

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]

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, JUNE 17, 1870.

Whole No. 856.

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Fredericton, June 10, 1870.

The Intelligencer.

HINTS TO TEACHERS.

One who has had practical experience in Sunday School teaching, presents the following hints, which faithful teachers will appreciate:—

WORK OUT OF SCHOOL.

Conscientious teachers will try to do something for their pupils outside of the school; sometimes visiting them at their homes, talking with their parents, and getting them interested. Poor children often lack suitable clothing, which can be procured for them. Sometimes the teacher can find employment for them or for other members of their families. It is well, when it can be done conveniently, to invite them to spend an afternoon or evening at the teacher's home.

Two teachers held a prayer meeting once a week with their pupils, in which all took part. One class consisted of intelligent young ladies, and the other of poor young girls, and both derived great benefit.

Teachers should use their utmost endeavors to persuade their pupils to go to church. If their parents do not attend, they may be influenced, and assisted in finding suitable seats, and provided with Bibles and hymn books. It is well that children should sit with their parents, but when this is impossible, other arrangements should be made, so that each child may have a place, and know that his teacher's eye seeks him out every Sunday.

ADDRESSES TO THE SCHOOL.

Occasionally, short addresses may be made in Sunday school; but no one should speak unless he has a definite point in view, and can express his ideas in words, which the most ignorant in the audience can understand. It is generally worse than useless to explain the lesson in public; this has just been done by each teacher, and the children do not want to hear the same thing over again.

A teacher should never go to school, without having directed his studies and prayers to some striking and important part of the lesson, bringing to our prominently and passing lightly over other subjects of interest, that the attention may not be distracted. Remember, above all things, that through every lesson you must find a road to Christ.

Be cautious about introducing illustrations that are not in the Bible. They often merely amuse and sometimes perplex. A lady who was explaining the nature of faith, said:—"There is a little boat out on the river; if you should tell me that there was a leg of mutton in that boat, and I should believe you, that would show my faith in your words." Next day she said:—"Children, what is faith?" "A leg of mutton in a boat," was the reply. How much better would the Bible illustration have been the story of blind Bartimeus or the Syro-phenician woman!

PRAYER.

Teachers often talk to their pupils about praying, and the advice is not always followed. Ignorant children usually get their ideas of prayer from the long unintelligible prayers they hear at church, or from "saying prayers," by which they mean some form hastily mumbled over at bed-time, while half asleep. It is well to teach them short, Bible prayers, like "Lord, save me;" "Lord, if thou wilt, thou canst make me clean;" "Create in me a clean heart, O God;" "Father, I have sinned against heaven and in thy sight;" "God be merciful to me a sinner." Try to impress upon them the necessity of frequent prayer; show them how they can "pray without ceasing;" "in everything giving thanks;" "Find out their homes, and try to help them in all their difficulties in finding times and places for secret prayer. A Sunday school teacher once visited a family whose family possessed but one room in which to live and sleep; yet this child found a dark, secluded spot in which he could kneel night and morning. Pray yourself most earnestly before you meet your classes, after you leave them, and many times during the week; and even during the school exercises, remembering that the Lord Jesus has said:—"If ye shall ask anything in my name, I will do it."

CONVERSION OF CHILDREN.

The teachers should often urge the pupils to give themselves to the Lord, and consecrate their lives entirely to His service; and they should not do this in a severe, scolding way, as if they hated them. Win their love for yourselves, or you can never hope to be the means of leading them to love God. Gently entreat them, smooth the way for them, showing them not merely that they must *repent* in order to go to heaven—but that they must give the whole service of their lives to God, constantly seeking to glorify Him in *work at home* or abroad in study, in suffering, and even in play; as well as in prayer, repentance or faith.

Talk to them in an encouraging way, as if you thought they wanted to lead holy lives; and show them that their heavenly Father is always willing to give the Holy Spirit to aid them, and that Jesus is always ready to forgive them.

Do not despise little children because they are young. I know a man who recently gave up the finest class of small boys in a mission Sunday School, because they were not *big*. A great deal depends on the first years that a child spends in Sunday school. If the heart can then be brought to love Christ, the teacher's work will henceforth be an easy one.

If Christians would do their duty, trusting in the promises, nearly all young children would come to Christ as soon as their minds could have even a faint idea of His love. How old must a child be to begin to love its earthly friends, and how much older must it be before it can begin to love its Heavenly Father?

You must expect the children to be Christians, and direct all your labors to that end. The hearts of little ones are tender, and you must gently lead them, and bear with them, not expecting the same opposition to the truth

which is found in grown persons, nor always the same marked exercise in conversion.

