-learning, and I asked him if he'd ever heard of charcoal dressing being good for vines; and he said he had read in a book that it was so, but had never tried it. He kindly lent me the book, which was translated from some foreign one. And, after I had picked out of it all I could, I tried the charcoal in the way the book told me to try it, and that's how the grapes and the flower-beds came to please you, my lord. It's a lucky chance that ever I heard those gentlemen talking in the mews, please your lordship."

"Chance happens to all," answered the peer, "but to turn chance into a matter of fact."

His lordship, returning home, gazed gloomily on the hues of his vast parterres; he visited his vineyards, and scouted at the clusters; he summoned his head gardener—a gentleman of the highest repute for science, and who never spoke of a cowslip except by its name in Latin. To this learned personage my lord communicated what he had heard and seen of the beneficial effects of charcoal, and produced in proof a magnificent bunch of grapes, which he had brought from the squire's.

"My lord," said the gardener, scarcely glancing at the grapes. "Squire—your garden must be a poor ignorant creature, to fancy he had discovered a secret in what is so well known to every professed horticulturist. Professor Liebig, my lord, has treated of the good effect of charcoal dressing to vines especially; and it is to be explained on these chemical principles; "therewith the wise man entered into a profound dissertation, of which his lordship did not understand a word.

"Well, then," said the peer, cutting short the harangue, "since you know so well that charcoal dressing is good for vines and flowers, have you ever tried it on mine?"

"I can't say I have, my lord; it did not chance to come into my head."

My lord, who, if he did not know much about horticulture, was a good judge of mankind, dismissed the man of learning, and, with many apologies for seeking to rob his neighbor of such a treasure, asked the squire to transfer to his service the man of genius. The squire, who thought that now the charcoal had been discovered, any new gardener could apply it as well as the old one, was too happy to oblige my lord, and advanced the fortune of an honest fellow born in his village. His lordship knew very well that a man who makes good use of the ideas received through chance, will make a still better use of the ideas received through study. He took some kind, but not altogether unselfish, pains with the training and education of the man of genius whom he had gained to his service. The man is now my lord's head forester and bailiff. The woods thrive under him, the farm pays largely. And my lord are both the richer for the connection between them. He is not the less practically painstaking, though he no longer says "lord's" and "his," nor the less felicitously theoretical, though he no longer ascribes a successful experiment to chance.—Lord Lytton.

WHAT IS CRUELTY?

If you were asked, What is cruelty? you would, perhaps, answer "Giving pain." This would be part of the right answer, but not the whole of it.

When a surgeon cuts off a limb, or a dentist pulls out a tooth, he gives a great deal of pain; but he is not cruel. When a butcher kills animals for food he cannot help giving pain; but this is not cruelty. The dentist is a friend to us while he is torturing us with his pincers, because he does so to save us from far more tortures; and the butcher may be a merciful man while killing the animals if he gives no more pain than he can possibly help.

Cruelty is giving needless pain; and the worst kind of cruelty is when we have pleasure in giving it. If the dentist enjoyed your agony, and tortured you more and longer than was necessary, for the pleasure of seeing you writhe and struggle, you would detest him for his cruelty; and if the butcher gives needless pain to the poor animals we detest his cruelty also. In like manner if we torture for our sport a cat or a hedgehog, a frog, or a bird, or any other animal, we are as detestable for our cruelty as the dentist or the butcher.

Even animals know well the difference between pain given in kindness and pain given in cruelty. A dog will lick our hand and look gratefully up into our face while we are dressing his wound and giving him almost more pain than he can bear. In the old story of Androcles and the lion, when the lion came limping up to Androcles with a thorn in his foot, and Androcles took the great paw tenderly up and pulled the thorn out, he most likely gave the lion quite as much pain as if he had thrust a thorn into the foot. But the lion knew the difference; he knew that this pain was given in kindness. If Androcles had dared to give the lion the same amount of pain for the purpose of seeing him suffer, there would have been a very different ending to the story, and a very speedy end to Androcles.

How is it that so many children, and boys especially, are so often cruel to animals? Many of them are cruel from want of thought. They do not mean to be cruel, any more than the baby who kills flies on the window-pane for the pleasure of stopping with its finger the little moving things, or than the cat that plays with the mouse. Children will often catch the butterflies and crush their beautiful, tender forms, with no more thought than if they were so many flying flowers that had no feeling.

