

# RELIGIOUS INTELLIGENCER,

And Bible Society, Missionary, and Sabbath School Advocate.

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F. McLEOD, Editor.  
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That God in all things may be glorified through Jesus Christ—PETER.

H. J. UNDERHILL,  
D. W. CLARK,  
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## Religions.

### OUTLINE OF A SERMON.

Preached in the General Baptist Chapel, Belper, on Wednesday evening, Sept. 12, 1854, on the occasion of the death of the late Rev. J. G. Pike, of Derby.

BY THE REV. J. BURNS, D. D., OF LONDON.  
"He was a faithful man, and feared God above many."  
—1 Tim. vi. 7.

No kind of reading, as a rule, can be more instructive and edifying than biography. A great part of the Bible is formed of the history and conduct, and influence of men, both good and bad. Happily a great part of the Scriptures is of holy and illustrious men. There is this difference between sacred biography and all other, that it is usually extremely brief and condensed. A few chapters are only given to the most illustrious. A paragraph is sometimes all that is given persons of godly celebrity. Such is the instance in the text. Here is the inspired eulogium upon the excellent patriot, and eminently pious and devoted Hananiah—"He was a faithful man, and feared God above many." This eulogy comprises two parts—

I.—His MANIFEST FIDELITY, and—  
II.—His PRE-EMINENT FEAR OF GOD, OBSERVE—  
I.—His MANIFEST FIDELITY.—"He was a faithful man."

Now it is a clear principle of the word of God, that naturally, the human heart is carnal and depraved. The prophet's representation of it is, that "it is deceitful above all things, and desperately wicked." So that all moral excellency must be preceded by the renewal of the soul.

The tree must be first made good, before it can yield good fruit. The fountain must be purified before the stream can be pure. "Ye must be born again," was a doctrine taught to a Pharisee and ruler of the Jews, by the Great Teacher himself. Now from the regenerated heart all holy virtues and spiritual graces must be produced; and hence fidelity of character may be the practical result. To be a faithful man in the sense of the text,—

1. There must be fidelity to God. He must be first as he has the first claims. All religion begins by the acknowledgment of this—by practically yielding to it. "I beseech you brethren, by the mercies of God, that ye present your bodies," &c. (See Romans xii. 1.) We must give him the enlightened consecration of ourselves; and this devotedness to God must be entire, cheerful, constant, and persevering. Whether we live we must live to the Lord, and we must give him the heart, conscience, life. But it comprises—

2. Fidelity to our own souls. To our convictions of duty, and our judgements and decisions on doctrines and principles. Allowing the truth to shine within us, and following it out. Not deceiving ourselves. Not allowing extraneous influences to rob the soul. Not living in subjection to the world's maxims and dictates. Not a slave to human customs and fashions. It comprises,—

3. Fidelity to our trusts. God calls all his people to the possession of talents, gifts, influences, spheres of usefulness, opportunities, &c. Now these must be treated as deposits, we must act as stewards with their Lord's money; as those who must give an account. But it includes,—

4. Fidelity to mankind. The claims of home, of the social circle, of the church of Christ, the nation in which we live, and of the world at large. Faithful in secular engagements. In true speaking. In all honesty. In integrity and uprightness to all men. It must especially be,—

5. Fidelity to our times. Often there are great crises—as in the time of Nehemiah and Hananiah. A general time of apostasy; great zeal and labour wanting. Well, Hananiah was faithful then. So Daniel and the three Hebrews. So the early Christians—Protestant Reformers—Puritan Fathers—Wesley and Whitfield. So our own day is a time of great movements. For the extension of liberty, of knowledge, peace, and the glorious Gospel. Social and great reformations are now telling on most nations. Now to be faithful, our own time's claims must be fully and earnestly met. The true man must be at this post, seeking so glorify God and bless the world. Now, so much for the fidelity of Hananiah's character. Notice,—

II. His PRE-EMINENT FEAR OF GOD.—"And feared God above many." We notice,—

1. There is a superstitious fear of God, arising from ignorance and false views of his character, such as the heathen have.

2. There is a slavish fear, arising from guilt. When sin has not been pardoned, nor grace by faith in Christ received.

3. There is a holy fear, arising from love to Him, and a desire to please Him. Now this is Godly fear; it is engendered constantly in Scripture.—It is said to be "The beginning of wisdom." "A fountain of life." The Lord taketh pleasure in such as fear Him." Now this pre-eminent fear will manifest—

1. In a careful reference to the divine will. To know God's word, and act by it. To be enlightened, and scripturally obedient to God, and—

2. Intimate communion with God in prayer. In all things consulting God, and asking his directing and controlling grace. Seeking his arm to hold us up, and to keep us from evil.

