

ever to their earliest years, and so she refuses to wed any of them. All these girls prefer to remain single—to live a life of labor and dependence—as servants, chambermaids, milliners, charwomen to the life of comparative ease and leisure in the harem of a Mormon bishop.—*Hepworth Dixon.*

TERMS AND NOTICES.

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PAYMENT IN ALL CASES IN ADVANCE.
JOSEPH McLEOD, Editor.
REV. G. A. HARTLEY, EDITORIAL CORRESPONDENT, under the letter A.

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Religious Intelligencer.

SAINT JOHN, N. B., JUNE 7, 1867.

THE GOSPEL MINISTER.

The duty of the Gospel minister is the most noble and glorious that can possibly engage the attention of man—the salvation of the guilty, the polluted, and the lost. The object being so glorious, it is no mean thing to be a herald of the Gospel—an ambassador of heaven. If the faithful minister is successful in winning souls, he has the benefit of that blessed promise—"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." And even should he seem to be unsuccessful, he is still another promise to give comfort—"Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord." Notwithstanding these promises when he thinks of the physical labor, the intellectual effort, the wisdom, the stores of knowledge, and the devoted life necessary for discharging aright the various duties of his office, he would be entirely destitute of the common sympathies of his race, if he did not shrink back from so great a charge, and feel oppressed by his position. It is not to be wondered at, that the apostle asks—"Who is sufficient for these things?" But, despite the difficulties, the disappointments, and responsibilities of his calling, the true minister will never abandon his post. He cannot but speak the things he has seen and heard—he longs to proclaim the glorious truths that glow and burn in his heart. He feels as Paul did—"Necessity is laid upon me; yes, woe is unto me if I neglect the Gospel."

The duty of the true minister is to preach the Gospel. Not a mere orator to stand up and give his hearers an hour's entertainment, and then send them away dazzled with his eloquence; not merely a scientific man; not a mere moralist. This is not the object of his mission. No! his is a nobler and more difficult work, viz: to preach the Gospel! By preaching the Gospel we understand proclaiming with earnestness, and burning zeal, all the precious doctrines, promises, precepts, and duties recorded in the Scriptures. Sometimes individuals confine themselves to a few favorite topics. They seem to be afraid that some of the truths will contradict each other. Such fears are groundless. One truth can no more clash with another truth, than one sunbeam can quench another sunbeam. Truth is one, as God is one. The minister of Christ should not dwell exclusively on such subjects as particularly please him; he must preach election as well as free agency; Divine sovereignty as well as human ability; his aim must be "to declare the whole counsel of God."

The Gospel is to be preached to all without distinction. We remember reading of a deacon who was said to be a minister—"If you go into that pulpit, you are only to preach to God's dear people." The minister asked in reply—"Have you marked them all so that I may know them?" The Gospel is not given for a few only, but is a boon to a lost world, and the faithful minister of Christ does not monopolize it. Were it possible to assemble the world as his audience, and had he a voice loud as the trumpet that should be blown on the resurrection morn, God would require him to proclaim the Gospel in the hearing of every member of the human family.

The true minister is impelled to his holy vocation. Paul did not preach the Gospel on the ground of expediency, or to gain human applause, but because of an inspiration from on high. He had learning, for he was trained in the school of Gamaliel. His acuteness and depth of intellect were such that he could easily have won for himself a name second to none. But from the day that he beheld the majesty of Jehovah—from the time the words of the glorified Jesus broke upon his ear—from the day he was struck down by that light that eclipsed the sun, he had neither stopped nor faltered in his course. Despite the opposition of the world, a life of suffering, and the prospect of martyrdom, his theme had been "Christ and the power of his resurrection."

No minister is now called in the miraculous way Paul was, but every true minister feels a necessity laid upon him to preach the Gospel. John Newton was summoned from the deck of a slave ship to the pulpit. Thomas Scott thrice aside his shepherd's flock to explain and defend the eternal verities of the Gospel. Richard Weaver left the coal-pit to preach Christ to the masses of London. The true minister cannot help preaching. "If I were out of prison to-day," said John Bunyan, "I would preach the Gospel again to-morrow, by the help of God." It is useless to attempt to silence the man, whose mouth God has opened. Heaven has moved him, and neither the clamor of earth, nor the fury of perdition shall stop him.