Some children are cruel because they have been taught by ignorant people that animals have no feeling. But how do we have feeling? By the nerves that tell the brain what is being done to any part of the body. So that wherever there are nerves and brain there is feeling. Horses, dogs, cats, and all the higher animals have nervous systems very similar to our own; and every bird, frog, hedgehog, or mouse, has its own little brain and set of nerves that suffer acutely under derision and cruel handling; but if they can feel pain, they can feel less pain or pleasure from a friendly hand. Because many of these animals are dumb, that is no sign that they do not feel. The pig screams under pain while the noble horse suffers in silence; but the horse probably suffers more than the pig.

Animals suffer mental pain as well as bodily pain. It is a common saying that "Care will kill a cat;" and we know how many animals grieve and pine when their young ones or mates are taken from them, and how they suffer from fear just as children do.

No doubt the lower animals have less power of feeling than we have; but if they can feel less pain, they can feel less pleasure; and therefore it is the more hard and cruel to us to take away any of the enjoyment from their short lives.

Some boys are cruel from the more brutish habit of killing every small thing they meet with. If they see a bird or a squirrel they try to knock it down; if they see a frog they pelt it; if they find a stray kitten they drown or worry it; and they think themselves brave and grand men if they can swagger along with a gun and a dog-dog, and so kill and worry still more.

Sir Charles Napier said of himself and his noble brothers, who were all the bravest of the brave and fought their country's battles in India and elsewhere in the face of every danger: "We are all fond of hunting, fishing, and shooting; yet we all gave them up when young because we had no pleasure in killing little animals." The truly brave are always gentle and tender to the weak and defenceless; and you often find that boys who are cowardly enough to run away at the least danger, and who cry and blubber like babies at the least hurt to themselves, are the foremost to torment little creatures who cannot injure them in return.

Some boys who could not be cruel of their own accord are not brave enough to say "No" when other boys invite them to join in a cruel sport. They are not like the brave little Harry Sandford, who was determined to protect the poor hare from the hounds, and bear a savage whipping from the brutal squire rather than tell which way she had gone.

Some people have a natural love of killing. In old times man was a hunting animal, and had to chase the beasts and birds for food; and so the hunting nature has been inherited by some of us, and we are born with an instinct for hunting animals, as the cat is born with an instinct to pounce on the mouse whenever he meets one. Men who have this natural love of killing are thus partly savages; and if the higher and nobler part of their nature does not overcome the lower and brutish part; they will remain half barbarian all their lives, and their children will most likely inherit the same inferior nature.

Some children are cruel from mere idleness. A number of boys have a half-holiday, and turn out into the fields to enjoy themselves, and spend their holiday in hunting in every hedge, ditch and pond for something to torment and destroy. We read of a Roman emperor who, when he had nothing else to do, ordered one of his slaves to be brought and killed before him that he might amuse himself by watching his dying agonies. He consid-

ered the slave an inferior being, whom he had, therefore, a right to treat as he pleased. And, no doubt, those boys consider the birds, frogs, cats, and hedgehogs, inferior beings that they have a right to treat as they please.

But what is it to be an inferior being? Is it to be one that lives in its proper place, makes its own home, provides for its family, injures no one, and lives all its life as nature meant it to live? Or is it to be one who robs others of home, offspring, and life, and who does them all the harm he possibly can for no useful purpose whatever?—Mrs. Chas. Bray, in *An Animal World*.

LIFE IN CHRIST.

Reader, have you ever awakened to the fact of living—not to the mere perception of an outer world, and of yourself as existing in it—but to a realization of the greatness and grandeur of life? Have you ever felt the thrilling consciousness of power, and that intense, far-reaching yearning, which comes with the thought of life's great possibilities? Have you ever thought of the fact, that your life is as independent and solitary as one of the stars in the night firmament, even when in the closest companionship? Have you ever felt that when in some sorrow or desolation of soul you have found how impossible it was to build a bridge from your soul to that of another?

