

while she heard the door-bell ring. And her grandma said, "I guess that he has come." "Well, then," said little Nellie, "raise me up on the pillow." So they did. Her grandma was right, for it was the minister. And when he went to her bed, he found her looking very happy, and she wanted to talk to him about Jesus and heaven. And she had her little Sunday school hymn book by her side—it was the Golden Chain, and she had the leaves turned down at those hymns, and they were those beginning with these lines, "I want to be an angel," and "I have a Father in the promised land," and "Around the throne of God in heaven, thousands of children stand." And she sang them with her minister all through, and very sweetly too, though her throat was so filled up that she could hardly breathe. The next day was Sunday, and she could not be at Sunday school. So she asked her parents had given her at different times, and when they brought it, she said she wanted them to give it all to the Sunday school for her. It was a little green velvet purse with a steel chain and clasp, and she held it in her hand till just before she died, and the print of her little fingers is in it still. And just as the clock from the church bell was striking twelve she died, and her spirit went to her Saviour, where "around the throne of God in heaven, thousands of children stand," children whose sins are all forgiven, a holy, happy band." They sang the three hymns, that she had marked, at her funeral, and they bore her to the grave.

Now, children, don't you think that Nettie was a Christian, and died happy, and went to Heaven? I know you. And if she at seven years, could be a Christian, cannot you? And if you can, then will you—N. Y. Overeier.

TERMS AND NOTICES.

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Any person sending us Ten Subscribers, with the money—Fifty Dollars—will send them one copy extra for themselves. For Twenty Subscribers, two copies extra and for every additional ten, a copy.
Parties wishing to pay money in Saint John for the Intelligencer, can do so at the Bookstore of Messrs. Barnes & Co., 1700 Main Street.
All letters for or against, either on business connected with this paper or otherwise, should be directed to the Editor.

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Our terms of ADVANCE PAYMENT will in every case be in force, and strictly adhered to.
Our Post Office address is Rev. E. McLean, Fredericton, N. B.

Religious Intelligencer.

SAINT JOHN, N. B., AUGUST 23, 1864.

OUR FUTURE TERMS.

On and after the 1st day of October next (1864), the price of this paper will be

TWO DOLLARS A YEAR,

PAYABLE IN ADVANCE.

Parties paying One Dollar and Fifty Cents previous to that time, will be credited for ONE YEAR from the time their present terms expire.

Persons who fail to pay for the renewal of their papers previous to October 1st, will, after that time, be charged at the rate of Two Dollars per annum.

Subscriptions may be paid as usual at the Book Store of Messrs. Barnes & Co., St. John, or remitted to ourselves at Fredericton, or, when more convenient, paid to local agents.

The following article is from the last number of the FREEWILL BAPTIST QUARTERLY. In consequence of our absence from home this week, we give it the place of our usual editorial, and bespeak for its careful reading.

MORAL MONUMENTS OF REAL WORTH.

As this life is so very brief—so soon dead—there is instinctively in man a desire to perpetuate his memory after he passes away. Therefore are seen so many monumental piles erected and inscribed to the memory of the departed. But blocks of granite and slabs of marble are not always truth-tellers—do not invariably represent the real character of the sleepers beneath them.

Still, there are some moral monuments, standing to the memory of both dead and living, that are real and truth-telling—are trust-worthy. We have one such in Christ's testimony of Mary, when he said, "She hath done what she could." Well might he say, "Wherever the Gospel is preached in all the world, this shall be told as a memorial of her."

This is a simple and most sublime certificate of character, and it gives a world-wide renown to one, before this, unknown to fame, because she had simply done her duty—no more—no less! Some persons seem to be very anxious to have their deeds "proclaimed upon the house-top" in their lifetime—"they do to be seen of men" but not so with this humble disciple of Jesus. She sought no renown and expected no praise. An unknown writer thus speaks of this case:—

"She hath done what she could." Expressive words, as applying to that case, and of deep significance to us all. We need not be so much concerned about the strength of our powers, the extent of our means and opportunities, as with regard to our fidelity with what we have.

We need not fear; true worth will at length show itself. There is true sublimity in what a good man once said, "When I am dead," said he, "all the honour I ask is that widows and orphans may come to, and drop a tear on my grave, and say, 'there lies my friend and benefactor.'" And this would be honour enough for any mortal,—truly a worthy monument.

How brightly shines the following testimony given to the real worth of the late Ex-Gov. Briggs, of Mass.

