

on the subject, she one day ventured to suggest it. His only reply was, that the text there be went to the bookstore he would purchase for her a volume that treated the matter in a most satisfactory manner. A few days afterwards he brought home the promised book—a handsome copy of the "Holy Bible."

Its inspired words settled the question in her mind for ever. There are thousands of similar instances of persons who have been made Baptists by the mere reading of the New Testament. In making proselytes, the glory of these achievements depends on the way they are won. How honorable is a victory that is gained by "the sword of Spirit" alone!

## TERMS AND NOTICES.

For one year, \$1.50.  
For one year, \$1.50.  
Any person sending us Ten Subscribers, with the money—  
FIFTY DOLLARS—will send them one copy extra for their trouble. For Twenty Subscribers, two copies extra and for every additional ten, a copy.

"Parties wishing to pay money in Saint John for the *Intelligencer*, can do so at the bookstore of Messrs. BARNES & CO., Prince William street.

"All letters for us, either on business connected with this paper or otherwise, should be directed to us at Fredericton."

## SPECIAL NOTICE.

Our terms of ADVANCE PAYMENT will in every case be strictly adhered to.

Our Post Office address is Rev. E. McLeod, Fredericton, N. B.

## Religious Intelligencer.

SAINT JOHN, N. B., JUNE 3, 1864.

## THE FREE BAPTIST DENOMINATION OF NEW BRUNSWICK.

NO. VI.  
Symmetrical symmetry is the beauty of christian character. The cultivation of one christian grace to the neglect of another, or the development of one part of the christian life to the exclusion of another, is in religion what in nature is called deformity. A symmetrical christian is one in whom are developed in scriptural proportions all the graces of the spirit—to his faith are added virtue, knowledge, temperance, patience, goodness, brotherly-kindness, and charity; each, in its respective proportion, the whole forming a symmetrical christian development. The neglect of any of these is a defect, and the absence of any one in its scriptural proportion leaves an unfinished character. Connected with the development of the several graces of the spirit, is the proper cultivation of the desires, feelings, and affections, and the regular and steadfast discharge of christian duties, all of which are of the highest importance, and absolutely necessary to the formation of consistent habits and firm principles in religion.

It cannot be doubted that there may be faith, and with it several other christian graces, which may give beauty and usefulness to the possessor, and yet at the same time instability exist; though not amounting to actual and final apostasy, but giving a deficiency of weight and force in the religion of the possessor, an unsteadiness in his aim and purpose, and weakening all the elements of his christian character. Of this sort are those who are governed by impulses, occasions, sympathies, and excitements, rather than by the force of inflexible principles and well formed habits. How many professed disciples, who are zealous and joyful for a while in a time of general revival, and seemingly earnest in every good word and work, but whose religious life, like the physical life of those animals which have their winter of torpor, hibernates through the interval from one revival and joyous season to another.

This class of persons is found in all churches, and we are sorry to say, they have been sadly prevalent in the Free Baptist body. Hundreds of church members have no consciousness of duty only from their feelings; and with the utmost ardor, excuse themselves from the plainest precepts and commands in the gospel, simply because they do not feel it their duty. They pray if they feel to pray; they attend meetings on the Sabbath if they feel to do it; they give to the support of the church and other good objects when they feel they ought to do so (and which is very seldom); if they feel a man preaches the gospel, if he is their favorite preacher, or can work upon their sympathies so as to produce emotion in them, they receive him. A meeting without a good share of excitement is no meeting at all to them, and the plainest and most searching truths of the gospel forcibly, but calmly presented, give no food to their souls.

Let no critical reader take advantage of what we write, and pervert our words from their true meaning. We love the feeling part of religion, we love to feel joyful in our Saviour. He who is a stranger to emotions—to strong religious emotions of love, gratitude, and desire, we fear, but a nominal follower of Christ. But what we condemn is, the substitution of our feelings in the knowledge of duty, to the ever-abiding, unchanging, and distinct teachings of the word of God. "My word is a lamp to my feet, and a light to my path," said the deeply experienced Psalmist of old; and if we let "the word of Christ dwell in us richly," we shall never fail to understand the perfect will of God concerning us, nor be at a loss to know the mind of the Spirit relative to the smallest duties. But he who follows his feelings follows an uncertain guide, and is too often controlled by prejudices and partialities, much to the injury of his own soul, and the detriment of the cause he should subserve.

That this has been a serious obstacle both to the piety and enlargement of the Free Baptist body, we have no doubt. Religion was considered by many as almost exclusively belonging to the emotions; and he only was regarded as a spiritual christian who could pray and speak with much feeling. In connection with this, was the "liberty" in all meetings for "the exercise of the gifts." This "liberty" was subject to great abuse; first, by making it obligatory on all persons to "speak in meeting;" and secondly, by opening a door for imposition by mere talkers and abusers of the liberty of God's house. Some ignorant persons supposed if they could speak in the conference or other meetings with feeling, have their own emotions stirred, and stir others, they were surely spiritually minded, and good christians. Every other religious duty might be neglected; secret prayer, prayer in the family, and reading the Scriptures, were regarded by them as mere forms, and not as aids to piety; doing good to others, christian liberality and benevolence, were quite omitted, while even in some instances practices were allowed not consistent with christian character. We rejoice that these inconsistencies have nearly passed away, but traces of their injury do still, to some extent, exist.

