

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor.

Vol. XVIII.—No. 30.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, JULY 28, 1871.

Whole No. 914.

SEASONABLE GOODS!

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JOHN THOMAS.

Fredericton, May 6, 1871.

The Intelligencer.

MISSION OF THE SUNDAY-SCHOOL.

The following article is a portion of an address read before a Union Sabbath-school Institute, last month, by Joseph H. Reall, and originally published in the *Camden Democrat*:

That Sunday-schools have improved very much since their first organization, and that they have accomplished a great amount of good no one can deny, but we believe by the exercise of a more systematic effort upon the part of officers and teachers, and with the blessing of God, they can be made still more effective and beneficial.

The Sabbath-school is an institution of such a nature that all who participate in its exercises may be benefited. From it the rich and poor, the old and young, the teacher and scholar, may all receive instruction and profit. To the poor neglected children of our cities and towns, however, is it of the most benefit.

In every large or small community of people, as all are aware, may be found a number of children, who have no homes and kind parents or friends to teach them the right and to care for either their temporal or spiritual interests. The only influences to which they are subject, are of the most pernicious kind. Many of them gain all their knowledge from the street, and that knowledge, as a general thing, is of such a description as to lead to sin and ruin. Our prisons and workhouses are filled with men and women who have grown from this class of children. Having had no one to lead them in the paths of virtue and religion while they were young, they have become worthless and depraved, a curse upon society, and the ruin of themselves.

Now to counteract the bad influences which such children are brought under, and to reclaim them from sin and its attendant evils, is the mission of the Sabbath-school. In doing this, however, the eternal salvation of every child, rich and poor, educated and ignorant, must not be forgotten. In saving souls we improve society, promote the temporal interests of all for whom we labor, and add to the joy of Christ's kingdom.

The Sunday-school work, then, is a most important one. Not only must we through it try to make society better, but we must endeavor to lead precious souls to Jesus. We must lead them into the fold of the Good Shepherd, and the question is: How can we do this and bring within our efforts the greatest number? No speech-making should be permitted during the time appointed for the regular exercises. If the pastor of the church, or some great Sunday-school man, or a newly returned missionary, wants to make a speech to the school, let him do so after all the exercises are over, or else call a special meeting some week-day evening for that purpose. Never allow a session of your school to be interrupted by either a prayer-meeting or a speech. It is wrong that it should be. The teachers come to teach their classes. They can, as a general thing, do them more good than any one else. When their time is taken from them in any way, however it may be, the children are imposed upon, and the teachers are defrauded of their rights.

In the next place it is highly important that everything connected with the school should be regulated with system of the most rigid kind. There should be a certain time for opening, a certain time for singing, a certain time for the lessons to commence and end, and a certain time to close. The librarian, treasurer or secretary, should never interrupt a class in its lessons. Their intercourse with each other should always be before or after the lessons, or after they are over. There should be complete records of the average attendance, collections, &c., kept, and at stated intervals, read out to the school for its encouragement and stimulation. The Superintendent should be the Superintendent, and he alone should perform the duties belonging to his office. He, and he alone, should open and close the school, perform the public services, give out the hymns, &c. When he desires some one else to lead the singing let him appoint a person. If he wishes some one to lead in prayer, let him invite a teacher or officer to do so. At all times, however, he should maintain the dignity of his office, for unless he does he will lose his influence over the school, and as a consequence its interests will suffer. It is the duty of the Superintendent to maintain order. The different teachers may do all in their power to that end, but unless he commands, their efforts will amount to but little. To be successful in the school the Superintendent should be social with the teachers, noticing and speaking to each one whenever an opportunity offers. He should, as much as in his power, take an interest in each scholar and visit them as often as he can. To a very great extent the prosperity of a Sabbath-school depends upon its Superintendent, and hence his office is a most important one, and therefore he should study how best to fill it. The next question is, "How can a teacher instruct and instruct his class best?" The most successful teachers are the most practical ones.