There are those who seem never to look deeply into the solemn realities of life, and are always willingly blind to the mysteries around us. Such persons think they live on the sunny side, but they have never tasted the higher joy of the clear vision. He who has made life so grand in its mysteries and possibilities has also attached its highest joy to its highest conception and noblest living.

All the mysteries of God's working, the deepest, most worthy of thought, is the union of the soul with Christ, by which it is made pure. We cannot understand the new birth, but it is ours to know by conscious experience the mysterious working of the hidden, spiritual life.

The work of Christ's spirit is to transform the spirit of man into his own likeness. It is the Spirit united with spirit. It is the in-breathing of the divine life into the soul, whereby the sinful nature is radically overcome. No matter how darkly polluted the soul, it is gradually transformed into its image. In the true disciple this life grows daily. By ever varying processes he is led step by step, to the higher Christian life—clearer visions and stronger faith. So near and vital becomes the union, that his presence is a companionship in all our daily life, and every duty becomes glorified for his sake.

But the "life in Christ" is no idle, easy life. It is a constant watching lest we enter into temptation. It is a constant resistance of the evil.

There are many professing Christians who seem to have little conception of the higher spiritual life. They are content with a weak faith and a weaker love. If the life they live be that of true discipleship, it would be hard to find the dividing line between Christianity and the world. Religion to them instead of being a vitalizing principle governing every thought and action, is a mere Sunday garb.

How different is this from the religion taught by Christ. If Christianity is anything it is everything, and should permeate the whole life with its blessed and divine sweetness.

Oh, Christian, claiming discipleship, do you "abide in Christ?" If not, you are baring your birth-right. It is yours to hold intimate communion with God,—so personal a relation as to be influenced by his Spirit in all your daily life. It is yours to leave every doubt and perplexity in his care, and to rest in the everlasting arms. Thus living, your life will be glorious in its aims and results. The fire of divine inspiration will reveal to you the mysteries of the kingdom of Christ which is within you.—*Evangelist*.

WHAT WILL HE BECOME?

This question is often asked by parents in regard to their sons, and by the friends of many young men. And although there is no definite rule for ascertaining, we may get some idea what a young man will become by observing his actions and words.

Solomon said many centuries ago, that even a child is known by his work, whether it be good or whether it be evil. Therefore when you see a boy slow to go to school, indifferent about learning, and seeking every opportunity to neglect lessons, you may take it for granted that he will be a blockhead.

When you see a boy anxious to spend money, and who spends every cent as soon as he gets it, you may know that he will be a spendthrift.

When you see a boy hoarding up his pennies and unwilling to part with them to any good purpose, you may set it down that he will be a miser.

When you see a boy willing to taste strong drink, you may rightly suppose that he will become a drunkard.

When a boy is disrespectful to his parent, disobedient to his teacher, and unkind to his friends and playmates, it is a sign that he will never be of much account.

When you see a boy looking out for himself, and unwilling to share good things with others, it is a sign that he will grow up to be a selfish man.

When you hear a boy using profane language, you may take it for a sign that he will become a wicked and profligate man.

When you see boys rude to each other, you may know that they will become disagreeable men.

When you see boys pouting and grumbling when told to do anything, and always displeased when they have any work to perform, it is a sign that they will make good-for-nothing men.

But when you see boys that are kind and obliging to each other, obedient and respectful to their parents, attentive to their studies and duties, it is a sign that they will become good and useful men.

When you see a boy that loves his Bible,

and is well acquainted with it, it is a sign of great future blessings from Almighty God.

When you see a boy that stays away from theatres, grog-shops, ball-rooms, and gambling-houses, it is a sign that he will grow up a man in principle, knowledge and goodness.

When you see a boy practicing the virtues of morality and Christianity, you may know that he will become an honor to himself and family, useful to his country, and a promoter of his Maker's glory.

Although great changes sometimes take place in the character, these signs, as a general rule, hold good.—*Pupil*.

SENSITIVE SUNDAY SCHOOL FOLKS.

Humility is a great comfort. For personal enjoyment it is of vast benefit, as it prevents the building of many claims and expectations that can not be met, and does not notice many of those omissions of special regard which might be called slights.

The Sunday school is the place where modesty of rank and entire fraternity should prevail.