Yet it is said by some that the ministers of the Gospel are all hypocrites; and when one falls, and stands unmarked before the world, the cry is raised, "they are all the same." This is a gross mistake, however. There are hundreds who would willingly abandon house, home and friends, all that the world deems pleasant; would traverse unknown regions, and suffer unnumbered privations, and even march bravely to the stake were it necessary. There are many that would rather eat the bread of poverty, and find their last resting place in a pauper's grave, than resign their office.

The true minister is miserable if not engaged in his sacred calling. His conscience would reproach him in any other calling, though surrounded by wealth, friends, honors, and pleasures. The man who would go to heaven alone will never get there. The faithful servant of God longs and labors to save others. He thinks on the multitudes that are dying in their sins, and not only going the way of all the living, but the way of all the lost. He remembers that Christ bled for sinners, and says—"shall I not labor for them?" He lives and died for me—shall I do nothing for him? shall I live for myself? He sees poverty and pauperism rampant. He marks the multitudes that are travelling the path that conducts to the abyss of woe; and sounding in the depths of his heart he hears a terrible woe he preach not the Gospel. But with all the great heaviness, and continual heart-sorrow which he feels for those perishing around him, the true minister is happy in his work—he loves it. Henry Martin said—"I do not wish for any heaven upon earth besides preaching the precious gospel of Christ to immortal souls."

The minister is conscious of his imperfections; and when he thinks of his ministry, he can but say, "Lord pardon the multitude of his errors and defects."

It is very trying, and damaging to a minister's usefulness when, as is sometimes the case, the people put the servant in the Master's place. It should be borne in mind that pastors and people are possessed of the same rational and moral nature, and equally made for the improvement of both.

The Christian minister is often slandered, but if the people of his charge exercise a charitable judgment, and regard him with tender consideration, he will be able to stand unmoved. He is expected to preach to the people of his charge on the Lord's Day. Would they have him preach acceptably? Let them pray for him. Would they have him happy? Pray for him. Would they have him useful? Pray for him. Would they have him victorious? Pray for him. Again we say let the church pray for its pastor. The result will be that heavenly blessings will rest upon its members, communion seasons will be more interesting, a spiritual union will pervade the entire body, and the church be filled with anxious listeners.

MEETING OF CONFERENCE.

The time is rapidly approaching when the members of the Free Baptist General Conference will be convened at South Branch University, Sanbury County, to attend to the interests of the denomination.

More than thirty years have passed since our organization, under our present Constitution, took place; and a still longer period since we became a separate and organized body. Many changes have taken place among us in that time, chiefly for the better. Measures have been adopted to build up and strengthen the cause of Christ among us, and in the world. Like all other religious bodies we have had our days of discouragement; we have often erred in judgment, and sometimes failed to see what was best for the cause of Christ; but amidst all our discouragements and under all our burdens, we, as a people, could always realize that the hand of God was with us, and clearly discern his blessing from year to year. He has given us souls for our hire and seals for our ministry. Sometimes we fear, we, as a people, have not been sufficiently grateful to the Giver of every good and perfect gift for his multiplied mercies toward us. How few have been the days of public thanksgiving for blessings bestowed; how few expressions of gratitude to God for the long preservation of the lives and health and vigor of the servants of God. When we reflect that so few of these have hitherto, been called down from the walls, we are led to exclaim, have we been sufficiently grateful, have we done our duty in this respect, have our hearts gone up to God through Christ, in thankfulness, for all these mercies? We fear not. At the coming session of our Conference we shall be reminded of these things more forcibly than words can convey.

For the first time, in our recent history, we shall fail to see, in our midst, the familiar face of one of the fathers of the denomination, the late Elder Samuel Hart, we believe we are correct in the remark, that it will be the first time we shall fail to meet him at our annual conference. His advice, and his caution, his anxiety for the progress of the cause of God, and his meek and quiet spirit will be sadly missed. May the God of Israel grant that the mantle of this aged servant may fall on some younger member of the body. Sad reflection whispers to us, there is yet another, who will not be there. He too, though younger in years, occupied a large place among his people, and will also be missed. His ready pen, his quick perception, his forethought, and in a word, his desire for the advancement of the cause of Christ on the earth, and his universal care for all the churches, will be absent. Mysterious Providence! how wonderful that these should be called in such quick succession; yet, shall not the Lord of all the earth do right? Eternity alone will reveal to us why these things are so.

