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Religious Intelligencer.

SAINT JOHN, N. B., JUNE 12, 1863.

THE CHURCH—PASTORAL DUTIES.

A brother presented us, a few days since, with a
 little work that has recently been issued from the
 press, entitled "The Ministry of the Gospel." It is
 written by the experienced and well-known Baptist
 clergyman, the Rev. Francis Wayland, D.D. We have
 read it attentively, with pleasure, and we hope
 will be profitable to many. But while there is much in
 the work, from the pen of such a minister might
 derive benefit, it occurs to us that the great evil
 which this distinguished and excellent servant of
 Jesus Christ is combating, does not exist to any
 great extent in New Brunswick, and has little or no
 existence in the denomination to which we belong.
 Our error is in the opposite direction. We purpose,
 however, giving an extract occasionally from this
 work, which we think may be useful to our readers
 generally, and to our churches and ministers especially.
 The following is from an article on "pastoral
 duties," which we not only commend to ministers,
 but also to churches:

"The general duty of a minister, is to preach
 publicly, and from house to house. Here he acts as a
 herald—an announcer of the good news which the
 Saviour has sent him forth to publish. But when he
 undertakes the charge of a particular company of
 believers, he is styled an elder, an overseer, a pastor,
 an under-shepherd—all which terms evidently sug-
 gest duties in many respects unlike those to which
 we have thus far referred. Some of these let us now
 consider.

"We learn from the New Testament that whenever
 sinners were converted in any place, they were col-
 lected together, and organized into a company, which
 is called a Church. This organization is formed for
 one single and specific purpose—to extend the king-
 dom of Christ; and this it accomplishes—first, by
 the conversion of sinners; and, secondly, by the im-
 provement of saints in holiness. I much fear that
 this object for which alone a Church exists, is
 strangely forgotten. A chemical society is formed
 for the purpose of increasing or extending the know-
 ledge of chemistry; and the records of its meetings
 show what they have done, what laws they have
 investigated, what discoveries they have made, and
 what experiments they have carried on. That they
 have given money to others to promote chemical in-
 vestigation, is not enough; they must, in order to
 deserve their name, have done something, both indi-
 vidual and collectively, to advance the object of
 their organization; and what they have done, will
 appear on their record. How does a Church record
 show, from month to month, that the individuals,
 members, or the Church collectively, has been doing
 for Christ? The Church commonly meets once a
 month to hear what missionaries are doing to ad-
 vance the kingdom of the Redeemer; they are pleased
 to hear of the conversion of sinners, the establish-
 ment of outstations, or new Churches, ten thousand
 miles off; but where is the Church that meets
 steadily to devise new measures for the promotion of
 religion at home, to enquire where can we open a new
 Sabbath school, or supply with the preaching of the
 Gospel another outstation, or to hear a report of the
 good that has been accomplished by our labours in
 these directions; what has been done to save the
 perishing all around us; what means have we taken
 to bring the thoughtless ones under the influence of
 the Gospel; to check the progress of vice, or build
 each other up in the most holy faith? Do the re-
 cords of the doings of our Churches contain any such
 records as these? Where is the pastor who, at every
 Church meeting, relates to his brethren what he is
 doing to promote the increase of true religion; what
 is his success; what are the obstacles in his way;
 and who calls upon his brethren to aid him in the
 promotion of that work in which they all profess to
 be united? Where is the Church, at the stated
 meetings of which, the elder brethren are heard
 pointing out to the more recent converts, the tempta-
 tions that are most liable to beset them, and the way
 in which they may best be overcome; or exhorting
 each other to beware of the snares of the world; or
 holding up the crown of eternal life, which is in re-
 serve for every one that overcometh? It would seem
 the most natural thing possible for such doings as
 these to be recorded in the proceedings of a society
 having for its sole object the extension and perfecting
 of religion in the souls of men.