They have no business there who count it a first-place opportunity to gain notice and take superior position.

Those should stay away who have so little religion as to be very sensitive and show it constantly.

Especially should they never be officers if their ears cannot bear anything that approaches criticism. Their place is not in the school any more than in a choir.

The cause wants good-natured people, who are hearty in address, noble in regard, ready to help others, full of the frankness and love of that child nature which Christ said they must have who would be of His Kingdom.

Particularly the chief officer of the school should be a man too brave to be over-sensitive, too pious to notice little causes of irritation, too much frequently to threaten resignation, too loving to let people remain cold toward him, too strong to be disturbed by trifles, and so firm in nerves as not to be classed with the sensitive ones.

SOCIAL MEETINGS.

Social meetings frequently lack fervor, feeling, life and warmth, and Christians often query what to do to awaken fresh interest in such religious exercises. Various expedients are devised, special services are held, evangelists are called to labor, and every effort is made to stir the people up.

Sometimes the church is awakened, sometimes not; some never wake unless there is trouble in the church, then they are wide awake, but soon relapse again into silence and into death.

The cause of a lack of religious interest in meetings is a lack of religious interest out of meetings. It is true a meeting may be badly led and managed, and its freedom abridged and impaired; so that those who come filled with love and zeal are hindered from the enjoyment of spiritual worship by the presence of evil and the misdirection of unsympathetic men; but very frequently there is a deeper and more widespread trouble to be remedied.

The difficulty is personal; it is a secret and general lack of spiritual life, power, and blessing. It is like the cause of rivers running low in times of drought,—not a difficulty in the channel or in the water, but a drying up of the ten thousand little springs, and brooks, and rivulets, which gush and trickle among a thousand distant hills.

If there are no springs, there are no rivulets; if no rivulets, no rills; if no rills, no brooks; if no brooks, no streams; if no streams, no rivers. Drought at the sources, drought all the way down the stream. And when springs dry, and brooks fail, and rivers run low, the only remedy is, not in the channel of the river, but in the clouds, and showers, and springs, whence the river derives its supplies.

An assembly for worship only aggregates the individual power of those assembled. It cannot have more power than they all have; it may have much less. If ten penniless beggars have one purse, what then? There is nothing in it, because none of them had anything to put in it. If each one contributed a trifle, the aggregate might be respectable. A penny or a sixpence, a dime or a dollar, for every one, might make a goodly amount, but a man may add and multiply cyphers together for a thousand years, and the sole product is simply 0!

If in building a fire, you can bring a coal, a brand, a torch, a splinter, or a shaving, from here and there and yonder, laying them in their proper places, you will soon have a blaze; but instead of these you only have a spark or a black spot on the end of a few green sticks, and then if every corner brings only wet, soggy, or rotten fuel, and adds it to the heap, of course the more such wood the less fire, and the less comfort.

When Christians meet in the name of Jesus, He is in their midst; and where He is, there is blessing, counsel, instruction and consolation. But when "two or three" backsliders, hypocrites, dead hearts, and dead hearts, who have nothing, do nothing, feel nothing, and know nothing of the power and grace and work of Jesus Christ, meet together in the name of self or sect, or party, they are no better than when apart,—nay, they are not as well,—one of them alone is bad enough,—two are worse, and a hundred are worse yet.

It takes good people to have good meetings. Christians who serve God at home have little difficulty in worshipping Him when assembled. But men who live in sin at home are not changed by going to church. A man who would rather talk and joke, and smoke, than pray; or one who prefers a newspaper or novel to his Bible when at home, is not changed in heart or nature by stepping into a prayer-meeting, or mingling with people who love the Lord. He was dead out of meeting, and he is dead when in it.

The way then to have a good social meeting is to have those who compose it in meeting order when they are at home. Sometimes a man rises up in the morning and attempts to start a fire. His wood is green, he has no kindlings, it is rainy or snowy, and uncomfortable, and he labors long and vainly, until at length he splits a dry board, or knocks a

flour barrel in pieces, gets some kindlings, and after long delay succeeds in lighting a fire. And then it burns slowly, for he has to evaporate a pile of water before he can burn up an armful of wood.