Had the churches been taught to add to the strong emotions and deep feelings which they sought and cultivated, the works of faith and labours of love, without which, the greatest professions are only like sounding brass, a power would have been given to them which would have been irresistible, and instead of their present unstable and destitute condition, many of them would have not only been self-sustaining, but contributors to the poorer and more feeble bodies.

Mr. Samuel Frouze's dwelling house, near Hampton Bridge, was burned on Tuesday.

## LETTER FROM REV. S. HART.

DEAR BRO. McLEOD.—It looks as though, if I would not hide myself from my friends in general, (which would be very inconsistent with I am one of their missionaries,) that it is quite time that I should let them know through the *Intelligencer* where I have been, and what I am doing. After the death of my dear wife, I started immediately to visit a number of the churches in the part of the country where I reside. I spent several days in a back settlement called Gordonville; baptized five, and added seven to the church, which has been lately organized there by brethren E. Curry, and Jarvis Shaw, the latter a licentiate. Brother Shaw's labors were made a great blessing in that place. Brother Curry also baptized seven. As soon as the travelling became fit for wheels (April 18th), I started for a tour down the country, but was called back from Woodstock to attend the funeral of our aged sister Bowyer. Elders McMullin, Parsons, and Sappir, were also present. I was glad to see her obituary in the *Intelligencer*. There was nothing enlarged in it; she was worthy of all that was said. She has been a mother to many, and I can say to myself also. I hope her example will be of lasting worth to the people of Wakefield. Many of her children and grandchildren are endeavoring to follow her, even as she followed Jesus. [I was rather reproved before I saw the obituary by Bro. P., that I had not written something on the occasion of her death.] Immediately after the funeral of sister B., I came on my way down country, stopped at Prince William, and attended some meetings there; these were encouraging, and it looked to me as though the Lord would soon revive his cause there. My short stay in Fredericton you have already spoken of. At Lincoln I attended a meeting appointed by our dear brother, N. Downey, but his illness prevented his being present, and has since terminated in his death. He bid fair to be a very useful brother in his Master's cause, but the Lord seems not as manly. I think we have lost a promising young soldier of the cross; may the Lord comfort his bereaved ones. In this place (Upper Hamstead) where I am now, I have tarried longer than I intended. Disunion generally makes it slow work to see the cause of God revive. But the Lord has been very good to us, and some say they have seen what they never expected to see. Several have experienced religion, and some who have greatly backslidden have returned, having learned that the way of the transgressor is hard. I have baptized thirteen, and fifteen have joined the church.

My sickness last summer and autumn, prevented me from visiting a number of churches that I otherwise should; especially those on the Petioctide. I expect now to go on as far eastward as my time will permit before the General Conference. I hope my not being able to visit all the churches that I had intended, will not prevent them from complying with the Conference rule relative to the Conference Fund. This rule requires of each church a sum equal to twenty-five cents for each member, as an annual contribution to a general fund. This amount is expended principally in missionary labor among the churches; and to this fund alone the Conference must look for means to meet its engagements. Surely our brethren will not think it a hardship to contribute this small amount to this general fund. Liberal contributions will encourage the Conference to make greater efforts to supply the destitute. I fear I have wearied you with a long letter.

Yours in fellowship, S. HART.

Upper Hamstead, May 20th, 1864.

GRAND MANA.—We have received another letter from Brother Barnes, giving us cheering news of the revival at Grand Manan. On the 10th ult. he visited White Head, where Brother Brown is laboring, and baptized seven converts. Ten were added to the church. At Seal Cove the work is progressing with much power. Sabbath before last he baptized five in that place. A new meeting house is nearly completed at Seal Cove, at a cost of \$1,500. At the Conference Meeting at North Head, on Saturday last, a young man of much promise, and who has been a teacher for several years, was licensed to preach. Brother B. says that within the last five months the revival has extended over the entire length and breadth of the Island. To God be all the glory!

MAY MEETINGS IN LONDON.