3. A reference to God in all our religious conduct. Setting him before us. Seeking his favour in all we do, as Daniel did—as the Apostles did. Obeying God rather than man. This Godly fear has made all the moral heroes, confessors, and martyrs, the world ever had. Now, such was the

character of Hananiah. I know of no description more applicable to our revered and devoted departed friend Mr. Pike. Every one who knew him will at once perceive how the text exactly suits, and exhibits his character. His fidelity was striking to his conscientious convictions; hence he chose to toil and labour with a small unobtrusive sect, when, if he had sought ecclesiastical distinction, he would have found it else where. His fidelity to his evangelical principles was strong and tenacious. No man was ever more ardently attached, or more deeply concerned for the glorious and distinctive principle of the gospel; as the essential divinity of Christ, and of atonement through the sacrifice on the Cross; of salvation, entirely of grace by faith; and of the purifying power of the blood and spirit of God.

Then there was fidelity in his ministerial office. In his own church, during a long course of forty-five years, did he serve God and his flock, with all holy solicitude and devotedness of heart and life; never pandering to the vitiated tastes of his hearers; never seeking merely to attract applause, or popularity, but as a dying man preaching to dying men.

His fidelity as an advocate for the perishing heathen. To him mainly we trace the establishment and success, under God, of the General Baptist Foreign Mission; his heart and soul, and energies were consecratedly devoted to it.

His fidelity to the great principles of liberty. How he loathed Slavery his withering appeals, and strong-winded remonstrances to American churches and Christians, abundantly testify. He had all the severity of the Puritan character about him, and was greatly afraid of innovations, and no doubt often found the grace of God only just sufficient to control his mind, and spirit, and temper; yet he was a moral luminary, a holy and great light.

His fidelity as a writer of practical godly works. In this he resembled the holy Baxter very much. His writings were plain, searching, devout, and eminently adapted to glorify God and save souls.

His fidelity was constant and persevering. He never yielded, never turned aside. Died literally as a noble veteran in his armour, pen in hand, doing his Lord's work to the last instant of his earthly being. His whole life was one of pre-eminence fear of God; he was not a trifler, not the parlour jocularist, not the religious buffoon. He exhibited the man of God. Serious, earnest, prayerful, living, in God, and for souls.

His influence was very great for good in the General Baptist Connection and in almost every evangelical denomination in Britain, and in America his works were universally circulated and read.

Yet he was not a perfect man. His weaknesses and infirmities were neither small nor few, and he was a man of strong prejudices, and was often liable to err in judgement; yet these were but as spots on the disk of the sun.

In conclusion, let the unconverted see the importance of a godly life: all that Mr. Pike was, he owed to the grace of God, and no one was more ready to acknowledge that, or to glory in it. And what the Gospel did for him, it is able to do for all who obey it from the heart; yes, we may well glorify the grace of God in him. Let Christians aim at a high moral standard of excellence; the church and the world need super-eminent men, earnest, active, laborious and enterprising—faithful, and fearing God above man. Let the church, in gratefully acknowledging God's goodness in rising up such men, also joyfully remember that Jesus Christ, the head of the church, is immortal and eternal, the same yesterday, to day, and for ever. Yes, he changes not; he never dies, therefore the great interests of truth and holiness shall be sustained, that their influence may be universal and unending.

The funeral of the late Rev. J. G. PIKE took place on Saturday the 9th of September, the Service was observed in St. Mary's Gate Chapel, and was conducted by the Rev. J. G. Gawnthorne (the oldest minister in the town) assisted by the Rev. W. Underwood. At the conclusion of the service a procession was formed for the Cemetery, in the following order:—The Committee of the Bible Society; the Clergy; the dissenting ministers of the town and neighbourhood; Students from the Baptist Academy, Leicester; the village preachers; the surgeon; the treasurer of the Church; the Rev. J. Buckley of the Orissa Mission; the treasurer of the Missionary Society; the Deacons of the Church, who were also pall bearers; the undertaker; The Hearse; the underbearers; the mourning coaches, containing members of Mr. Pike's Family; the members of the church; Sunday school teachers, and friends, four abreast.