"Such I suppose to be the normal condition of a
 Christian Church. Can any thing less than this save
 them from the charge of saying what they do not
 believe, or professing what they do not practice?
 But I suppose that the duty of stimulating a Church
 to such labour, and of organizing it in such a manner
 as to give it the greatest efficiency, and directing it to
 proper spheres of action, must devolve on the shep-
 herd, the pastor, the overseer, the leader of the people.
 What is everybody's business, is nobody's business,
 and nothing is done. The pastor has given his life to
 this work; and that he may do it, is relieved from
 secular care. It is not enough that he admonish his
 brethren in general terms, and urge them over and
 over again to be up and doing as a living and working
 Church. They will hear all this, and every one will
 feel an individual obligation to do any thing, because he
 is not the Church. I think a pastor who wishes to
 see the Church enlarging itself, and gaining victory over
 the world, and subduing men around it to Christ,
 must go further than this. The duty of every Chris-
 tian to labour for the conversion of souls, as the only
 condition of enjoying healthy piety, if not of pos-
 sessing piety at all, must be pressed with all sim-
 plicity and earnestness, and the lesson brought home
 to every man's conscience. Let the minister, then,
 look out suitable places in which, two by two, his
 brethren may labour around the destitute. Let him,
 as a Gospel overseer, put forth the persons best
 adapted to the work. If it can be but begun, it will
 increase. When men see others engaged in such a
 work, they naturally ask, why should I not do so
 myself? and thus the common excuse for doing no-
 thing is taken away. Such, according to the apostle
 Paul, was the Church at Thessalonica. 'Ye were,'
 said he, 'examples to all that believe in Macedonia
 and Achaia; for from you sounded out the word of
 the Lord not only in Macedonia and Achaia, but in
 every place your faith towards God is spread abroad';
 that is, by their direct efforts the word of God was
 sent into Macedonia and Achaia; but their example
 also was the means of widely encouraging others to
 follow in their footsteps. This is, I suppose, the New

Testament idea of a Church. Nor are such examples
 confined wholly to the pages of the New Testament.
 A remarkable instance of the results of such labour
 has occurred in our own day. About thirty years
 since, the Baptist Church in Hamburg was consti-
 tuted, having for its pastor the Rev. J. C. Ocken.
 At its organization, it contained but seven members.
 Carrying into practice the New Testament idea of a
 Church of Christ, these seven members have in-
 creased more than a thousand fold, and have pro-
 claimed the Gospel extensively in Prussia; and in their
 onward progress, have crossed the borders of the Rus-
 sian empire. Let a Church, on the contrary, have
 nothing to rely on but its antiquity, its wealth, its
 conservatism, the piety of its founders, its polar dis-
 tance from all excitement and irregularity, and the
 social position of the members of its society, and
 although it may have a very respectable standing
 with the world, it is recorded in the book that shall
 one day be opened, a Church 'having a name that it
 liveth, and is dead.'"

According to this standard of Church life and
 labour, and which we believe to be the Scriptural one,
 how few are the bodies among us that can claim the
 title of Churches; and how few ministers and pas-
 tors are even attempting to train the flocks under
 them according to the New Testament standard of
 piety and usefulness! We commend the foregoing to
 the prayerful reflection of our readers, and shall make
 a further extract next week.

PLACES OF WORSHIP.

We would be very sorry to advocate a system of
 costly and extravagant expenditure of money in the
 erection of places of worship. But to us, there seems
 something *irreligious* in an unfinished or unpainted
 place of worship, or one of repair, or undue,
 especially in a village or neighborhood where the
 people live in "cellar" or painted houses, well fur-
 nished, and enjoying ordinary prosperity. In the
 erection of churches, as in almost everything else,
 there are two extremes: one consists in extravagance,
 and fondness for show; the other, in the absence of
 all taste, and even comfort and convenience. A
 glance at many of the places of worship in some parts
 of our Province confirms this last remark, and an
 early change is desirable in the manner of building
 churches. The present unseemly places, known as
 "Meeting Houses" should be succeeded by more
 tasteful and substantial buildings having an inviting
 aspect, and more worthy of the object for which they
 are erected. And those which cost the least money
 by no means always the cheapest. At the opening
 of Crown Church in Edinburgh, by Dr. Guthrie, a
 short time since, he made some remarks so judicious,
 and so much to the point, that we subjoin them.