So in a meeting, it is hard starting a fire when fuel has to be gathered, split, thawed and dried, before it can be used; but when every soul is aflame with holy love, when every heart is like a glowing brand, then it is easy to raise a united altar fire which shall cheer and comfort all around.

Christians! serve God at home! Have a meeting there every day. Keep up the family altar; remember the throne of grace. Live the life of faith, everywhere and at all times; and walking thus in the light and power of the Spirit of God, you will be blessed at home and blessed abroad, and when two or three such souls are met in Jesus' name the Master is with them saying, "Peace be unto you."—*The Christian*.

BUILDING FOR ETERNITY.

You think that one hour buries another; but it is not so. You think that you have parted forever from the things which have passed by you; no, you have not. There is much in your life that you think has gone which you never shall part from. It has stepped behind you; and there it waits. That which you have done is with you to-day; and that which you are doing will be with you to-morrow. When the mason carries up the wall, the course of brick which he laid yesterday is the foundation on which he is laying another course to-day. And all that you do to-day on the structure which you are building will remain a basis for that which you do to-morrow. The work proceeds without intermission; and all that has been done is the under-structure for that which is to be done.

Young man and maiden, take heed how you build. That which you are doing, the work which you are performing, you do not leave behind you because you forget it. It passes away from you apparently, but it does not pass away from you in reality. Every stroke, every single element, abides. And there is nothing that grows as fast as character. There is nothing that is so enduring as character. There is nothing that is so little of as character, although there is nothing that so belongs to their immortality, and that is so incomparable in importance as character.—*Henry Ward Beecher*.

GERMAN CATHOLIC REFORMS.

The reformers, known as Old Catholics in Germany, insist on the following reforms in the Catholic Church:—

1. Each community shall have the right to choose its own priest; and priests are no longer to be named by the bishops.

2. Priests must be sufficiently paid by the community to enable them to live respectably.

3. Compulsory celibacy must cease. Priests shall be allowed to marry, as in early times of Christianity.

4. The chapters shall be dissolved.

5. Masses and the service of the church must be spoken and read in German, or in the common language of the province.

6. There shall be no separate payments for masses at burials, baptisms, etc. The priest's salary shall be sufficient to enable him to live without additional charging fees.

7. Inequality between the burials of rich and of poor must cease. There shall be no pomp or extra ceremony. One priest only shall officiate on such occasions.

8. Auricular confession must cease.

9. Pilgrimages, processions, and begging missions must cease.

10. The worship of pictures, statues and images must cease.

11. The traffic in relics must be discontinued, and be proceeded against by the State.

When all this is accomplished, it will no longer be the Roman Catholic Church, but "a new creature." Such a regeneration is not to be expected.

DOING GOOD IN SECRET.

There are innumerable ways in which we may realize this ideal of Christian beneficence. All that we can do for others in the way of secret intercessions on their behalf is of this nature. The matter of literal almsgiving is most Christ-like and winning, when it puts on this soft and silvery veil of retiring delicacy. We send to a vacant ladder a bag of flour, or to a cold hearthstone a load of wood, or to a ragged group of children a piece of cloth—we find out when a poor man's rent is due and satisfy his landlord, and none but God and ourselves know whose hand has conveyed such relief. We link some pleasant companion to our arm and make a quiet call upon some family of our fellowship feeling cold, and shy, and neglected, or upon some stranger newly arrived, isolated and solitary, or upon some scene of sickness and suffering, where sympathy is so precious and strengthening, or upon some wanderer from his covenant, whose erring steps our visit arrests and leads back to God, and duty, and Christian communion; and all this so silently and unobtrusively, without announcing or reporting our errand, that it is never suspected that we proposed to ourselves any definite mission and girded ourselves to accomplish it. In our homes we may study the special moods of each home, his temperament and his trials, and, without attracting attention, supply just the element that is needed to enliven, cheer, and sustain.

And this method of Christian working deepens and sweetens our own humility, for we are not seeking the praise of men; strengthens our faith, for it brings us into more familiar intimacy with God, to whom alone we tell our secret; and makes our heart overflow with comfort, peace, and joy, for we have in our happy secret a fountain of glad consciousness.—*Rev. A. L. Stone, D. D., in Pacific*.

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