In this order the procession, which extended nearly three quarters of a mile in length, moved slowly to the cemetery, the streets along which the funeral cortege passed, being thronged by deeply interested spectators, many of whom had come from adjoining counties, and who formed a kind of wall for the whole of the distance. On arriving at the cemetery, the first part of the procession was formed into a semi-circle, and the church members, Sunday school teachers, and others, lined the avenue leading to the grave. A short but impressive address was delivered by the Rev. J. Buckley, who then pronounced a benediction, and the affecting service was concluded.

### SABBATH SCHOOL ANNIVERSARY.

The Anniversaries of the various religious and benevolent societies in connection with the Free-will Baptist Denomination, was held in the town of Saco, Me., commencing on the 10th October. The report that has reached us says: "The attendance was good, and the exercises universally interesting. The friends of benevolence met, la-

boored and rejoiced together, and parted, bearing away each others blessing, and feeling their hearts knitted more close than ever." From this report of the Sabbath-school Anniversary which appears in the *Morning Star*, we make the following extracts, earnestly praying that its perusal may stir up a spirit of emulation in our readers, and that the importance of this department of Christian labour may be fully realized.—Ed. *Intelligencer*.

### REPORT.

The Report of the Corresponding Secretary, Rev. G. T. Day, was listened to with interest. It told us that 80,000 souls came daily to the earth, to be schooled for immortality.—By some they were regarded as incubators of existence, while others were taken with anxious prayer, that the high responsibilities they bring might be faithfully borne. But they all came to be thrown under human culture. And in presence of such facts, there was little danger that saving appliances should be too many or too efficient.

The most faithful parents were the best friends of the Sabbath-school, while those whose own hearts are a moral waste, care little about it.—Their children must depend entirely upon it for moral culture. This was sad.

The Report alluded to the fact that evil influences now approach much nearer the cradle than formerly. That great sinfulness is now often reached in a few years—and that conversions, in mature life, are becoming more and more rare; only here and there a soul was converted when past its meridian.

The benefits of the Sabbath-school were not left to be reasoned. None but the wilfully blind disputed its value. Many church members traced their conversion to its influence. Many not in the church have been by it fitted for posts of honor and usefulness. It had held them back from vice. Sabbath school pupils presented few instances of a shameful career of vice.

The piety of our churches was low, because of inactivity. The Sabbath-school afforded just the work those Christians can do who are ever pressed with business engagements. It made a draft on the religious interest of the heart. As a means of grace for Christians, as a safeguard against worldliness, it had been of the highest value. Its influence was a constant stream of life to the church.

From the reports of schools it appeared that the cause was having a steady and healthy progress. They increase in numbers and interest. Facilities for rendering them efficient were being multiplied.

Causes of inefficiency are set down by the Report as, first, want of efficient teachers, and, second, want of interest among members of the church. Without teachers there was no motive to the children to assemble. And it was difficult to tell how a Christian could satisfy his conscience for neglecting the Sabbath-school. If he be ignorant he certainly ought to attend. If he be high, he certainly ought to draw others up to him. If he be indolent, he certainly ought to study the Bible.

The Report set down failure to search the Scriptures as the great reason why the present type of piety is so low. It feared that they would one day read off sorry sentences to many. The Sabbath-school should have the prayers and support of pastors, parents, all lovers of good order, &c. From it many had gone forth whose fame rings round the earth, and many now in Heaven. God's spirit dwelt within, and his promise hung above the Sabbath-school, waiting to drop into fulfillment; and the toilers underneath would take the blessing.

### SPEECHES.

Rev. E. True, said: "The great design of the Redeemer of mankind was to save men, not by any physical or fatal forces, but by moral influence—by bringing into contact with their minds certain great heart-stirring truths. Such was the great object. And now, my friends, the question is, at what period of life may these truths be most effectually applied? When the mind is ripened, and its habits are established, or while it is yet flexible, and impressible? You all understand this. Now the object of the Sabbath-school is to bring the saving truths of the gospel into contact with the young mind, before it is ripened, and its habits of thought, and feeling, and action have become fixed, and the course of life settled. Then is the most important time for parents and Christians to attend to the training of human minds.

If these things be so, then we may rationally expect that many will be passing from these schools into the churches. And what is the fact? Why, I have noticed that for a number of years past the greater number that have joined our churches have been from the Sunday-schools. Flourishing Sabbath-schools are found in connection with flourishing churches. And it may reasonably be expected that those churches which foster them will be blessed with revivals. For the young are there brought to feel the importance of religion, and to embrace the Saviour.—And so the proper work of the church is accomplished.