When you get a little boy five years old in school, seek his immediate conversion; begin at once, to train him up as a young member of the church ought to be trained. The younger children are, the shorter the road to Christ, and the easier your task in directing them. Remember that our Saviour said, "Suffer little children to come unto me, for of such is the kingdom of heaven." "Take heed that ye despise not one of these little ones."

It is the little boys who make the swearing, uncontrollable, large boys; then the young rowdies who drink, steal, and burn our houses; and at last, the men who become burglars, forgers, and swindlers; who control the ballot-box, and work against law, order, and government.

It is the little girls who make the idle, flouting, gossiping, worldly woman. Keep the boys in school, and make it so interesting that nothing will call them away. Do not lose sight of them till they become members of the church and intelligent teachers. If you lose them once, you may lose them forever. Perhaps your connection with a class may be the only means God has appointed for their salvation and present growth in grace.

It is, indeed, no light thing to be a Sunday School teacher. Happy he who can say, "I and the children which God has given me."

And he gave some teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but they may grow up into Him in all things, which is the head, even Christ.

MINISTERS' SALARIES.

BY A LAYMAN.

The resignation of our late pastor has thrown us into a great state of excitement at Wheat-hedge. Among other questions which it has brought up, is the one of salary. There are a considerable number in the church who think \$1,200 a year is ample. Mr. Hardeap, the carpenter, is one of that number. "It is more than I make," he says. "I would like nothing better than to contract my time for the year at \$4 a day. And I have to get up at six and work till sunset—ten hours' hard work. I have heard him say myself that he never allowed himself to study more than six hours a day."

But the pastoral work, my dear Mr. Hardeap, said I, "you make no account of that." The calls, do you mean? said he. "Well, I should like to be paid \$4 a day, for just dressing up in my best and visiting that's all." "Not only the calls," said I, "though you would find calling anything but recreation if it was your business. But there are the prayer meetings, and the Sabbath School, and the whole management and direction of the church."

"Prayer meetings and Sabbath School?" replied Mr. Hardeap: "don't we all work in them? And we don't ask any salary for it. I guess it ain't no harder for the parson to go to prayer meeting than for me."

Mr. Hardeap represents, I suspect, a considerable constituency. The minister is, in their eyes, a day laborer. They measure his work by the hour, and want to pay for it by the amount of muscular toil it entails. Men who never work with their brain are incapable of comprehending brain labor.

But that is not all. There is something plausible in Mr. Hardeap's "It is more than I make." Doubtless there are salesmen and mechanics in Mr. Dullard's congregation who do not receive over two, or at the utmost, three thousand dollars a year. Mr. Dullard's salary is six thousand. I am sure there are farmers here at Wheat-hedge that never in any year handle as much money as passes every year through the parson's hands. I do not suppose that Mr. Hardeap, the carpenter, does, or Mr. Lapstone, the shoemaker, or Mrs. Croily, the seamstress, or half a dozen others I could name. I do not wonder that they think that \$1,200 a year is a princely income, and are as aghast at my proposition to raise it to \$1,500, and provide a parsonage.

But there are some considerations which escape their attention. My father was a minister, and I know how ministers and their wives have to pinch.

It is not that ministers' salaries are made too small. Any man can live comfortably on a small income by simply adjusting his expenditures to it. But in the case of the ministry, the people adjust both salary and expenses, and they do not adjust one to the other.

Until within two years I was a member of Mr. Dullard's congregation. My rent crept steadily up from \$600 to \$1,800. Other prices were in proportion. I could not stand it. Finally, I moved out here. This year my income is something more than it was before. My expenses are reduced twenty-five per cent. Mr. Dullard cannot follow me. He must live in the centre of his congregation and pay the rent. Once, indeed, he followed some of his flock on Monday over the wash tub, or Tuesday over the ironing-board, or Wednesday with a broom in hand, no one is scandalized. But my friend, Mr. Rev. D., must be ready at any time to leave his work to receive a call, and a good many afternoons to make them. One host dress suffices for Mrs. Lapstone's wardrobe, but it will never do for the parson's wife.

Once a week, Mr. Hardeap puts on broadcloth. His parson must wear it every day in the week. He cannot even appear in the comparatively economical business suit of his wealthy parishioner, Mr. Wheaton, without being called eccentric. In short, he must live in such a style that his "best families" shall not be ashamed of him. His children must be able to consort with their children. His expenses are kept, by social requirement, in the scale of his body pews; his salary is too often graded by the incomes of the wall pews.

