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TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., AUGUST 21, 1868.

"DO THYSELF NO HARM."

To the casual reader of the Bible, some of its admonitions seem pointless, and without general application; but to the careful reader and close observer, no part of the Scriptures is without its bearing on society, or without its application in some way to the doings of God's people, or to the world. The caution or advice, "Do thyself no harm," given by Paul to the jailer, may be looked upon by some as applicable to that one instance alone, or at most to instances, should they occur, similar in every respect to that. But how short would such a construction come of giving us the benefit, and discovering to us in the beauty of the word of truth, and placing us in a position to profit by its teachings. When we examine all the bearings of the case in question, we cannot fail to see that Paul was in earnest; and indeed he had every reason to be earnest, for the case was an exceedingly desperate one. He cried out, "Do thyself no harm." The man had drawn his sword, and, made desperate by the thought that the prisoners had escaped, he was about to end his mortal career, and to usher himself into the presence of His Maker; a few moments longer, and the dreadful deed would have been accomplished; hence the necessity that Paul should speak promptly and earnestly. But, says one, Why the necessity for advice at all? Will not instinct, even where reason is not called to our aid, teach us to shun every thing injurious to ourselves? Why then do men need such close and pointed admonitions? Had not Paul been ready with the explanation, "We are all here," there is no doubt whatever that a soul in an unsatisfied state would have gone to its account. There are numberless instances in which the same admonition may be used with every propriety, and with the same pressing necessity, be used. It should be the earnest, faithful and constant cry of God's servants. Human nature, in all ages, is the same. The follies, and sins, and ruinous habits of the ancients, we see developed in our midst every day. As there were skeptics, blasphemers, profligates, frivolous and thoughtless persons, individuals contracting and cherishing habits which inevitably tended to ruin, so we find the same classes existing to-day. The description, by the Prophets and Apostles, of men who lived in their day, is just as close and correct of men in our day; and the admonitions then given, are quite as applicable now as ever. It is in this way that we find God's word not only a faithful record of past events, but also a correct description of human nature—a precious collection of solemn and highly important exhortations to wisdom of action. From the time of the Apostles down to the present day, there have been those who would do themselves harm. It is a painful fact too that the ways of inflicting injury on ourselves and others, without any intention of so doing, and in a manner imperceptible, seem increasing in number as the world increases in years. How many there are who allow themselves indulgences which seem to them innocent, but which in the end become fixed, sinful habits, taking so deep root in their nature's that they are scarcely able to shake clear from, and remain a preventative to influence and usefulness through life. It is not when the last fatal step has been made—when the deluded one has gone over in the fearful whirlpool, that the great wrong is being done himself, but when the first movement was made in the direction of the precipice—when the current leading to the whirlpool was launched out on; the commencement was when the fatal act was committed. It cannot be said that men are ignorant of what must be the consequences of a course of sinful pleasures; there is too much light from the gospel of truth continually illuminating the pathway of life to allow the plea of ignorance to have a place. Men knowing the danger lying in the way, but boasting in their ability to go so far and no farther, commence the downward course, and downward they will surely go unless the note of warning is sounded in their hearing. They must be made to hear the "Do thyself no harm," being shown at the same time the terrible and certain ruin consequent upon a course of indulgence in habits of intemperance and corresponding vices. God's servants should cry aloud and spare not; and strange as it may appear, the admonition is required daily, such are the weaknesses and frailties of humanity and the infatuations of the world.

To the professed followers of Christ also the warning comes. Are they in danger of doing themselves harm? Paul had to counsel others beside the jailer to be cautious and stand in fear. When he advised Timothy to flee from youthful lusts, and charged his Corinthian brethren to avoid idolatries, and pointed out the way in which Christians imperceptibly transgressed the law of Christ, he was only saying in other words, "Do thyself no harm." Many ways by which Christians may do wrong to themselves and the cause of Christ might be enumerated, did the length of our article warrant it. When they fail to fulfil their covenant engagements, fail to attend the prayer and social meetings, neglect the ordinances of the Lord's house, or fail to seek the peace and prosperity of Zion, then, we assert, is the language of Paul applicable to them.

APPOINTMENTS.

Rev. Wm. Downey purposes (N.B.) to preach at the following places as follows, viz.:—On Tuesday, 25th instant, at Upper Gagetown, at 7½ o'clock, P.M.; Wednesday, 26th, at the F. B. Meeting House in Gagetown at 7½ o'clock, P.M.; Thursday, 27th, at Upper Hamstead, at 7½ o'clock, P.M.; Friday, 28th, at Little River, at 7½ o'clock, P.M.; Sabbath, 29th, at Kara, King's County—at Tennant's Cove, at 10½ o'clock, A.M., and at Lake Meeting House, at 2½ o'clock, P.M.; Tuesday, 1st September, at Millstream, at 7½ o'clock, P.M.; Thursday, 3rd, at Upper Sussex, at 7½ o'clock, P.M.