The Dr. said he concurred in the remarks of
 John Wesley, that all good things should not be de-
 voted to the service of the devil. He did not think
 that the high arts of painting, architecture, and music,
 God given arts, there was no doubt, for taste in
 the church; but that we had receded away from
 God—should be devoted only to the service of sin.
 In the beautiful fields they would not find a flower,
 on the shores they would not find any shell, in the
 heavens they would not find any star, which was not
 ornamented by God; and he had not seen any reason
 why people who live in beautiful houses should not
 come to worship God in places on which equal taste
 was bestowed. Therefore, while he thought it quite
 possible that too much money might be thrown away
 on the outward structure—that there might be waste
 and extravagance of matter and money which would
 be better expended upon living agency and upon Bibles
 —at the same time, he was one of those who thought
 it a fortunate thing that the fashion of the time had
 now changed in this respect. When we left Poppy,
 we swam away altogether to the other side, and we
 forgot that the beautiful architecture in Poppy was
 not Poppy, from which we had receded. That was
 very natural, and he was not blaming our fathers for
 it, for he held the memory of these men in the high-
 est and holiest reverence; but we had receded away
 from all taste and improvement, and therefore he
 must say that it was with pleasure he saw that
 people now-a-days were not confining their expres-
 sions of taste and the pleasure which they took in
 beauty, to their own homes and gardens, but that they
 were bringing those things to bear on the house of God.
 There should be nothing to offend right taste in the
 temple preached—nothing to offend right taste in the
 house where it was preached—nothing to offend right
 taste, if that was possible, in the preacher's manner
 or matter; and nothing to offend right taste in any
 of the surroundings, if he might say so, of the Gospel.
 On one occasion he remembered a lady with whom
 he was in conversation spoke in a fault-finding way
 in regard to the expense of some ornamentation made
 on his own church; and she asked, "Do you know
 how many Bibles might have been bought with the
 money you have spent in that manner?" Well, he
 answered by taking a hold of a massive gold gown
 which she then wore, and asking the lady, "How
 many Bibles do you think the price of that would
 buy?" It was all very well for those who lived on
 the humblest fare and in the plainest houses to speak
 in that way; but for people who spent tens and
 hundreds of pounds year after year, in dress and
 luxuries and dress to be casting up some poor
 attempts to render the house of God more worthy
 of the holy purpose for which it is used—that was
 not at all to be tolerated.

WORTH OF YOUR HOPE.

A correspondent of *Zion's Advocate* refers thus to
 a statement which is not unfrequently made in Con-
 ference and Social meetings, and not always with the
 very best of reasons:

"Not long ago I heard a person make this remark:
 'I do not know that I am a Christian, but I have a
 hope that I would not exchange for a thousand
 worlds.' It was a person of whose religious character
 I was somewhat acquainted. The question at once
 arose, whether if I had a million of worlds, I would
 give a thousand of them for such a hope—for that
 particular hope. This, of course, led me to think
 what it had done for its possessor, and what it was
 now doing towards purifying the heart and producing
 the fruits of Christian life, and I concluded that I did
 not wish to purchase. No, I said, such a hope would
 be worth three cents to me. I think it is better to
 judge of the worth of a religious hope by what it
 actually does for us from day to day, than by what
 we would take for it in trade."

A WARNING FROM THE GALLOWES.