In the removal of two so prominent in the denomination, additional cares will fall upon others, which must be borne. Who is ready or who is preparing for the burden who is saying, not my will, but Thine be done. Here lies the whole secret, not my will, but Thine will, be done.

Too often, it is to be feared, we pray, if not in words, Lord help us carry out our desires; too frequently we lead, not the Lord; too often, it is our spirit, and not the Holy Spirit, that guides. What we now want, above all other things, is humility, not affected, but real; not a show, but genuine; let us pray for it, yes, pray for a meek and quiet spirit, which will aid us to work with and for our master. The spirit of Christ will draw and bind us to our brethren, and prompt us to serve them, and assist and cheer them on in their journey toward Heaven.

Let each enquire, are we praying for this spirit? are we really desiring it? Not one but all, ministers and laymen, yes, all, should come up to our annual gathering with the spirit of Jesus for, we are emphatically told, "If any man have not the spirit of Christ we are none of His."

Never did we need it more, never was it more required.

We cannot close this article, without saying to our brethren, come up to the Conference with minds unbiased and free from prejudice; allow no idea to prepossess or warp the judgment, but come with minds open and prepared to hear, to examine, and weigh matters carefully, and prayerfully; and thus be in readiness to judge "righteous judgment," as God has commanded.

If ever we needed wisdom from above, we need it now. Let each go to the fountain head and obtain that which we may be able to do his work in the fear of the Lord.

We shall in future refer to some things likely to occupy the attention of the members of Conference. May our Heavenly Father guide us, and give us wisdom in all things.

HOME MISSION REPORT.

REV. G. A. HARTLEY, C. S. B. M. S.

Dear Brother—Another month has winged its flight, and I now forward you a report of my labor as your missionary for that length of time.

This morning finds me still in Prince William. I found it necessary for the good of the cause of God to remain until now. This day I purpose starting for home by the way of St. John.

I stated in my last report that I expected Brother Thomas DeWitt. He came and took hold of the work in earnest, and by the blessing of God accomplished much good. He was with us three weeks; and when he left we all parted with regret. The Lord of the harvest has blessed the people here with a gracious outpouring of His spirit. Fourteen have been baptized by me, and seventeen united with the church here, and one with the church in Lower Queensbury. Others have been converted who have not been baptized.

I assisted the friends in organizing a Sabbath school yesterday, which we hope will accomplish much good.

While Bro. DeWitt was with me, we held a missionary meeting. Bro. DeWitt represented the Foreign Interest and I the Home. We received \$30 in cash, and pledges (which is to be paid at our next General Conference), \$18.70 for the Foreign, and \$6.70; in pledges, \$8.50.

Yours as ever,
F. BARCROCK.

PRINCE WILLIAM, Y. C., May 20th, 1867.

TO CORRESPONDENTS.—The Tyranny of Public Opinion," by "C." will appear next week.

THE RELIGIOUS INTELLIGENCER.

PASSING AWAY.