"He loved all men; so that he was always kind, and generous, and pitiful. Once, having been long suffering from rheumatic fever, his hands had become utterly helpless. When at last he was able to move, he raised his fair, white hand, and looking at, and turning it slowly, said, with a good deal of emotion, 'It was a comfort, when it was helpless and painful, to think it had never been raised against a fellow-being.' Dear heart! how it has scattered blessings through all his life."

It is to be feared that we often see our own works through a false medium, and thereby we make wrong estimates of our doings.

A certain writer thus makes up the final estimate of a dying man:—

"He had riches; he had honours, both public and private offices he had held with integrity, and all the duties and responsibilities of life he had fulfilled as a Christian gentleman. All men spoke well of him, and both the church and the world mourned his approaching death."

"But now, as the fifty years of his life were closing upon his account, what entry in the long retrospect gave him most satisfaction? Not his stocks, not his office or professional labors, not his literary acquisitions or his books. 'These were my delight once,' he said, pointing to them, 'but they are nothing to me now.' No, but an event in his college days when, in the zeal and ardor of his 'first love' he had sought out a fellow-student in his impudence and worldliness, and had led him to a crucified Saviour. The young man afterwards became a minister of Christ, and was greatly blessed as a missionary in the far lands of the East."

"I look back now," said the dying man, 'upon this as the happiest remembrance in my whole life. To save a soul from death, O what a privilege! and then with deep emotion he added, 'but O, how little of such work as this have I ever done.'"

This young man, converted to God, by his little attainments, while many others were pining time with

indifference, was now his most joyous reflection, as life recedes and eternal realities appear. Truly his "works follow him," preaching the gospel to heathen minds, by the fruit of his fidelity—a most worthy monument. Such a fact of one's usefulness is of more value than high-sounding titles and flaming tomb-stone inscriptions. How admirable is the sentiment, said to be expressed by Daniel Webster:—

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon minds—if we imbue them with principles, with the just fear of God and our fellow-men, we engrave upon those tablets something that will brighten through all eternity."

What a sweet savor and rich legacy to the world at large, are the lives of such men as Whitefield, Wesley, Bunyan, Baxter, and a host of others equally worthy, who have "done what they could" for Christ, and have left their works and fruits behind as a glorious monument of their real worth.

Take such a life and its labors, as that of Adoniram Judson, and what a monument rises up before us in remembrance of him for the world's admiration! No tomb-stone points us to his resting place, and we need none, for the more than seven thousand converted Karens, as the fruits of his toil, are his monument, more durable than granite blocks and marble slabs, and as much more valuable, as moral actions are more lasting than works of art! Some one thus speaks of Judson:—

"FRUITS OF JUDSON'S LIFE AND LABORS.—In 1812, the first Baptist Foreign Missionary Society was formed in this country, whose receipts the first year were \$890.22; last year, Baptists in the United States gave \$2,141 to the cause of missions. Then the Baptsists had no missions, and but two missionary churches in India; now there are 19 missions, and 450 missionaries. Then there were no converts among the heathen; now there are 234 Baptist Churches on heathen ground, with 14,322 members."

Little can we tell what will be the result of one little act of life. The following facts give us a fine illustration of this point:—

"An humble Christian once published a little book and it is on his mission of love. Baxter, dead and buried, is a peddler's cart. He perused it, and was convinced of his lost estate, and sought the Lord through its instrumentality. Through Baxter, Kidderminster was evangelized, and many of its inhabitants were made shining lights. Through Baxter's 'Call' Philip Doddridge was awakened, and through Doddridge, William Wilberforce, and through Wilberforce, the saintly Leigh Richmond, and through Richmond the great Dr. Chalmers, who for many years had been preaching an unknown Saviour, as the instruments of his redemption; and so they tell the links that have followed that wonderful chain, and that yet will follow before the chain shall be completed."

And in the light of such events, we do well if we bear in mind the fact, that we are all daily giving form and shape to some kind of a post mortem remembrance, and many, we fear, a very sad one—a remembrance that we will fight with to be forgotten!

It is said that once a very rich and wealthy member of a church died, and in recording his death, the clerk made this entry in the church book, "gone, but not missed." This is a fit and sad monument to many that live and die in the visible Church of Christ.

Dr. Chalmers gives utterance to the following sentiments:—

"Thousands of men breathe, move and live, pass off the stage of life, and are more or more. Why? They did not a particle of good in the world; and none were blessed by them, none could point to them as the instruments of their redemption; not a word they spoke could be recalled, and so they perished, and their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal! Live for yourself. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy, on the hearts of thousands you come in contact with, year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the firmament. Good deeds will shine as the stars of heaven."