In order to exercise an influence over a class of children, youths, or any one, for good, you must feel a personal interest in those you are trying to influence. You must prove to them by your actions that you love them. A teacher that loves his scholar will, in return, win their love, and then, if he is in earnest, he cannot help but do them good. In order to instruct them he should be well posted in the subject he is teaching and teach those things

only which he understands himself. You must be full of love for Christ, yourself and try to make your children love him by pointing to his noble character. Make your teaching practical. Teach that faith in Jesus Christ saves souls. Teach children to love honesty, truthfulness and virtue. Try to inculcate into their minds noble principles, and lead them to love good and hate evil in every form. Be particular about the fine points of right and wrong. There is far too much laxity of principle in general. We cannot be too particular about the right nor too radical in opposition to wrong. Above all things, you who teach set a good example yourselves. Precepts without practice amount to nothing. Our example speaks louder than words. Never ask a child to refrain from doing that which you do yourself. Inconsistent professors of religion have done more to injure the cause of Christ than any other class of men. If you cannot be honest, truthful and virtuous in your own walk before the world, do not, for the sake of suffering humanity, undertake to teach a class in Sunday-school. Children in particular criticize the example of those who would lead them, and they have no charity for hypocrites. We should pray over our lessons and over our scholars and visit them as often as possible. If one is in trouble and help him out of it. When he needs aid render it to him. Make the interest in your class practical. You cannot teach a child to love Jesus without loving Him yourself, and you cannot love Him yourself without trying to benefit His children."

TEMPERANCE AND RELIGION.

An intemperate Christian is a contradiction in terms. And the Christian who has no words of encouragement nor acts of benevolence to aid the temperance cause must have at least a very doubtful title of piety. One of two things must be true of such a Christian. He must have a criminal love for "the crutch" or else he is a deplorable ignoramus.

But the Christian (if it be lawful to call him so) who gives his influence for the rum-traffic, aids rum-sellers in securing licenses, and opposes the temperance cause generally, is a most faithful servant of the devil; and if he does not go to live with his master when he dies, it will be because some radical change takes place in his character before that time.

We know of professed Christians belonging to each of these three classes. We trust, however, that the number is small. But of the second class we fear that there are far too many.

Intemperance is the curse of the world. It is the successful means by which Satan secures more souls than by any other. It is not merely the direct physical effects of alcoholic poison on the body and through that on the mind—not merely the poison that is poured down the throat, but also that stream of moral poison ever pouring into the ears of him who frequents the rum-shop.

The traffic in this poison is a crime, however civil law may regard it, and the man engaged in it is a criminal in the sight of God. How about the man who encourages the traffic? The man who conceals stolen goods or in any way aids the thief, is counted a thief and punished accordingly. That is a correct principle, and applied in this case it makes him who aids and abets rum-selling a rum-seller, and he will be so regarded by the Judge in the great day of accounts.

Much is said of late about political corruption. But is it not mostly confined to the "whiskey ring"? Think you that if our officers were all true temperance men that there would be so much corruption? A whiskey judge in this county set aside all law and followed a law of his own will, that he might grant license to a poor, persecuted rum-seller, who had been proved guilty of violating about every article and clause of the license law.

It is the duty of citizens to aid in bringing criminals to justice. To assist in taking a thief or a murderer is counted a meritorious act. But to assist a rum-seller, a man of whom the penalty is heavy fines and imprisonment, and disability ever to hold license again, is regarded by some as disturbing the peace, and persecuting the rum-sellers, &c., &c.

In view of these things and thousands of others that might be mentioned, it is not the duty of every Christian to make temperance a part of his religion? If all Christians do that this cause will succeed as did that of anti-slavery. "Let us have no fellowship with the unfruitful works of darkness but rather reprove them."

CAN'T AFFORD IT.

The owner of a fine garden in the suburbs spoke to a labouring man who had done some work for him, as he paid him his money, that he would be glad to employ him very often; for some months to come, he said, the man might be in his kitchen every Sunday morning, to get his breakfast, and then to help putting all things to rights in the garden, which would probably give him a half-day's work.