Rev. Mr. Rand said,—As has been truthfully remarked, the Sabbath-school lies at the foundation of all our hope. Here is the hope of the church, here is the hope of the world. No man can be too greatly interested in it. Still, it is to be regretted that so many manifest little regard for it. Yet there is progress. Much of the darkness that once existed has given way to the true light. I remember when, in a remote town, a pious young lady was employed to instruct a week-day school. She got some of the scholars to commit certain

verses of the Scriptures to memory. The children were some of them frightened. One good old pious man ran all over the district to arouse the people to the sad innovation. Why, said he, it is no better than popery and priestcraft! They were about to turn the lady out of the school. But how is it now? What should we think to discover such darkness now?

But still there is darkness. There is not the interest in this work that there should be. We do not find this interest among our ministers.—We do not find it among our parents. We often see older persons leave the congregation, and set outside the house, or under the fences, and talk about their cattle and farms, during Sabbath-school, instead of being in it themselves, and encouraging their children by their presence. There needs to be a new interest excited in this matter. I have looked forward to this meeting with the hope that an influence would go out from it that should call up the energies that have long slumbered.

Mr. President, I was deeply interested in the remarks of the brother about the good the Sabbath-school has done. Where, I ask, do we find those most interested in religion? In the Sabbath-school. Where do revivals of religion commence? In the Sabbath-school. We have recently enjoyed a glorious revival in our congregation. Where did it commence? In our Sabbath-school.

But I look in another direction. The labor that is expended on the young mind is not lost. Trace our Sabbath-school children, as they go upon the stage of action, and throughout their lives you will find them exhibiting the principles instilled into their minds in that school. There you will find the friend of sobriety and temperance.

Rev. Mr. Whitcher said, "Examination made into our jails and prisons show that three-fourths of their convicts never received Sabbath-school instruction. Examination made at Auburn, New York, showed that out of nine hundred convicts, only forty-seven had ever been in a Sabbath-school, and that of these only seventeen had been regular scholars; leaving almost the whole number without religious instruction. Their minds untaught to fear God. All this shows the necessity for Christians being interested in the Sabbath-school.

Rev. J. STEVENS said: He feared that it was a fault in our Sabbath-school that we went into the better families and gathered in two children, and comparatively save, while we neglected the more exposed. Now, said he, is it the man who is in the river, or on the bank, that needs the rope? There are multitudes who are without the influence of the Sabbath-school, whom, it is feared, we make very little effort to reach. If we have seen the benefits derived from the Sabbath-school to be great, why not make an effort to bring in that class who are without scarcely any religious instruction? I think I know something about laboring for this class.

Rev. V. P. LEE said:—He related the account of the murder of Mrs. Hanson, an amiable lady belonging to the society of Friends, by Andrew Howard, who was executed at Dover, N. H., a few years since. He visited the prisoner in his cell and heard his confession. The criminal said, that if any person had shown him more kindness than any other it was the lady he murdered. He stated that he was never inside a church in his life when a congregation was assembled there—never was in a Sunday school, and did not know what it meant, that he was trained to steal and even compelled. Truly a bad beginning made a bad end. This was the speaker's first preface.

Last spring, in the month of May, a poor man went from Stafford down into Barrington, and bought of a rum-seller the gun with which Howard killed Mrs. Hanson, for a mere trifle, and brought it home loaded. On a certain Sunday, several children were assembled at his house, when one of the oldest boys takes the gun and says, let us kill—his sister. The girl runs, frightened, into the house, followed by the boy, who pursues her into the best room and shoots her dead, under the bed. Then the speaker saw her in her gore. This was his second preface. He then proceeded to notice the efforts that had been made to get the children, one of which was now murdered by another of them, into the Sunday-school.

Clothes had been given them, which the mother returned, being too proud to accept them. And yet, so poor was that family, that when the neighbors come together to prepare the funeral of the little girl, there was not food enough in the house to make one meal of victuals. And just before this the father had bought four gallons of brandy. If, said the speaker, there is any way to reach these poor children, and their parents, that have no interest in the Sabbath school, may God direct us to the means. There is not, so far as my knowledge extends, more than one half of the parents that take any interest in it. Had the parents of that little girl taken an interest in the Sabbath school, it is probable that she would have still lived. It is not too juvenile for us old heads to engage in. O that we may feel a new impetus in the cause, and arouse our churches to save the lost.

Rev. G. H. BALT.—Mr. President, we have all seen the beneficial effects of Sabbath schools. There are at the present time more than three millions of persons under twelve years of age, in the United States, who never enjoyed the blessings of a Sabbath school, and who never will unless earnest efforts are made in their behalf, and, who, unless they are instructed in the truths of God in the Sabbath school, must remain uneducated. Then will their hearts never be impressed with a sense of their duty to God, and to their fellow beings.—

Then will they grow up in blindness—heathen in a Christian land, as thousands have before them.