Few, we fear, adequately apprehend what are the fearful responsibilities of life, and what may be the result of any word or act of any hour! Some writer has said, "The least act put forth in faith, for the truth and right, being linked on to God's purpose, will go forward in all coming time, doing good."

We may be allowed to refer to some noble monuments of real worth, that are being reared up in our day to the lasting memory of the dead and living. At New Hampton we have the Parsons' professorship, which stands as a memorial of the benefaction of JONATHAN PARSONS, now at rest, and will so stand, we trust, in all coming time.

At Lewiston, we have Hathorn and Parker halls, to perpetuate the memories and liberality of DEACON HATHORN and JONAS PARKER—most noble monumental piles! There stands BATES College, as a monument of a living man whose name it bears, and this whole enterprise, building, grounds, and school,—stand as the monument of another name, (known to all), more honourable than all the titles and eulogies that man can give! We wish to, but dare not, say more. O, who can tell what influences will flow out from the front of science, to bless this sin-cursed world!

At North Scituate, we have the LAPHAM Institute as a monumental pile to the memory of another living man. What an honour is this record!

LAPHAM INSTITUTE, NORTH SCITUATE, R. I. This institution, formerly known as Sumner Seminary, with its commodious buildings and ample grounds, has, through the generosity of Mr. BENEDICT LAPHAM, become the property of the Rhode Island Association of Free-Will Baptist Churches, without debt or incumbrance.

Whitston Seminary, Hilledale College, and many other institutions, stand as monuments of other names doubtless as worthy as those already recorded, but we need not follow this point further.

This exhibit of worthy monuments, we wish to act as an inducement to others to "go and do likewise." Other institutions should be founded, and other professorships should be endowed, and other names immortalized, for Christ's cause and the world's good.

How gloriously do the acts of some men shine in their praise—acts even that are insignificant in appearance as men view them.

Ligh Richmond's tract, the "Dairyman's Daughter," that has been published in more languages than any other human production, and probably blessed to the conversion of more souls than any other tract, had its origin in a sermon preached by a chaplain of a man-of-war, while at anchor near the Isle of Wight. This sermon, "out of season," led to the conversion of Miss Walbridge, whose deep piety and most glorious death furnished the materials for that useful publication. This tract is a most worthy memorial of both the writer and the preacher, raising them high above any eulogies that lips might pronounce.

But little did Claudius Buchanan think, when he wrote the tract "Star of the East," that its personal would lead a student to resolve to go to India, and there be the means of converting many thousands of Borneo's dark sons.

And little did those five young men in Williams College, who were accustomed to meet for prayer under a hay-stack, think these humble meetings and consultations on heathen wants, would result in the great American Missionary enterprise which is now a great glory of the church of Christ. How true it is, that "God can work by few as by many."

On the humble tomb-stone of the sainted Payson, in the grave-yard at Portland, is this inscription:—"His record is on high." As we read it we thought yes, his record is on high, and too, his record is below, as well as on high. What a most glorious re-

cord has Payson left below, in works and influences as his memorial. And so have Randall, Colby, Marks, Phinney, Hutchins, and many other worthies, left behind them here below, a noble record—a rich legacy to us as a memorial of their worthy lives!

To obtain praise should not be our object, but we should all desire and labor to be worthy of all honor and praise; to leave behind us a sweet memorial in our remembrance. But it is to be feared that very many fail in this respect on the ground of wishing to do some great thing, and because they cannot, they will not try to do anything, when it is known that many of the most glorious enterprises now blessing the world, had their origin in some humble and apparently some insignificant act of some humble individual. A few well authenticated facts will illustrate this remark.

The Bible cause which has increased the number of Bibles from twenty languages to two hundred, and has brought it into readable reach of 600,000,000, i.e., one-half of the world's inhabitants; was originated by an humble Welsh minister, who was led to consider the destitution of Bibles by the remark of one of his parishioners, who said she "could not tell where the text was because she had no Bible."

It is also related that one Sabbath morning as two immortal boys were passing a kirk in Scotland, a devoted Christian woman went out and persuaded them to stop and attend the services, and the sermon that day resulted in the conversion of one of these lads, who was educated for the ministry, and went to India as a missionary, and there he and the minister met first after the services referred to, when Dr. McTearney visited India, and was recognized by the young missionary as the very man whose sermon led him to Christ. But the greatest glory of this case rests on the head of that humble and devoted woman that led this sinner to the house of God to hear his word. What a worthy monument is this to humble work!