The autumn wind mutters hoarsely through the road, shakes from the tree the rustling leaf ere dead, and bears it off on its wings. We notice the circumstance, see it fall to the ground, and then forget that it ever was fresh and green, or performed its part in the vegetable creation. The little plant springs up by the wayside, puts forth the tender bud, opens the tiny flower, and sheds a sweet fragrance on the air. The humming bird alights from its honeyed juice; the busy-bee pays to it the wonted visit, and the traveller, worn and footsore, stops in his journey to admire its beauty. It blooms awhile in all its sweetness, till some rude hand plucks it from the stem, and it is borne off soon to drop and die. We note its absence, regret its loss, and soon forget that it ever bloomed and enriched with its fragrance nature's great garden. The tall oak rears its majestic form, spreads its wide branches to catch the passing breeze, and, exulting in its luxuriant foliage, towers far above its fellows. The wild beasts roam beneath its arms; the birds nestle amid its foliage; and man himself seeks beneath its shade a shelter from the summer heat, and feels the cool winds fan his hot, feverish brow. Soon the wood-man's axe is heard in the forest; the strokes fall thick and vigorous around the huge trunk; it trembles from base to topmost bough, and falls crashing to the earth. We look in vain for its presence, miss its cool shade, but soon forget that it ever grew, or stretched its tall form heavenward. The man, in embryo, rejoicing in childhood with its freedom from cares, and its season of happy, untainted joyousness, soon glides into youth with its wild fancies, its eager anticipations, and its hopes for the future. He lingers a season in its paths, and then bursts forth into manhood, glorious, and with all its duties and privileges; vigor triumphs in his firm, elastic step; health blooms on his cheek; the benevolent soul sparkles from his eye; and hope casts a thousand garlands about his brow, stamped with the imprint of genius. Mingling in society, he makes friends, numerous and true; the prayers of the orphan, the blessings of the poor, and the good-will of the rich follow him; our affections twine about him and bind his heart to ours with the strong cords of friendship. But, alas! too soon disease takes hold on his fair form; the hue of health pales from his cheek, the strength forsakes his body, a strange pallor gleams from his eye, and the hot breath comes thick and fast. We crowd about his bedside, and vie in offices of kindness to smooth the rough passage to the grave. Gradually the silver cords are loosed from around his heart—the pitcher is broken at the fountain; the death-drop stands on his brow; the last long look is turned upon all; the last sigh is heaved—and he is no more. The heart swells with a deep bitter grief, the scalding tears rush to the eye, and the gloom and sadness of death is about us. Soon we follow him to the grave; take the last look of one we loved so well; regard the damp earth strike on his coffin-lid, and he is no more of all the things upon earth. We miss him at home—look in vain for him abroad; but in a few revolving moons his memory has, as it were, faded from our hearts—he is forgotten, and lies buried in the dark past. So with every thing on earth. It is ushered into existence, blooms for a time, and then dies to be forgotten. The ivy that twines about the ruins where once a city stood in all its pride; the marble bust that rises above the spot where nought but the ashes of him who was once great and mighty among men now repose; the loved one daily torn from our homes by death's cold hands; the aches and pains of those bodies which enshrine our own souls, and the bitter, wringing griefs, the crushing disappointments, and the blighted hopes of thousands of hearts, tell us all things are passing away—passing away. Let us act well our parts in the great drama of life—act with energy and courage; for soon the curtain must fall, the tragedy must end, and we pass away and be as those who were.

ALPHA.

UNEMPLOYED TALENT.

Mr. Editor—If you think the following article worthy of a place in your valuable paper, you will please publish it. If you do so, you may expect to receive others from the same source.

That we may be better able to judge of the fearful amount of unused talent now in the church, let us consider—

Christ's conception of a church.—Christ represents His followers as "light," "salt," and "leaven" in the world; light to dispel its darkness, to guide the traveller on his way, and to direct the tempest-tossed mariner to the port of peace, the haven of felicity; salt to preserve its masses from moral putrefaction, to save its inhabitants from the contamination, effects and consequences of sin; leaven to produce a moral fermentation, and thus purify, elevate, and assimilate its principles. Salt, light and leaven are agents; and represent, in the strongest manner possible, the relations which Christians sustain to the world, and the influences which they are to exert upon all around them. Never, while in the body, are these relations to cease, or these influences to be withdrawn; but we are ever to "grow in grace," "increase in knowledge," "abound in the work of the Lord," "contend earnestly for the faith once delivered to the saints," walk wisely toward them that are without, redeeming the time "as unto one another day;" let no corrupt communication proceed out of our mouths, but that which is good to the use of edifying, that it may minister grace unto the hearers," "pray others in Christ's stead to be reconciled to God," rejoice evermore," "pray without ceasing, and in every thing give thanks;" "let us be," "onward and upward."

Individual obligation.—It does not appear that Christ ever organized a church or any society. All His instructions were given to His disciples as individuals, not as a body. The duties required of us as Christians are of such a nature that they cannot be performed by the church collectively, but individually. Each has to stand for himself in the judgment, and not for another; we shall not be judged in the mass, but singly, and that according to our works. Each and every talent of each and every Christian is purchased by the blood of Jesus, and must, therefore, be used in His cause. I Cor. vi. 20.

There is much unemployed talent in the church.—This needs no proof, if you admit the truth of what has been said above. Looking at the standard Jesus has set up, it is not true, that few seek first the kingdom of God and His righteousness; few make religion the business of their lives; few live to do good; few seek to extend Christ's kingdom on earth and save souls from death.