In every part of our country, the greatest difficulty in the way of Christian efforts is this—the people are greatly wanting in conscience. And what conscience we do find is among those who have been instructed in the Christian religion. Foreigners come among us without any proper sense of their responsibility as citizens of the true interests of their being. And the reason is that they have never been religiously instructed. I have all history to show that, without such instruction, men cannot realize their obligation, and become useful in advancing civilization. What we need, therefore, is the diffusion of religious truth. For our protection as a nation, for our social protection, for the purification of society, and for the general dissemination of the blessings of civilization, and of social life, it behoves us to make vigorous efforts to carry religious instruction to the multitudes of the ignorant. And the Sabbath school is the great means for doing this. If there is any missionary work on earth, this is missionary work. If there is any field this side of heaven open for hopeful labor, it is the Sabbath school field. We have multitudes, growing up heathen in our Christian land. We cannot all go to India, we cannot all go to the Islands of the Ocean; but every son and daughter of us can labor in the Sabbath school. That daughter who has just found the Saviour to be precious to her soul can save many. I have a young sister in my church, who makes it a point to go out every week and look up scholars for the Sunday school. Some of these she finds extremely ignorant; but we take them and instruct them in their duty to their Maker.

The ministers of the Papacy have often remarked that the worst feature of this country is its Sabbath schools. They fear these and tremble before them. And they have occasion to fear, lest their kingdom shall be overthrown.

Two little Catholic boys, walking together, on the street, were overheard talking about the difference between the Catholic and the Yankee boys. Now, say they, the Yankee boys know a great deal more than we do, and are a great deal smarter. And their conclusion was that the way Yankee boys were instructed was a great deal the best, and that they would hold fast to the Sabbath school.

This cause demands labor and sacrifice. We must not rest upon our oars. We must labor patiently.

A certain painter, being asked why he spent so much time about a single picture, replied, "I am painting for eternity." Just so every Sabbath school teacher is painting for eternity. He must work patiently. Often has the devil drawn his black brush over his canvass.

We can often get up an enthusiasm over the Sabbath school which will bring in plenty of teachers, which the first wet day will drive away, and leave their class to be scattered. But these are not the teachers we want. We must have those who will patiently tell on—point for eternity! We must be heroes in this matter. Don't you know that there are many who look away over the broad waters, and sigh to be useful, but who, at the same time, do not learn to do good just now and right here. God has opened for us all a missionary field. The person who finds not the opportunity for usefulness, must lack the missionary spirit.

I thought, when at school, that after I had studied some years, I might do some good. While I was thus thinking, a brother asked me if I had been trying to do any good. I replied, I did not know that I had. Well, said he, you never will be fit to do any good unless you go to work. That lesson I shall never forget. It stands by me. It is true that if we do not do good with the means we have, we never shall be fit to do anything.

Some church members will say, when asked to be teachers in the Sabbath-school, O, I am not competent. Well, if you are not competent to teach, surely you ought to be scholars. If you have grown up in this land thus ignorant, you ought to resort to those who have not, and be instructed. I do think that there are some who are incompetent, and it is a shame that it is so. This is another argument for the Sabbath-school.

Mr. President, a thousand things roll in up in my mind. We have a glorious field in which to expend our energies. We all desire to do something that shall be lasting. And how can that be done, as in the Sabbath-school. There make your mark, and whom you shall have finished your course of labor, of trial and of sacrifice, in this world, may you be permitted to go up before your Father, saying, here am I and the children thou hast given me.

Rev. E. HUTCHINS.—Brother Ball remarked that there was a great amount of ignorance of the Scriptures. The case of Andrew Howard, to whom allusion has been made, affords a painful illustration of it. I was with him several times during his confinement, and tried to direct his mind to Christ. On one occasion, I endeavored to encourage him to look to God for mercy, by referring him to the case of David. I showed him that he obtained pardon for the grievous sins into which he had fallen. I named both of his crimes. The young man started up, seemingly more interested in this than in anything else I had said, and asked, "where did it take place? did it lately occur?" His knowledge of the Scripture was, perhaps, seen in this remark. He knew as little about them generally, as about these occurrences.

But why should there not be a great amount of ignorance of the Scriptures among children? Parents are themselves ignorant, and scarcely think of teaching their children. They go not, with them to the Sabbath school, and in many instances not to church.