The man scratched his head, and said: "Thank you, Sir; but I can't afford it." "Oh, you don't understand me," said the gentleman: "I do not want you to do it for nothing; I shall pay you good wages."

The poor man could only repeat: "I can't afford it." "I do not know what you mean," resumed the owner of the garden. "You are not so very well off, I should think, that you would not like to have a job and earn money. I can afford to pay you, and I suppose you can't afford to lose wages when they are offered?"

"Please, Sir," said the labourer then, "I hope you will not be offended, if I tell you how I am not so very well off; and I never lose a job, if I can help it. Any time, from Monday to Saturday, I will be thankful if you have work for me to do; and will do it faithfully, to give you satisfaction. But the Lord's day does not belong to me: it is given me in trust; I cannot afford to earn money on that day."

The gentleman looked displeased; but he could not help respecting the labouring man; and so he tried to justify himself to him. "You

see," said he, "I have my business in town all the week from Monday till Saturday, beginning early in the morning, and coming home too late at night to look after my garden, which I am very fond of. Sunday is the only day I have for that: now I want to see what requires to be done, and have a good hand ready to help me cleaning up a little here, moving flower-pots there, taking off dry leaves, putting in props and tying, on the one day the liberty is left for me. When God has prospered my business all the week, so that I have had no time to spare, may not I serve Him on Sunday by the love I have for the trees and flowers that he has made, and the care I take of them?"

"Excuse my liberty," said the labourer, "if I speak as the case strikes me. God gives you so much, all the six days in the week, that you think you may take away from Him what He has not given you, that is, the seventh day. It is not the way that you would like me to deal with you, Sir. You have paid me my wages, fairly and liberally. I may not fill my pockets with the finest of your pears and apples, as I leave your grounds, though I admire them much, and all my earnings, work ever so hard from Monday till Saturday, would not buy me fruit like this."

The owner of the garden did not urge the man any farther. He employed him, as often as he had any work to do; he trusted him, as he did no other man that he knew; and he changed his course. By management of his time on week days, he found that he could often spare an hour in the morning, before he went to his office, or come home an hour earlier in the evening, to work in his garden. On the Lord's day morning, then, the garden required no work: but it spoke to him of God's goodness, much more than it had ever done before; that is, because his heart was now more attentive. He had learnt to keep the Lord's day holy; and he never ceased to be a friend to the labouring man whom God had made his teacher.

THY WILL BE DONE.

I have no such theological affinities as that I should seek to drive you out of one sect, or into another. All my sympathies in my ministrations are not with the schools and sects, but with the great human family. I belong to living men. I feel for living men. I see their sorrows and their pains. I have found my way out of them. I have found it at the touch of the Saviour. I have worshipped Christ. I do worship him. I have no fear that there is any jealousy in heaven, and that the Father, the God of all, is angry because I worship Christ. I see many persons who are in bondage through fear of death. I see men that are bound, and that are staggering. Oh! that I could show them God as he is represented in Christ Jesus—the self-sacrificing God; the fatherly God; the God who is represented as giving himself rather than let us destroy ourselves; as taking men's sins and carrying them in his own experience, rather than that men should suffer. That God who is represented in Christ Jesus is the cure of fear and doubt, and is the very anchor of the soul in all its wanderings and driftings and storm-driving. And to you I present this Jesus of God, the loving God. Begin with Jesus Christ. I see many persons who are in bondage through fear of death. I see men that are bound, and that are staggering. Oh! that I could show them God as he is represented in Christ Jesus—the self-sacrificing God; the fatherly God; the God who is represented as giving himself rather than let us destroy ourselves; as taking men's sins and carrying them in his own experience, rather than that men should suffer. That God who is represented in Christ Jesus is the cure of fear and doubt, and is the very anchor of the soul in all its wanderings and driftings and storm-driving. And to you I present this Jesus of God, the loving God. Begin with Jesus Christ. I see many persons who are in bondage through fear of death. 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