O how should such facts lead all to try to do something worthy of an immortal mind. Would we could kindle a worthy ambition in some one to try in Christ's name to do something worthy of his Saviour's praise.

Sir T. F. Buxton says—"The longer I live, the more I am persuaded that the great difference between the successful and the unsuccessful is energy—irresistible energy. This principle possessed, will overcome any obstacle that may lie in any one's way."

Some, with half the advantages of others, will accomplish twice as much, for they possess what Spurgeon called a "heart force," or, as Henry Ward Beecher says, "Some men will accomplish more with their jack-knife than others will with a whole kit of tools."

WRITING ONE'S OWN EPITAPH.

"What a strange proposition!" would be the ready reply of every reader, were that work now proposed to him. "This is no work of ours. Let those who come after us do it. This work is not to be done by us, but for us, and an absurdity, is the idea of such a work till after we are dead."

But if an epitaph on a tombstone has anything to say of moral character, it speaks of what was done before death—not of what was done at death, or after it. The person was doing, while life ran on, that which formed the basis of the epitaph—provided there was no hypocrisy in the inscription. The author of the inscription was only, when making it, transcribing what had been already virtually written. He did not create, but took the materials already furnished at his hand. He copied in a comprehensive sentence a volume which had been written before. Who wrote that volume? It consisted of the life of the deceased. It was the life he lived. He then furnished what was condensed into those few words, by which the chiseled marble spoke to the world of him who slept beneath.

We are busy then about the very work we should reprobate, and properly, were it proposed, in the shape of our actually writing our inscription on our tomb. By our daily manner of life—the motions that govern us, the emotions which are awakened in our bosoms, the words we utter, the example we present to the world—by all this we make inscriptions. We tell the world who we are. We speak more forcibly and effectually than the cold stone, that marks where we lie, can speak to men.

We speak to the few comparatively, what is spoken by the engraved stone. We speak to the many, by what we now display of character. There will be only now and then a blunder in the churchyard where we shall lie. Here and there, one in a thousand may look upon the epitaph found there. But the many—the multitude about us—are reading what we are now offering by our daily life for their perusal. We thus speak in every circle in which Providence places us, and to every class of persons thus brought into contact with us. And as life is prolonged, the number becomes immensely great. The living epitaph addresses a vastly greater audience than the dead.

And small the impression the cold stone's best account of us. Our present and daily developed character has a living voice, our kindness beams in the eye. Our love for the soul speaks by the affectionate warning, or the fervent intercession. Our reverence for God, in the sacredness of our manifest regard for his institutions. Our spiritual mind in the reference, in all our actions, to eternity. The tomb-stone, dead—we are alive; and living and heart-affecting is the appeal we make before the living witnesses of our living piety. That cold stone is a cold address. Our warm-hearted and visible piety has warmth to melt cold hearts around us.

The cold chisel drives into the cold stone the words that tell what we are. But we, by a close and faithful walk with God, act with far higher power upon the living spirits of men. We engrave directly on the heart. Alive unto God, we press the moral features of our characters upon the living, the sensitive, and yet the indestructible tablets of rational minds.

"I am writing my epitaph!" This might be the truthful utterance of every human being in the theatre of life. How much interest in the question!—What am I writing?

Teacher! you are writing your own Sunday School epitaph. You are acting upon, impressing your minds, tender hearts. Are you a living embodiment of the truths you teach? Do the children of your care take knowledge of you that you have been with Jesus? Can they read the law of love in your conduct? Do they feel that you are a representative of truth, piety, and love, having the same mind as was also in Christ Jesus? What will the scholars say of you when you are gone? What will your own life, the words you uttered, the things you did, the conduct you manifested, testify? Your words, deeds, will live after you?

"I heard a voice from heaven saying, Write, blessed are the dead which die in the Lord from henceforth: Yea, said the Spirit, that they may rest from their labours; and their works do follow them."

You are writing your own epitaph.

Civil engineers report that the volume of water which passes over the Falls of Niagara is ninety million of tons per hour.

The air line railroad from Boston to New York, via New Haven, by which a distance of twenty-five miles will be saved, is to be commenced in two years, and it is expected will be finished in two years.

FROM OUR HOME MISSIONARY.

