

public and private, by tongue and pen, by example and the press, beseech sinners to be reconciled to God! May God Almighty awaken us, rouse up and fill us with burning zeal, that so we may resolve that if souls who live near us determine to go to hell, they shall go with the name of Jesus sounding in their ears, and the way of salvation plainly placed before their eyes. Oh! for the power of the spirit of God to awaken the church, to convert sinners and grant us a great and glorious revival, which shall spread from east to west, and from north to south! O Jesus, Saviour, send the comfort of conviction of sin, and work salvation in millions of human souls, for thy mercy's sake. Amen.

Correspondence.

The Provincial Lunatic Asylum.

St. John, June 12, 1855.

Dear Brother—On Friday last, in company with the Rev. J. Noble, I had the pleasure of visiting the Provincial Lunatic Asylum; and we were politely shown through the Establishment by the Medical Superintendent, Dr. Waddell.

Time, and your space, will not permit me to speak particularly of the arrangements of the Institution, but for the information of those of your readers who have never visited it, I will mention some facts relative thereto.

The building, when finished, will occupy a space of 300 feet square; one wing, however, is not yet complete, the further end of which, called the Lodge, was present detached from the main building. The South wing has been lately finished, and it will soon be ready for occupation. The main building is three stories, the connecting wings two, and their attachment three. The first story of the main building is partly occupied by the Superintendent and other officers. The second story is devoted to the exclusive use of patients, as likewise most part of the third.

Cooking, washing, and laundry work is at present carried on in apartments on the first floor in the rear of the main building. The whole establishment is supplied with water from a tank in the top of the building, into which it is previously pumped by means of steam.

Farming operations on the premises are conducted with taste and skill, and those rough and rocky acres in the vicinity are being converted into beautiful green meadows, affording hay for the subsistence of the cows and horses which are kept for use about the place. There is a garden attached, in which vegetables of all descriptions necessary for the use of the patients, are cultivated. The produce of the farm, last year, was valued at £250 12s. 4d. It is not, however, the actual value of the produce that must be considered; but the opportunity afforded of employing many of the patients, and thus accelerating their recovery, "some of whom," said the Doctor, "I could not restore by any other means."

We were not admitted to the wards of the patients, nor could we desire it, as any one must be aware, that, in such diseases as lunacy, more especially when the patient is under medical treatment, the presence of strangers is highly improper, and tends to retard their recovery. And, indeed, there are few signs less desirable than of those unfortunate deprived of reason. The troubled and dejected countenances of those whom we saw, plainly told us that we could derive neither pleasure nor information by entering the wards of the hospital.

According to the reports, in the last five years ending first of January, 1855, there have been admitted 516 patients; 298 of these have been discharged and 50 have died, leaving 518 inmates at that time.

The innumerable increase of lunatics shows the necessity of such an institution, while the peculiar difficulties of these cases demand such arrangements as to afford every means to facilitate their recovery. An institution of this kind should be as liberally supported as to render it something more than a mere receptacle for lunatics; it should be placed on a footing so complete as to afford every means and appliance for their recovery.

The Provincial Lunatic Asylum, though yet incomplete, shows by its present and contemplated admirable arrangements, and by the numbers discharged from it, that it is in a very efficient state. Nothing is wanting now but means to complete it, to render it one of the first establishments of the kind in America. Its arrangements reflect great credit on the Superintendent, Dr. Waddell, whose services the Province is particularly indebted to in securing; and to whom Brother Noble, as well as myself, tender our grateful acknowledgments, for the courtesy and kindness shown us during our visit.

C. F.

The Work at Campbellville—Shipyard & Iron Works.

The following letter from Brother Taylor was intended for last week's paper, but was not received in time.—Editor.

CAMPBELLVILLE, June 6th, 1855.