The majority of professors seem not to think that they personally are expected to labor for Christ; to make every thing subservient to this, grand purpose of their lives. One would suppose, from the eagerness with which they seek the world, and the little interest they manifest in God's cause, that they never thought, for one moment, that He requires them to consecrate themselves, with all they have and are, to His cause. We see little or no difference between them and the world's people; they refrain from out-breaking sins, perhaps, but there is the end of their religion. Work with them from Monday morning till Saturday night, and you will not hear from them an expression of love to Jesus, or of earnest desire for conformity to His will. If you are not an open, flagrant sinner, they will not hint that you are in danger of losing your soul. Are you a heavenly-minded Christian, you will look to vain for a real companionship among them. Are you a weak, trem-

ling disciple, you will wait in vain for words of encouragement and Christian sympathy from these dead professors.

Who ever hears, now-a-days, of private Christians having the prospect of gain for Christ; or of their changing their position in life merely because they can better serve the interests of God's cause? Would not any thing like this be deemed very strange among us? In order, if possible, to stir up some to diligence in their Master's cause, permit me to name some of

The consequences of thus burying our talents.—It acts as a dead weight upon those members of the church who would do something in their Master's cause—discouraging them and hindering their usefulness. It begets a spirit of formality, instead of vital piety; and conformity to the world instead of to the will of God. It renders us satisfied with small attainments in grace, and produces in the minds of the unconverted, a contempt for religion and its votaries, thus causing the name of God to be blasphemed. It hardens the hearts and quells the consciences of the wicked, and thus ruins souls. It discourages ministers and all who are trying to labor for God, and retards the operations of missionary, Sabbath school, and other enterprises. Our prayers, in consequence, remain unanswered; for Jesus says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." The command, to rejoice always and in everything give thanks, is hereby broken; for spiritual joy is only attained by spiritual exercise. Live idly and you will live joylessly. As the uncultivated garden produces thorns and briars, so the heart, in which the graces of the Spirit are not kept in exercise, produces cares and sorrows; and it were well if this were all. Finally, this burying our talents is disobedience to the will of Jesus, breaks His law, gives His cause to reproach, dishonors His name, and pleases the devil.

How is it with you, reader; is your armour bright from use, or has it upon it the rust of idleness? Are you using the whole amount of your influence for the good of souls? Are you doing anything in this glorious cause? How many converted through your influence? Any? Do the Sabbath school and prayer meeting receive your hearty support, and the church your co-operation? R. W.

THE BAILE EVANGELIQUE.

The "Baile Evangelique" is a large Hall for religious purposes, erected by the Evangelical Alliance at the Great Exhibition in Paris. It stands in the Park in front of the Exhibition Building, and will accommodate about 500 persons. It is designed for religious purposes—preaching the Gospel in various languages, and for Christian Conferences on the work of God in different countries. At the opening of this Hall, the Earl of Shaftesbury presided, and some interesting speeches were delivered. [Ed. Int.]

The following is the programme of the intended services, meetings, &c., in the Baile Evangelique:—

I. Preaching the Gospel.—1. Two English services every Sunday, at 11 A.M. and 7 P.M. 2. A Service in German or French, at 2 A.M. 3. A Service in Dutch, Danish, or Swedish, at 1 P.M. 4. A Service in Italian, Spanish, or Portuguese, at 3 P.M. 5. A meeting for Prayer in different languages, at 8 P.M.

II. Meetings for Prayer in different languages.—1. Every Sunday, at 8 P.M. 2. Every week-day at 10 A.M. 3. Every Wednesday, at 7 P.M. At these meetings addresses may be delivered by Christian brethren known to the Committee and sanctioned by them.

III. Meetings for Evangelical addresses to different classes of Society, being after 10 P.M. To interchange views and sentiments on the different topics of present interest connected with the religious condition of Christendom, with special reference to the influence of Christianity upon nations—their social progress, family well-being, and civil institutions. 2. To communicate information respecting the various Christian agencies employed in different countries to counteract vice and immorality in any of their forms—e.g., degradation of the Lord's day, intemperance, social depravity, &c., with striking results in particular cases. 3. To present and discuss the various Divine worship, in order to a distinct realization of the extent to which it exists; to investigate its causes, and to suggest its remedy. 4. To report particular modes of affording religious aid and instruction to the sick, the poor, the aged, and to prisoners in goals and reformatories, both for men and women, in Sunday schools, adult schools, ragged schools, &c.

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