To CORRESPONDENTS.—J. B. S., Blissville.—We have no authority to make the arrangement you propose. You have received credit for the amount remitted.
"Iola" will receive attention next week.
C. B., Grand Manan.—Under the circumstances we will do as you propose. Please be as well up to time as possible.
THANKS.—Rev. A. Kinney and Mr. Thos. Ferguson will accept our thanks for new subscribers.

Henry Ward Beecher's Church is closed for ten weeks. Pastor and people having vacation.

For the Religious Intelligencer.

TO SUNDAY SCHOOLS AND CHURCHES.

In my occasional visiting among some of our churches, I make it a point to look into the Sunday schools to see how they are faring. I am glad when I notice any prosperity whatever attending the working of them; I find, however, some things that are wrong, and that work against the welfare of the schools. As these evils, if I may call them such, are a serious hindrance to the proper working of the schools, and consequently a preventive to the accomplishment of the real object of Sabbath schools, I will be pardoned if I try to point them out. In the first place, the teachers are not always of the right stamp. The teacher (so called) gathers his class around him, a chapter is chosen and read, and—*that is all*. Is not this a manifest wrong? Does it not show a very serious deficiency on the part of the teacher? Is not this the course of one "who is not sufficient for these things"? I think so. From my own experience of the work, I have an idea that much more is required of a good teacher. He should be able to throw some light on the lesson; ask questions connected with the subject; explain what the class has been reading, making your explanation plain by the introduction of simple illustrations; get the attention of your class by relating some incident that has come under your observation during the week. The faithful teacher will feel anxious for the salvation of his class, and the class will very soon come to know of his anxiety, and will feel increased interest in the teacher, in the lessons, and in the school. The teacher's efforts should all be made a matter of prayer by him; he should present his class before God, not only in the school, but in his closet; all his aims should be for their salvation. Let this course be followed, and the blessing of God will be experienced; neglect these things and you may meet your class year after year, and they will remain unbenefited, unsaved.

Not a little blame may sometimes be laid upon the Superintendent. He may be a good man, and feel deeply interested in the work, which characteristics are commendable, indeed necessary in a Superintendent. The fault I see in him, though, is, that he takes too much on himself—he assumes more than is his duty, and undertakes to do what is the duty of others. What I mean is this: after the reading is finished, he takes up the lessons and goes into a general explanation; he becomes the sole expositor for the school, and thus takes the work out of the hands, and hence out of the hearts, of the teachers, who come to feel quite easy about the matter, contenting themselves with the thought that the Superintendent will do and say all that is required. The Superintendent should certainly be the head of the school, seeing that order is preserved, and having a general oversight. He should help the teachers to feel their duty, not do it for them. He might wisely request the teachers to prepare addresses, and in their turn, have them speak to the school. If Superintendents would enforce this duty, the teachers would soon become more thoughtful, working men, feeling more the responsibility of their position; and there would soon be an apparent change for the better in the schools.

Churches, as a general thing, do not manifest as great interest in Sabbath schools as they should. It is very often the case that the work is left altogether in the hands of a few young people. We are glad to see the young interest themselves in so great and good a work; but we should not forget that the duty is as binding on the old as the young. Age and experience are needed. I am satisfied that the presence of the older members of the churches are wanted in the Sabbath schools. It speaks everything but well for a church, the majority of whose members are not found sufficiently interested to give their attendance at the school. Brethren, will you go? and if you are called upon, step into the ranks, and do not be afraid or unwilling to work in this pleasant field of labour.—Give the enterprise your countenance; it will be a strength to both teachers and scholars.

W. KINGHOUS.

NOVA SCOTIA CONFERENCE.

As will be seen by reference to the notice in another column, the General Conference of the Free Baptists of Nova Scotia will be held with the Church at Cape Sable Island, Shelburne County, commencing the second Thursday in September. The delegates from the New Brunswick Conference are: Rev. E. Weyman and A. Taylor, with Revs. T. Vanwart and S. E. Currie substitutes in case either of the delegates fail to go. The Editor of the INTELLIGENCER has all along purposed to attend also; and nothing providential preventing, he will be there. We are anxious to be there for several reasons. First, we want to meet the brethren of the sister Province in Christian Convention, to learn their experience, and to note the means adopted by them for the furtherance of the cause loved by them and us, to sympathize with them in their difficulties, and participate in their rejoicings. Second—We are desirous of extending the circulation of the INTELLIGENCER amongst them. Though we have already a goodly number of subscribers in that Province, we are not satisfied, and we are anxious to have the Nova Scotia list increased; and we think we can do them and their families good—to the amount of the subscription at least—if we can but succeed in introducing the INTELLIGENCER more generally. Third—A large number of renewals are now due; there is hope to receive. Fourth—There are some hundreds of dollars due by parties whose names have been erased from the books. The difficulty in procuring Bank bills of the proper denomination has prevented remittances from many who would have settled long ago. This difficulty will be removed now, and we are expecting to receive the greater part, if not all, that is due by this class. Those who will not themselves attend the meeting, can forward by the Ministers or other Agents who will be in attendance. We hope to have a good report from all our subscribers, and we trust we shall add not a few names to our list of readers. We are largely indebted to those ministers and others who have all along manifested so much interest in our work. We hope they will not now slacken their efforts.