A young man, who was executed in New Jersey
 for murder, addressed the following warning "to
 those whose course tends to evil and crime." What
 a reproach to Christianity that there are within reach
 of our churches and Sabbath schools so many who,
 like him could say, "No man cared for my soul."
 After stating that he lost his mother at six years of
 age, when he was compelled to earn his own livelihood,
 he says, "My early days were passed without any
 one taking an interest in my spiritual welfare.
 As a consequence I never was inside a schoolroom
 but one day in my life. As high as my memory
 serves me, I have only attended Divine service twice
 during my boyhood and manhood. The inside of
 a Sabbath-school I never saw. Being thus uncared
 for in early life, my companions were wicked and dis-
 solute in their habits, and as I advanced in years, I
 became reckless in heart and life." After warning
 young men and women to avoid bad company, and
 shun evil associations in every form, he adds, "And
 ye, Christians! do not neglect the orphan child,
 which, by death has been thrown upon the world's
 charities. Look after the poor children. Instruct
 them in the ways of piety, and by your kindness and
 example lead them to the Saviour of sinners."

The Rev. Henry Ward Beecher sailed from
 New York on the 30th ult., on a four months' tour
 to Europe. His congregation furnished him gratuitously
 with the means to defray his expenses.

RENEWALS—NEW SUBSCRIBERS.

We tender our most grateful thanks to the
 hundreds of subscribers who have voluntarily
 renewed their subscriptions to the "Religious
 Intelligencer" since this year commenced. We
 have great pleasure also in adding almost every
 week to our subscription list the names of new
 subscribers. The approaching General Con-
 ference will afford persons who do not wish to
 send money by mail, an excellent opportunity of
 forwarding their subscriptions by private hands,
 as delegates and others will be coming from dif-
 ferent parts of the country. We hope to hear
 from some whose term of subscription has ex-
 pired, but who have not yet renewed. We also
 anticipate an accession to the number of new
 subscribers.

REMEMBER—This large paper containing
 from seventeen to nineteen columns of reading mat-
 ter every week, costs less than three cents weekly!
 It always contains the latest news from the seat
 of war; from Europe; and also domestic news.
 Its religious and unsectarian character remains
 unchanged.

TERMS.—One dollar and fifty cents a year, in
 advance.

It will be forwarded EIGHT MONTHS FOR
 ONE DOLLAR!!!

CONFERENCE FUND.

We would remind our Churches, and all the mem-
 bers and friends of the Free Baptist denomination, of
 the rule of our General Conference, for each member
 to contribute annually a sum of not less than twenty
 five cents each, to a Special General Conference Fund,
 to meet the expenses of delegations and other inci-
 dental outlays of the Conference. It is usual for this
 amount to be forwarded to the General Conference;
 it is therefore necessary for the Churches to make up
 their respective contributions immediately.

REVIVALS.

The Rev. S. KINNEY writes to the *Morning Star*
 that a gracious work of revival is in progress in the
 Free-Will Baptist Church in Hodgdon, Me. He says:
 "The church has been revived, and Christian love
 and confidence among its members have been restored,
 and a number of the youth converted. Eleven have
 been baptized."

The Rev. DR. CHAMP writes to the *Christian Mes-
 senger* from Wiltville, N. S., June 1st, that five were
 baptized there the day previous.

The Rev. A. S. HUNT, of Cornwallis, writes to the
 same paper, under of May 22nd, as follows:—"The
 Lord has blessed us in reviving his work in this
 church. On the 8th inst., I had the happiness
 of baptizing eleven, and again on the 10th, twelve
 more. Others are enquiring."

You will also be glad to learn that on last Lord's
 Day, 17th, at Pessau, Brother Freeman baptized
 seventeen. Many others, we hope, will soon follow."

THE DANGER OF MODERATE DRINKING.