Dear Brother—I have purposely omitted to write you, because I expected to have been in the city, before this, on my way home; but the increasing interest here in religion has detained me to this present time, and seems likely to detain me longer. Sabbath before last, six were baptized, and last Sabbath eight more. A good deal of interest continues to be manifested, and although it is a busy season of the year about these islands, yet the Church is much encouraged, hoping and praying to see yet further displays of the power and glory of God in the salvation of souls. But in the midst of all this blessing, that has been passing like a wave over the island, God has spoken in another way. A death knell has sounded from the sea, calling us to consider the ways of God and warning us to prepare to meet him.

A telegraphic dispatch was received here last week from Brother Malloch, dated at West Canada, informing his family of the shipwreck of one of his vessels (the Packet Schooner *Lilly*) on Sand Reef, Magdalen Islands, and the loss of all on board. Thus, you may be sure, next sorrow and grief into joy a hour, and raised a cry of distress in almost every part of the island—as the captain and three young men on board of her—belonged here, and were highly respected and much beloved.

Monday, June 4th.—Brother Malloch arrived here to tell the particulars of the sad disaster, and to mingle his tears with his afflicted family and other mourning friends. How the vessel, in which our brother was saved, is a mystery which will only be revealed when all the just designs of God will be made known. Daniel Malloch, son of Elder Malloch, was master of the lost vessel; he has a wife and two children to mourn his sudden death; but their loss is his gain, as he had long been a consistent member of the church. With his widow we deeply sympathize, from the fact that in being called to sustain the loss of a kind husband she is also called to mourn for a dear brother—William Mitchell, lost in the same vessel at the same time; so that it was a double calamity that came upon her. But the religion she professed sustains her, as indeed it has done all the rest of the mourners, enabling them to say, "the Lord is my refuge and strength, a very present help in trouble." Another young man, one of the crew, named Benedict Parker, was among the lost, leaving his father and numerous relatives to weep over his fate; he was much beloved by all with whom he associated. Another named Daniel Nash, leaves a father and an almost broken-hearted mother, with a large number of friends to mourn his loss; he, too, was highly esteemed by all who knew him. It gives me pleasure to say in relation to the three young men, that previous to their leaving they were solemnly impressed in the revival going forward here, and their steady and serious behaviour on the voyage, and until they were lost, was noticed by all that visited them, while they were on the fishing ground; and although they never made a public profession of religion, their friends have hope in their death, as no doubt exists but they were praying persons, secretly imploring the mercy of God. Two other men were lost in the vessel, but they were not residents here; one, we understand, leaves a family in Eastport. May God mercifully this solemn act of providence to the good of all the surviving friends, and may each one hear Him saying, "Be ye also ready." Yours, &c.

A. TATUM.

The Methodist Conference and the Paper Traffic.

PROVINCIAL, June 11, 1855.

To the Editor of the Religious Intelligencer.

Dear Sir,—I beg to request the insertion in your columns of the following resolution, passed unanimously at the annual meeting of the Western Ministers of the New Brunswick District, in the City of St. John, May 28th, 1855.

Whereas, strenuous efforts are now being made throughout this Province for the suppression of the evils of intemperance, it is

Resolved, That this District Meeting regards with gratification the advancement of the Temperance cause, and is highly pleased to learn that a law has been enacted by the Provincial Legislature, for the suppression of the manufacture, importation, and sale of intoxicating liquors—regarding it as right that the same principles of legislation that are applied to other moral, social, and political evils, should be applied to the suppression of the evils of intemperance. And it is further

Resolved, That we agree, as Ministers of the Gospel of Christ, to pledge ourselves to use all our influence to secure the accomplishment of this desirable object.

By Order,

CHAS. CROCKETT,

Journal Secretary.

Anti-Tobacco Society in N. B.

BRANFORD, N. B., May 25th, 1855.
Mr. Editor—I beg leave to say our Anti-Tobacco Reform Society is doing well. A number of Anti-Tobacco men have obtained a complete victory over the habit.

Please correct a blunder of mine, in your *Traveller*, in my former communication, in saying I used Tobacco as my own confession, but when my faith came out, before the world that I had used it fifty years, I was more abashed. I commenced at the age of sixteen and used it until I was thirty; since then I have been a total abstinent. Will the *Traveller* please correct the error.