I know a city clergyman who always preaches in a silk gown, though he is not an Episcopalian. "It saves my coat," said he to a friend. "I can wear a seedy coat in the pulpit and no one is the wiser." "But, said his friend, 'the silk gown!'" "Ah," said the shrewd parson, "the ladies always furnish the gown."

I wonder if Mr. Hardeap ever estimated the expense of his minister's company. The carpenter has not a spare room in his house. The minister's spare room is rarely empty.

I wonder if he ever considers what charity costs a clergyman. Every beggar, every benevolent cause, every travelling agent, every canvasser, comes first to the parsonage.

I wonder if he ever estimated what the library costs, or rather what it ought to cost, if the minister had any money to buy a library with. I know he has not, for when I reminded him of the library, he confessed very frankly, "I never thought of that." I wonder how many have "thought of that."

I wonder if he ever reckoned the expense of the table. Mr. Hardeap, who is hard at work from morning till night in the open air, and has a stomach like an ox, can eat and grow fat—metaphorically—on corn beef, pork, or cabbage. If his minister were to try the experiment he would be in his grave with dyspepsia in a year. The brain requires different food from the muscle.

The fixedness of a minister's salary is another perplexity. If my expenses overrun some months it is of no consequence.

PREACHING TO ONE HEARER.

The venerable Wm. Patton, D. D., of Connecticut, writes to the *Advocate*, this week, the two following narratives:

In the early autumn of 1819, I paid a visit to Middlebury, Vt. While there, Rev. Joshua Bates, D. D., then President of Middlebury College, requested me to take his place, the next Sabbath, in supplying the pulpit of Rev. Josiah Hopkins, of New Haven, V., who had gone on a journey. Wife and myself, in the President's chaise, went on Saturday afternoon, and put up at the house of the pastor, being welcomed by a young man studying theology with Mr. Hopkins. During the night it rained; but at church time, though damp and cloudy, there was no rain. Around the church edifice were some twenty or more houses. When we entered the house no one was present save the young student, my wife, and myself. What was to be done? I decided to preach. I mounted the pulpit, read a hymn and chapter, prayed, and then read another hymn. During the reading the student left the house to summon the neighbors. I gave out the text with no hearer but my wife. When about half through, some fifteen persons scattered in, no one could tell what the text was, or where found. After an hour's intermission, though there was no change in the weather, some fifty persons were present, to whom I preached.

About a year later, I was present at the General Association of Vermont, where I met Rev. Mr. Hopkins, who warmly thanked me for the supply of his pulpit, and especially for the sermon which his people did not hear. "That one," said he, "did the most good." My people knew that I was journeying to seek another place, as I had told them I could not maintain my reputation for honesty upon the salary they had so readily promised but so strangely paid. After you left, the deacon had a consultation, and said "religion has come to a low state, when a minister comes six miles to preach to us, and has to bring with him his wife for his audience, besides, we are about to let a faithful pastor go away, rather than pay promptly a salary adequate to his necessities." The result was, they called a meeting of the church and society, voted their entire confidence in their pastor, and that his mind might be at rest about the honest support of his family, they made a large addition to his salary. They directed the deacon to meet the pastor on his return and communicate the action of the church and society.

They brought the tithes into the storehouse and proved the Lord, and there followed a time of refreshing, by which the church was strengthened, the tone of morals elevated, and the paying of the salary rendered easy and cheerful.

Again, when I was pastor of the Central Presbyterian Church, New York City, in the winter of 1825-6, there was a most furious snow storm, which continued through Saturday night and Sunday morning. The wind that Sabbath morning howled terrifically. The atmosphere was filled with the fast falling and rapidly drifting snow. No paths were broken. It was drear, desolate, forbidding. I felt it my duty to go to the house of God, notwithstanding the entreaties of my family that I should remain at home. Plunging through the high snow drifts, I reached the church. There I found good, honest, trusting, Thomas D., the sexton, and nobody else. Soon a stranger came in, who went up to the singers' gallery, and took his seat in one of the back pews. The sexton said, "Mr. P., there will be no congregation to-day, had we not better close the church and go home?" "Not yet," said I. "One person has come through all this storm to the house of God; it is his right to have the benefit of the service." So I went into the pulpit, and, after the introductory services, gave out my text and preached the whole sermon, as it was written, without any abridgment. Near the close of the sermon, the stranger moved from the back seat to the front one, and with earnestness looked all around the church, so far as his position would allow him to see. As soon as the benediction

was pronounced, he so quickly left the house that I had no opportunity to speak to him.