From a Temperance discourse by the Rev. J. S.
 Benezet, published in the *Morning Star*, we extract
 the following pertinent remarks on the danger of moderate
 drinking:

No person by a single glass has ever become an
 habitual drunkard, yet the single glass has been an
 important link in the chain which has at last bound
 its victim within its adamantine folds. It is the
 habit which grows and strengthens by each recurring
 imbibition of the forbidden drink, until the whole man
 —body, soul, and spirit—is set on fire by the
 few, if any, become drunkards, who, copying the good
 example of the late Thomas H. Benton, gave the first
 forty years of his life to total abstinence, and the re-
 mainder to rigid temperance. Because, as we have
 seen, they are prepared to withstand future assaults,
 in however formidable a character they may be
 presented. Between the much exposed and dan-
 gerous ages of 15 and 30, the principal business of
 the young man is to acquire habits of temperance,
 and to lay the foundation of a sound mind and a
 vigorous body. The foundation work of this whole system of corrupting and
 perverting the natural laws of our being, is laid in the spring
 season of warm, generous youth.—With snake-like
 craft and subtlety, poisonous liquors fasten their
 fangs on the unsuspecting mind, and the young man
 is thus made a victim to the most insidious and dan-
 gerous of all diseases. The serpent, with its soft
 tongue, and its writhing subjects, as the serpent holds
 its prey, till the work of strangulation is completed.

Some years since we formed an acquaintance with
 a young man, who was a student in one of our
 universities, and who was surrounded by a large circle of wealthy and influential
 friends, with a companion of equal promise and un-
 common beauty. They lived joyously together for
 a season. The husband possessed rather an aversion
 to the use of wine, and was not fond of the warm
 invitation of drinking companions who he occasion-
 ally met, much against his feelings and better judg-
 ment, was over-persuaded to take a glass, which
 subsequently became more and more frequent, until
 the drunkard's place and inheritance were fully his.
 He was a devoted and successful student, and his
 health and respectability lost. His wife, suffering
 from disappointment, inhuman treatment, poverty,
 total neglect, and despairing of reform in her husband
 and return of brighter days, was prostrated upon a
 bed of death, and died in a few days. The young man
 of death, and most precious gift of life, and the
 sensibilities of the soul had this man become, that
 coming home one night in a fit of intoxication, he
 staggered into her room, and falling partly upon the
 bed of his dying wife, rolled upon the floor. The
 next day he was found dead, and his body was
 buried in the earth. He was a young man of great
 promise, and his death was a great loss to the
 world. He was a student in one of our universities,
 and his death was a great loss to the world. He was
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The inebriate's place is where no sane man ever
 anticipated being; never thought it possible for him
 to occupy so low a place; counted it among the
 greatest humiliations of his life. He is a miserable
 drunkard. Ah, says he, exultingly, I can drink or
 let alone, as I choose; no danger of me; other
 persons may be in danger, but not I—no, never! So
 thousands have talked and reasoned with themselves
 and friends, and then gone forth to the gallows, or
 slaughter, kissing the hand just raised to shed his
 blood. Persons now in the last stages of drunkenness
 would, ten years ago, have repelled the assertion
 as a gross insult, their present condition had been
 foretold and pointed out. It was to say to them, you
 men who occasionally take a social glass. Ten or
 fifteen years hence, if life is prolonged and the prac-
 tice continued, you will have become a gutter drunk-
 ard, equally vile and repulsive as others, undoubt-
 edly such persons would feel themselves grossly insulted,
 and might leave us in a rage. Yet have we not equal
 grounds of predicting such of you as of those who
 filled precisely your present place ten years ago, but
 now rot to the vortex of ruin? Do you claim
 for yourselves a better education, a stronger mind,
 and greater powers of resistance than those who have
 fallen? How do we know such to be the case? By
 what standard is our strength measured? Did they
 not say the same things when in our place? And
 where are they now? Just like slaters in the street,
 and tipping habits have brought them. Many, very
 many stronger than ourselves, have notwithstanding
 their boasted ability, made the terrible plunge. Per-
 sons ripe for the finished education, of the highest
 order of talent, brought up at the best of Divine in-
 struction, filling some of the most lucrative and re-
 sponsible positions either in church or state, have,
 from the practice of early social drinking, bowed to
 the fate of unlettered ignorance. If persons are
 so easily overcome by the use of wine, how can we
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