I am, dear Sir, yours,

JOSEPH BROWN.

Religious Intelligencer

SAINT JOHN, N. B. JUNE 17, 1855

TAKE NOTICE—Persons who have not paid their subscription for the *Religious Intelligencer* for the current year, are requested to forward the same as soon as possible. Any of our agents who may have money in their hands for us, and all persons who are indebted to our Office for the Paper or for Books, are requested to forward the amount due from them, in order that their subscriptions may not appear in our annual accounts.

June 8.

Our General Conference.

A few days more, and our brethren from different parts of the Province will be assembled together in the Twenty-third General Conference of Free Baptists of New Brunswick. Twenty-three years have elapsed since this body was organized, and in that time it has passed through some struggles, and met some difficulties which seemed to threaten its future success; nevertheless, "by the good hand of our God" upon it, it has endured until now, and has advanced not only in numbers, intelligence and influence, but also in Christian development. A few years since and the deliberations of our Conference only occupied a part of a day, and the only business of importance which then received attention, was *resistance* against errors in doctrine, which frequently afforded as much trouble, and called forth from our brethren the most earnest protests; besides this, the appointment of a brother or two to visit some church, "to set things in order," constituted the work of the yearly meeting. The subject of Sabbath Schools of Home Missions of Bible distribution, and other benevolent and Christian enterprises, had not yet taken hold of the minds of our people. So greatly had our early ministers and brethren seen and felt the evils arising from an impure and unwise attachment to human systems, and the order of men, that the organization of our Conference was effected without any "Articles of Faith," or "Covenant," or "Code of Discipline," save the *Word of God* only. And we do not forget our own words, and which we did not fill to express, when a beloved brother in the ministry moved for the consideration of our Conference the adoption of a printed "Treatise of Faith," drawn from the Bible, and which should embrace the leading

doctrines entertained by us as a denomination, and which we all considered the main features of evangelical Christianity. We finally resolved that to us this looked like an innovation upon the good old system of primitive religion, and a departure from that "government of the Spirit" which we then believed—and still believe to be the great and indispensable element in the aggressive power of a Christian church. We had not seen at that time, as some of our brethren had the dangers to which we were exposed by the introduction of doctrines and systems which were only evil, and which would not only lead us into the most dangerous errors, but would introduce discord into our very midst, and scatter into fragments the Churches and Conference which God had planted. The adoption, however, of a "Treatise of Faith," (which has been published in the columns of the *Intelligencer*) together with a change in our denominational name, which in the first year of our existence was simply "Christian," to that of "Free C. Baptists," by which we are now distinguished, were judiciously effected with the concurrence of our churches and brethren generally; and we think a single individual could not now be found among us who shows any interest in our good cause, who would wish to go back to the loose and dangerous position occupied by our brethren years. This was the beginning of progress.

But another measure of equal importance with this was found necessary for the consideration of our Conference at an early period in its history, and that was in relation to the support of the Gospel. The early labours among us had gone forth like the Apostles among the Gentiles—"taking nothing," and we do not doubt but that their course under the circumstances in which they were placed was a wise one. But when God blessed their labours and churches were planted having sympathy with them, and professing an interest in the success of their ministry, it was nothing more than reasonable and scriptural that they should aid in bearing the burden in "certain things," and contribute to the support of the families whose husbands and fathers in the capacity of Home Missions were gone forth to plant Christian Churches, and extend the borders of Zion. It is however well known to our brethren that this measure did not originate with the ministry—they laboured and counselled, until some of them were driven from the harvest by the pressing claims of their families, were obliged like the Levites anciently, to "return to their fields," and provide for the wants of their respective households. During this, however, no claim was made by them on the churches; but brethren interested in the cause, and who saw that those who ministered to them in "spiritual things," should be ministered unto in "certain things," they moved in the matter, and as early as 1836 our Conference began to devise systematic means for the support of the ministry, in such a way as to secure the co-operation of all the members in each church. There was another advance in the right direction. And although we have to regret that all our ministry are not yet supported by our churches, yet we think the fault does not lie in any measure by which we have proceeded. A ministry to be sustained by the denomination, must give themselves up to the denomination; otherwise they cannot expect support. If ministers will only give that portion of their time to the labour of the Gospel, which is of the least value to them in their secular business, they cannot expect to receive the support which would otherwise be afforded; neither can churches afford to give it to them. The minister who practices part of the time, and follows some other calling, the rest of it, is presenting a ruinous example to others in the ministry. He who from his farm or business derives a large portion of his support, and who only labours occasionally in the vineyard, can have before his eye upon a church for a while, is doing that which is inevitably injurious in the end; and preventing his brethren in the ministry, who are without support from any secular calling, from receiving that remuneration necessary for their livelihood. In other words he is drying up the benevolence of the people among whom he labours, instead of enlarging and expanding it. If a minister can afford, and is disposed to give his labour to a poor church, we have no objection thereto, but let it be distinctly understood that he gives it, and not that he sells it at half price.