Some weeks afterwards, that "one hearer" called upon me under deep distress of mind, stating that when he found that he was the truth had taken such hold of him that he could not rest, and now he wanted to know what he must do to be saved. He became a member of the church, and afterward the sexton. He witnessed a good confession, being active to bring others to the house of God. He moved to a Western city, and there died in Christian peace.

SKETCHES OF EMINENT FREE BAPTIST MINISTERS.

NO 4.

TIMOTHY MORSE.

Timothy Morse, one of the nine children of John and Dorothy Morse, was born in 1765, in Newbury, Massachusetts. He was early instructed in the principles of religion, but was led away from these instructions by youthful pleasures till he was twenty two years of age. At this time he was married, and soon after brought to religious consideration and hopefully converted. He then joined the Baptist Church in Haverhill, under the pastoral care of Rev. Ezekiah Smith. Not long after this he moved to Weare, New Hampshire, where he measurably lost the life of religion. Thence he moved to Fishersfield, which he made his permanent home. In a few years he became acquainted with the Free Baptists, joined them, and entered more into the spirit of religion than ever before, by publicly improving his gift.

At length it was thought by the church that he had a work to do in the ministry, and in 1805, he was publicly set apart by ordination. He went from "city to city," preaching and baptizing in the name of the Lord. This he continued for some years, until serious changes and devastations took place in the church, at which his mind was greatly affected.

In 1815 he was chosen Representative to the State Legislature. In this office he continued for several years, preaching as opportunities presented; yet he was held in suspense whether it was the will of God that any one should engage at the same time in these two employments. But amid the responsibilities of official station, he did not lose his interest in practical religion, nor forget the spiritual interests of his family and friends.

In 1824, having abandoned his legislative career, he gave himself wholly to the work of an itinerant preacher. His first tour was to Windsor, Vermont, where God was pleased to pour out his spirit richly, so that a church was gathered of about sixty members. His next tour was to Rhode Island, where about fifty were converted and formed into a church. His third was to Randolph, Vermont, where a considerable number were converted, and the old church revived. His fourth was through the northern part of Vermont, and closed in Stratford, where three hundred souls were hopefully converted. After this, he visited Northfield, where there was a reformation. He baptized a number, and left them in prosperity. In 1826, he went to Dover, Vermont, where, to the great joy of the old declining church, one hundred were converted.

From this time till his last sickness, Mr. Morse was devoted to his work, though no written account is given of his travels and success. His labors, however, were principally limited to New Hampshire, Vermont, Rhode Island, and Massachusetts. In journeying, he was led on by the love and example of Him who "went about doing good." Ably and eloquently he defended the truth, regardless of friends or foes, flatteries or frowns. Thus, with joy, he finished his work on earth, October 30, 1832, aged sixty seven.

Although somewhat eccentric, he was a man of more than ordinary force of character, of marked and decided originality, of undaunted courage, and of fervent piety. S. H. B.

THE RESPONSIBILITY.

The Sunday School Teacher has a fearful responsibility resting upon his shoulders, since his example will exert vast influence over others. The following incident and the excellent moral drawn from it, is taken from the *National Temperance Advocate*:

In the course of our pastoral work we had occasion to visit one of our benevolent institutions for the unfortunate. There we found a young girl in the last stages of disease. Still in her teens, she had led two years of dissipation and crime. Hers was the old story of seduction and abandonment. When we asked what was the first step taken in the path of vice, she replied, "A glass of wine," and that because she saw her Sabbath School teacher take one. She soon began to like it, and, thrown into society, the way of her downfall was easy.

What female teacher does not shudder at the very thought of one of her beloved scholars meeting such an end as this? If you would do your utmost to prevent it, then set before your class the example of entire abstinence from that which rendered this unhappy girl, as it has thousands of others, an easy victim to the seducer's snares.

The influence of Sunday School teachers is often the theme of the press, the platform and the pulpit. It, indeed, can scarcely be overrated; but remember this influence carries with it immense responsibility. Admit this, and you admit that this influence is to be used in every way calculated to promote the interests of your charge. This admitted, then, how can a teacher refrain from using that influence to prevent his scholars from meeting the drunkard's fate, by practically teaching them to shun the drunkard's drink?

If doubt in relation to your duty in this matter still lingers in your mind, most earnestly do we implore you to give the benefit of that doubt to the dear children of your charge, by showing them how to abstain from that which has shut out so many from the heaven to which you point them. Let the subject be treated in a manner commensurate with its importance, for the interests of immortal souls are at stake. Are we to allow so dreadful an

enemy as intoxicating drink has proved to continue to mar our efforts? Has not Satan sufficient weapons of attack without our damaging the eternal welfare of our scholars by leaving this in his hands?