SABBATH SCHOOLS.

HOW TO KEEP UP THE SUPPLY OF TEACHERS.

There are but few Sabbath-schools that do not suffer for the want of teachers. The irregularity of those who have engaged to teach is also a serious drawback to the schools, and a continual source of anxiety to the superintendent, who is frequently at a loss to know exactly how to meet and provide for this lack. The following, from an English paper, shows some of the causes of this lack of earnest and intelligent Sunday-school teachers. It says:—

1. The standard of appreciation in the churches, as a whole, for the work of Sunday-schools, is in striking contrast with that enthusiasm that has been awakened of late years for it. If twenty-five per cent of our church members were awake to its wants, and actively engaged in prosecuting it, we should have a wonderful change in the church and all her collateral agencies for good.

2. The mass of professing church members are so little acquainted with the fundamental ideas of religion, that there are few, comparatively, who are capable of giving instruction in Bible truths. The Bible is little read, much less studied.

3. Many who are competent to teach shrink from the work, and neglect to put themselves in position they could fill with honor to themselves, and at the same time fill the wasted ranks of a noble army. Every teacher should be a Christian, and every Christian should be a teacher, in some capacity or other.

Having thus given some of the reasons why there are so few teachers, and so few competent to teach, it goes on to show how the superintendent, whose school is suffering for the want of teachers, may secure the requisite number.

1. If possible, let him acquaint himself with every member of the church with which the school is connected. Make up a list of such members as may be thought in any way qualified to teach. Take that list into the closet and lay the matter before God, seeking wisdom of Him. Follow this up with personal visits, beginning with those best fitted for the work of teaching. Lay the true condition of the school before them; invite them to take part where they would be most efficient; impress upon them the magnitude and importance of the work done. No good can ever grow from attempting to scold a church into duty. If the church does fail to do its duty, scolding will not better it. Scolding never can win in anything, and certainly not in Christian work. A personal visit and friendly chat will win more cases out of a hundred, where scolding or persuasion for hours would fail. Make allowances for home circumstances. Many a Christian man or woman is prevented from engaging in Sunday-school work from domestic cares. Mrs. A. is a very competent, but has a sick child, is poor, and cannot help. Her prayers and sympathies may be all she can give until circumstances change. Mr. B. is a steamboat or railroad man. Mr. C. is a physician. Mr. D. travels for a certain house. Mr. E. lives at a great distance. Make allowances for all these, and keep them in sympathy until you can permanently engage them.

2. The fact is, there is more money in the church than there is in the world. The young people are admitted or received into the church, secure from them an early commitment, and if qualified, give them an opportunity of enrolling themselves as teachers of the school.

EVANGELISM IN ITALY—BY A NOVA SCOTIA LADY.

The London Freeman gives an account of a meeting recently held at the Young Women's Christian Association Rooms, London, at which were given the details of a remarkable work carried on for years among the navies and soldiers of Italy, by Miss Burton.

"The details were given in an address by the Rev. John Williams, Trinity Church, Wilmington, N. Y., who, during six years' sojourn in Italy, as English chaplain at Milan, had frequent and extensive opportunities of observing the need of such labors as those of this devoted lady, and the practical effects produced thereby. From a paper circulated in the city, we learn that her work commenced ten years ago, in Switzerland, among the Italian navies (who cross the Alps by thousands for the construction of railroads and mountain roads), by daily classes for their instruction in the Scriptures, continued ever since; and constant personal intercourse with them, accompanied by efficient co-operation. By means of whom many thousands of copies of God's Word have been sold and distributed, and tracts without number. Abundant fruit has been produced from this good seed. For three winters Miss Burton laboured with success among the soldiers at Florence and elsewhere, and has now returned to her home, leaving her personal teaching, besides some thousands more to whom the Scriptures were carried by her co-workers at Perugia and other places, to say nothing of the most interesting mission of her two co-workers (one an old soldier) to the fighting army in the Tyrol. The work of the volunteers, as we may call the regulars, eagerly sought to obtain even a portion of God's Word, and where officers often paid more than the price of a Bible that their men might be supplied gratis. Numbers of the sick and suffering in the hospitals received consolation, and died in peace. The simple words of the Lord Jesus Christ, as regularly, eagerly sought to obtain even a portion of God's Word, and where officers often paid more than the price of a Bible that their men might be supplied gratis. 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