Another letter received from Bro. Downey, bearing date Aug. 23d, states that the good work is in progress. A few days since he went from the Kinneare Settlement to the Steves' Settlement, distance about three and a half miles. He baptized fourteen in the above named place, and then considered it advisable to spend a few days with the people in the adjoining settlement. The prospects are very encouraging. The people are deeply moved upon, and the congregations large. He baptized one there last Sabbath, and expects a number more will soon consecrate themselves to Christ and his cause. He thinks the revival influence is spreading towards the Butternut Ridge Corner, and intends to follow the interest as the spirit of the Lord may direct and open the way for him. Our Brother's letter is very satisfactory. He is enjoying himself well in the missionary labor, and thinks there is a wide field opening for our labor in that section of country. We earnestly hope that his anticipations may be fully realized. He requests the brethren to pray for him.

"FITNESS FOR SERVICE."

A very important meeting of evangelists and laborers in God's work was recently convened in London for the purpose of considering and conversing together on the "Fitness for Service" which they required in order to successfully prosecute the work in which they are engaged. Several experienced men of God expressed thoughts worthy of being known and remembered. We give to our readers condensed reports of the remarks made by two of the present:—

The Rev. J. Milne, of Perth, formerly missionary in India, said—As I have been travelling on the Ganges, I have heard now and again ponderous masses falling from the banks into the stream, and the river making a way for itself. So, had we much of the power of the Spirit, did rivers of living water flow through the world, through our circles of friends, through our families, and work at the woman as well as the man. The spring within her was touched by the Master-hand, and waters flowed forth. "Come see a man which told me all things that ever I did. Is not this the Christ?" And Jesus was the same. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." None ever attended such a divinity hall as the apostles; they walked the hospitals with the Great Physician, and he dealt with poor sinful men. Yet it was his last and most special command, that they should not depart from Jerusalem, but wait for "the promise of the Father." So our souls need the baptism of fire. Let us take care that we have the Spirit of God before the public life. The apostles before Pentecost had been lying up treasures of grace and wisdom, whether to sow or water, to warn, to help, to comfort. Is it not our privilege to be granted to us "the tongue of the learned, that we might know how to speak a word in season to him that is weary?" Is not our Heavenly Father willing, morning by morning, to speak to us or hear as the learner? And if the grace be given, will we not speak? It is just a springing well within us, and out of the abundance of an overflowing heart the mouth speaks. "Uphold me with thy free Spirit, that I will teach transgressors ways, and sinners shall be converted unto Thee." We are to be a Peter and John were let go from the council, they went to their own company, and what did they pray for? That their difficulties might be diminished, or "Give us power for our work, that we may speak thy word; stretch forth thine hand to help us." "The place was shaken where they were assembled." We might almost say they had another Pentecost. We are carried on his work by again and again giving new life to the Spirit of God. Let us remember that the men who but the other day were in their ranks and led, denying their Master, were the very men on whom the Pentecostal blessing came. And Father is yet the same, Jesus is the same, the Spirit of God is the same. Let us then wrestle and agonize for the blessing.

Mr. Hamilton, of "Fitness" and "service," there is a depth of meaning in the words. If we suppose that preaching the gospel only is service, we leave out the more serious work of holiness, and are included in the term. There is of course a fitness for preaching the gospel which it is well we should know. Paul instructs Timothy—"Study to show thyself approved unto God, a workman that needeth not to be ashamed; who can be fitted for this time. Paul speaks of "warming every man." It is to be before my eye, I am to be ready to be willing to be anything or do anything for the Lord. We are to purge out the old leaven. "Cursed is he that doeth the work of the Lord deceitfully." Let me take care that in doing the Lord's work, I have not got an eye for myself, and an advantage; that money-getting does not mix with the work, and that I am not loving to have the pre-eminence. "Let every one that nameth the name of Christ depart from iniquity." If a man purges himself from these things, he shall be used unto honour and sanctified and good for the Master's use, and prepared to do his Master's work. With a single eye, then, to serve God, great character of fitness for his service. "A workman that needeth not to be ashamed." If our work is in the Spirit it may be feeble, but we shall not need to be ashamed; if it be the flesh, depend on it we shall be ashamed. "Rightly dividing the word of truth." The time has come when men will not endure sound doctrine; we are to be fitted for this time. Paul speaks of "warming every man." It is to be before my eye, I am to be ready to be willing to be anything or do anything for the Lord. We are to purge out the old leaven. "Cursed is he that doeth the work of the Lord deceitfully." Let me take care that in doing the Lord's work, I have not got an eye for myself, and an advantage; that money-getting does not mix with the work, and that I am not loving to have the pre-eminence. 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