But we seriously question the propriety of arbitrating any part to the work of the ministry, unless he abandons every secular calling, and devotes himself wholly to the work. And we are also of the opinion that ordination is not absolutely necessary in all cases to usefulness; an intelligent lay ministry is of great service in the cause of Christ. The time however has come in our denomination when faithful men, "called of God" to the labour of the Gospel, need not fear to show themselves on the churches; but few churches now exist among us, but have felt the want of ministerial labour sufficiently to know its value, and provide for its support, if they can obtain it cheaply. This as we have said before, is progress in the right way.

Another advance made by which we stand today is Sabbath-schools. Eight years ago scarcely a single church in the country had a Sabbath-school. In this, however, we were not much, if any, behind other denominations. But few schools had been organized in the Province. But now, scarcely a church exists, but has its treasury for the "little ones." They are planted all through our denomination; and churches who do not have them, are feeling that they are behind in their duty, and that they lack one of the principle features of a Christian community. We know of some Sabbath-schools, in connection with some of our churches in the country, that are exerting a holy influence, and we doubt not, will prove the ark of safety to many of the rising generation. This also is advance.

Another work which has been entered into warmly by many of our brethren, is the circulation of the *Word of God*. Not only have Branch Bible Societies been formed in several places, which have contributed liberally to the funds of the Auxiliary Society; but the Distribution Fund under the control of our Conference has been liberally contributed to, and the last two years we have circulated but little short of Two Hundred Pounds worth of Bibles, principally in

remote places of the Province. The utility of this work none will deny.

The next progressive movement by our Conference was an effort to establish a Domestic Mission, so as to secure for it adequate support. This was first attempted by the Fifth District, and met with good success. In the Conference, two years since, it was also moved, and a missionary appointed, who laboured to good advantage. Our last Conference encouraged by this, appointed three missionaries for the ensuing year, the whole result of whose labours, together with the Treasurers account, we are not yet acquainted with. We remark, however, that the men who were appointed, were those who have the fullest confidence of our churches, and who also have ever been watchful against any aggressions upon us, which might effect our spirituality, or our union. That our system of Home Missions, however, is still very imperfect, does not admit of a doubt. Although no effort has been made by us as a body to establish, or aid the work of Foreign Missions, yet we rejoice to know that there are individuals among us who feel deeply on this subject, and who do by their subscriptions and contributions—"lend a helping hand" to the God-honouring work of sending the Gospel to "the dark places of the earth," and diminishing the habitations of cruelty" with the glorious light of Zion. And we confidently hope that the day is just fast dawning, when we, as a denomination, shall feel and have an interest in the work of evangelizing the world. An effective system of Home Missions is a good step toward this.