Beloved teachers, has not this evil been permitted to long to rob the "nursery of the church" of some of its most hopeful plants, and virtually consign to the enemy of souls those of whom the Saviour has said, "Suffer them to come to me?"

"PROFESSORS ARE NO BETTER THAN OTHERS."

This is on the lips of thousands, and in the hearts of a great many more. It has become fashionable thus to berate church members. It polishes the shaft of ridicule in the "liberal" magazine, and gives zest to the song of the drunkard over his cups, and soothes the heart of the sinner when awakened by the voice of God.

There is some plausibility in the plea. The indifference of many professors, the inconsistency of others; the apostasy of some, the detection of heinous sin in some ministers—all give some color to the idea that "there is no reality in religion." Yet there is a radical difference between the righteous and wicked; and the time will come when it will be seen. In the days of Elijah there were *seven thousand* true worshippers of God; but even the prophet could not see them. While the virgins in the parable all slept, there was no manifest difference; but when the bridegroom came, and they arose and trimmed their lamps, it was visible enough.

There are several reasons why this difference may not always be apparent. One is that the Gospel has done a great deal to elevate and purify those who hear it, but who do not profess to be Christians. It is not fair to take a sinner, whose conscience has been moulded, and his moral code formed again by the Gospel, and set him by the side of a professor of religion, and say, "I don't see any difference." To judge correctly, you should take a sinner who has never heard the Gospel, and set him beside the Christian, and see if there is no difference.

Here are two mothers: one is a professor of religion, and the other is not; and you say, "I don't see much difference between them; they are equally faithful and tender, and loving to their children. But suppose you go to the Sandwich Islands, before they received the gospel, and see the mother dig in the ground of her hut, throw in her living infant, draw the dirt over it, trample it down with her feet, and sit down and smoke her pipe; you can see the difference between that mother and the Christian—she is a mother without the gospel."

You take a man of business and say,—"There is as much integrity and truthfulness among those who do not profess religion as among those who do." But do you know there is not the slightest reliance to be placed in the honesty or truthfulness of a heathen? The Creoles were not the only nation that were "always liars." Not a heathen nation can be found that can be trusted. Neither science nor philosophy has ever corrected the evil.

So you may say, "I don't see but the young who make no pretensions to religion, are as virtuous as those who do." But if you would see what they would be without the Gospel, read the latter part of the first chapter of Romans—a description which the ruins of Pompeii and Herculaneum have verified to the letter, and which is a transcript of the character of the most civilized heathen nations now. Set them beside the young Christian, and see if there is no difference. So in regard to humane and benevolent institutions; many who do not profess to be Christians are liberal with their money; but in all heathendom there is not a hospital or an asylum for any class—deaf, dumb, blind, or deranged. So in every development of character, of life, place the Christian beside those who have not been influenced by the Gospel, and there is a heaven-wide difference.—*American Messenger*.

EVERY CHRISTIAN A TEACHER.

A Christian is an instructor. He has been taught, and he becomes a teacher. He has found the preciousness of knowledge, and he seeks to impart it. He feels that what he formerly needed so much was teaching, that what the world still needs is teaching, and so he becomes a teacher. Not as if setting up for superior powers or knowledge, but simply as one who had a treasure imparted to him, and who therefore longs to impart to his poorer fellow-creatures his divine gold and silver. He sees that the great need of humanity is teaching, true teaching, teaching in the things pertaining to the true God, and he sets himself fervently to teach an untaught world. He does not confine himself to a small inner circle, but he has his eye on everybody. Not with one or two he is content. He remembers the words of commendation to Levi, "He walked with me in peace and truth, and did turn away many from iniquity." Many, many, is his watchword. Like Joseph Alleine, he becomes "insatiably greedy of souls." Many, many, is the burden of his prayer. Many, many, is inscribed on all his plans. His spirit widens and widens, his eye and heart take in larger and larger circles. He remembers the multitude whom his Master taught, the thousands in the early days of the church, and he seeks many, many.

Christians, you must be teachers. This is your vocation, as those who have themselves been taught by God. Teach by your lives. Teach also in words. Lose no opportunity of instructing others, young or old. Let your lips keep knowledge for all. Lead an *instructive* life.—*Dr. Bonar*.

The charity of Dorcas took the sensible and practical form of making raiment for the poor. In this way a good disciple may show gratitude and love to the Saviour, as much as that woman did who anointed his feet with the precious ointment. Christ is no longer here, but the poor we have always with us. "Lord, when saw we thee a stranger, and took thee