The next and last progressive measure which we shall notice in this article, that has received the concurrence and approval of our Conference, is the establishment of a WEEKLY NEWSPAPER and BOOK DEPOSITORY. We can scarcely revert to the birth of this department of our denominational enterprise without the deepest emotion. We do not forget the tears, the prayers, and the struggles of the past. We well remember the morning when sad and lonely, we were travelling along a wilderness road in a distant part of this Province, in the prosecution of our work as a minister of Christ—we moved on the condition and wants of our people, and in our thoughts were revived which we had long contemplated, but knew not to accomplish. It proved upon us then with greater weight than any former period, and with our heart applied to God we became convinced that we as a denomination had come to a crisis when the establishment of a Religious Journal among us would be of incalculable value. We knew not how to do it—we had not the means—we doubted our ability—but we resolved to attempt it. A few days after found us in our own house, preparing the matter for our first issue. Of the interest between that and this in the history of the *Religious Intelligencer*, we need not speak. It may be "gilded" at, when we announced that now in the second year of its weekly existence, its circulation is over THREE THOUSAND TWO HUNDRED AND FIFTY COPIES. We do not forget in contrast with this, when even the publication of the "Minutes of Conference" was viewed with trembling, and regarded as a step in the wrong direction. Now we have not only a sustaining periodical, but in connection with it a Book Store and a Copying establishment; and we have already put in circulation several hundred pounds worth of Religious Books, besides supplying Sabbath Schools with Bibles and other requisites. And all we want to make our Book department efficient and useful as it should be, is an increase of capital.

These are some of the measures which have been engaged in by our Conference during the last eleven years, and we have thought that in view of our approaching Annual Meeting, a candid reference to them, and their influence upon us as a denomination, would not be considered imprudent. It is well known to many brethren that we had advanced as far as we could in the direction we were going, when the measures to which we have referred began to be introduced; and it is also well known, that as these measures have been introduced and rendered efficient, our prosperity has increased, and the present year has been one of unprecedented success in conversions to God, and additions to our numbers. We cannot now name the exact number that during this year have professed religion and united with our churches, but we are not far from it when we say about four hundred. And never were our churches generally in a better condition to receive help, and to advance in true religious progress than now. All we need is the men to supply their wants, and feed them with the "sincere milk of the word."

We do confidently believe that in many respects we as a denomination never were in a better case to help ourselves and be a help to others, than now. And we will, would it be anything less than sin to let the opportunities and privileges just mentioned which God has put in our way? Nay—nay—and we do not earnestly hope that those who attend our Annual Meeting this year, will feel that they are workers together with God, and that it is their duty to seize every opportunity of advancement in religious progress, and spiritual development. Much yet has to be done by us—first for our own edification, and secondly, that we may be fitted to carry out the mission that God has given to us, as a denomination. We have professed to be a "free people," but our "freedom" has been grossly abused. Perhaps this has not been more evident than in the evils that have resulted to some of our churches, and the communities also, from the occupancy of our houses by persons as professed members, who were unevangelized in doctrine—without any known Christian standing in our Province—who could obtain subsistence in no other place of worship, and whose only aim was to "draw away disciples after them." We trust that measures will be adopted this year to prevent the recurrence of such things.

But the measures which require the greatest amount of laboring care, and upon which the most depends, are an efficient *Missionary system*, the effectual aid of our Conference in increasing the subscription list of the *Intelligencer*, and the enlargement of our facilities for the circulation of religious books. Added to these stand our children, crowding around our fire-places, and crying to us in an inextinguishable language, "But as we are in ignorance—give us the means for intellectual development—enable us to be capable of being useful in the world—and exerting an influence that will honor God."

We do most sincerely believe that no religious denomination can long maintain itself without educational facilities for the training of its youth. This is now a matter for the grave consideration of those who stand foremost among us, and who are moulding to a considerable extent the character of the next generation of Free Baptists.

We shall conclude our long article by asking our brethren—who among them would be willing to throw aside the various enterprises in which we are now engaged, and which were entered upon with such trembling? Could we give up one of them? Is there a single measure which we are now fostering and nurturing that the most fearful among us would be willing to abandon? We will venture to say there is not one. The approbation of God has rested upon every effort we have made to render our Conference and churches more efficient and more useful. And as long as we keep the glory of God in view, we shall be guided in our deliberations.

REV. THOMAS H. HAZARD.—We learn from the *Traveller* that this venerable servant of God expired at his residence in Horton, N. S., on Friday night last, in the eighty-third year of his age. He was well known by many in this Province as well as in Nova Scotia, having travelled here somewhat extensively during the former years of his ministry, and we learn was a faithful and efficient labourer in his Master's cause. His commission took place when he was twenty-eight years of age—he commenced preaching very young, and was pastor of the Baptist Church in Horton for sixty years.

THURSDAY.—We believe that nearly all the Protestant places of worship, in this city, were open for Divine Service to-day, and that no stores or shops were open for business but those for the sale of liquor. We had the pleasure of listening to an interesting discourse, in our Meeting House, by Brother Ferguson, from Micah ix, 4.

Brothers Noble and Pennington leave this city this morning (Friday) to attend the District Meeting at Upper Sumner. Brother P. expects to attend the District Meeting, to be held at Douglas, commencing on the 23rd instant.

We learn with pleasure that the Rev. Chas. Knowles, of Nova Scotia, intends being at our General Conference, in July.

Revival Intelligence.

ELDER W. E. PENNINGTON has been in our City this week, on his way to attend the District Meeting at Upper Sumner, to commence on Saturday. He has been labouring during the last few months, principally with the churches in Woodstock, and Jacksonville. Some things in these places during the last year served to strengthen the churches there with a severe wound, but God has been graciously pleased to favour the efforts for the establishment of the truth, and the labours of Brother Pennington have been particularly blessed. During the spring there has been added by baptism to the church in Woodstock, twenty-five, and to the church in Jacksonville, ten; besides these there have been added to the two churches twelve who were previously baptized. The Methodist churches in these and adjacent places, under the superintendence of Rev. William Allen, and also the Baptist churches under the care of the Rev. T. Todd, have shared considerably in this good work. Brother P. informs us that the state of religion in that part of the country is highly encouraging. Elders McMullen and Bell are labouring successfully in the upper part of the country, but the positive results of their labour he has not fully learned. Elder Hart is still at Southampton.

Brother Taylor (a letter from whom is published in another column) arrived in the city, by the *Admiral*, on Wednesday, and informs us that he baptised four more on last Sabbath, making it all baptised during his visit to Campbellville fifty-two. The church, he informs us, is in a harmonious and prosperous condition, and we deeply sympathize with Brother Malloch in the loss of his son and property. We earnestly pray that God may bless and sanctify the bereavements made to all who have felt them. Brother Doucet, under whose labours the work in Campbellville commenced, is now labouring at Deer Island.

We have much pleasure in learning that the health of Elder J. Gutter is improving, and he will probably be fully recovered from his late indisposition in a short time.

Elder E. Sullivan writes us from Pictou, N. S., under date June 5th, that he has been preaching in that place for about eight weeks, in connection with Brother B. Thorp, who has but recently commenced to labour in the vineyard; and that God has poured out His Spirit upon the people there. Nine happy converts have been added to the church by baptism, and others are waiting to unite at an early opportunity. The work is still progressing, and enquiries are found asking the way to Zion. Brother S. writes that his "careless people" is that he may have grace and wisdom at all times, as pillars sinners to the Lamb of God, that willh away the sins of the world."

The Irish Catholics in the United States are returning in large numbers to their native land. The *American* Port says that the return emigration from the port of New York alone, proceeds at the rate of 500 per week. Each the first of January the departures are said almost to balance the arrivals.

One of the largest cities in Japan has been destroyed by an earthquake, and another, Jeddo, the capital, was very seriously injured. The town of Simoda also was reduced almost to ruins.

A London correspondent to the *New York Commercial Advertiser* says that the total number of deaths in the English army, since the beginning of the war, from all causes, is below 25,000, while the astounding fact has been ascertained that since the Russian troops first crossed the Pruth, in deaths have resulted an aggregate of more than 250,000.