"All the world knows"—or, at least, that part of it that knows anything about London—that May is the month for holding the anniversary meetings of the great religious and benevolent societies in the Metropolis. First in importance in the list is the BRITISH AND FOREIGN BIBLE SOCIETY, and then those great Missionary Societies, Home and Foreign, with all the various auxiliary and minor institutions, fed and sustained by British Christian liberality. We intend giving our readers, in a week or two, some of the speeches delivered at these anniversaries. The *Christian World*, in an article on the May meetings in London, says:—

The season has come round again when the philanthropists and Christians of this country assemble in London to take stock of their present position, confirm or modify the past, and start afresh for the future. As the Jewish tribes were accustomed to go up to Jerusalem, to give thanks unto the name of the Lord, so the great bodies of Christian philanthropists assemble in London, to represent the principles of the civil, moral, and spiritual greatness. For many years the month of May has transformed all her days into eloquent tongues; and she would feel dishonored were she not permitted to wreath her choicest flowers into a garland, and to place it as a diadem on the brow of Jesus.

Public meetings have been the one great source of England's greatness. There is a sympathy and energy in a public assembly that can be found nowhere else; the expression of its sentiments is like the voice of many waters. The *vox populi*, on account of its overwhelming authority, has been called the *vox dei*, and when inspired and guided by truth and righteousness, the saying is not an exaggeration. In all lands the power of public assemblies is feared by tyrants. The power of public meetings is well understood in Prussia, Russia, Austria, France, and by the slaveholders of America, and therefore they are prohibited. Happily England has free public meetings, and noble patriots to direct them. In our own day public assemblies have broken the fetters of the slave, emancipated the Roman Catholics, carried the Reform Bill, and abolished the Corn Laws. Political and spiritual dragons fear the multitude. Cardinal Wiseman, more than ten years ago, declared that he "hated Exeter-hall."

We cannot contemplate the congregations of the British people at this season in the metropolis, without thinking of the annual national conventions of the ancient Jews. There were the feasts of the Passover, of Pentecost, and of Tabernacles. What these feasts were to the Israelites, the May meetings are, to a great degree, to us, accurate expressions of the truth of our religion. The points of contrast only serve to show how truly "the lines have fallen to us in pleasant places," and how much better the heritage we have received from the Father of mercies than that which he gave to the seed of Abraham.

Men tell us that the law of human society is progress; that as years elapse, intellect marches, manners ameliorate, and institutions improve. Then, the inhabitants of the plains of Dahomey ought to be as far advanced as the dwellers within the shores of

Britain. We hear much about the influence of climate, scenery, and soil. But if a salubrious climate, beautiful scenery, and fertile soil could exalt a nation, Naples would look down upon England. Free education, free discussion, a free press, and public meetings, are the corner-stones of our greatness. From whence do these excellencies spring? We answer, from the free circulation and profound study of the Bible. What a difference between us and the other nations of Europe where the truths of Revelation are but little known! Spain is the most stupid and priest-ridden nation of the sunny South. The men of iron, who subdued the world, have lost the firmness of their step, the independence of their gait, and the impress of their original greatness. France has made gigantic strides in the path of civilization. There science has won bright crowns, art reached a high pitch of excellence, and genius and taste are the severe arbiters of destiny. Yet the Church, the State, the whole nation is groaning under a system of polished despotism, and civilized servility. Russia has not yet abolished serfdom; by far the most numerous class of the people belong, in nearly equal proportions, to the crown and to individual proprietors. Absolutism still reigns there, and men worship God, Turkey debases, insults, and treats woman with contemptible inferiority. Go over the list of the countries of Europe, and you must be convinced, that in morality, intelligence, liberty, religion, and everything manly, we are far in advance. It is a great thing to live in England; it is a greater thing to be fit to live in it.

## OPERATIONS OF THE BIBLE SOCIETY.

All lovers of true religion must be interested to learn the progress that the Word of God is making among the nations. The extraordinary advance in the circulation of the Scriptures within the last few years, and the open doors which have been made in countries previously hermetically sealed against evangelical religion, display the wondrous wisdom and power of God, and the utter inability of man to prevent the circulation of the glorious news of salvation. Surely "all the earth shall be filled with the knowledge of the Lord." The following summary of the Report of the BRITISH AND FOREIGN BIBLE SOCIETY, read at the recent annual meeting held in London, gives some idea of the circulation of the word in all parts of the world:—

The income and issues of the year was the largest that had ever been recorded. In proceeding to the foreign operations of the society, the report commenced with France. In that country, it said there were two points which called for special notice. The first was that the work during the past year had met with no opposition on the part of the authorities. In all cases needful authorization had been granted to the collectors, with such readiness as to induce a most efficient corps of agents. The second point was the Bible as the only source of morality, and only true source of loyalty. The next point was that no hindrance had arisen from those classes, for whose more immediate benefit the collectors laboured. On the contrary, they were everywhere warmly received, and such a yearning after religious liberty, that any publication or any course of action which gave prominence to the leading truths of Christianity, was welcomed by the people as helping forward that consummation to which they hoped one day to reach. The year ending March 31st, 1864, was a most successful one for the Bible. The work of colportage had been continued with unabated activity, and with no small measure of success. The missionary especially had afforded a hopeful field of labour, and from their ranks most efficient colporteurs had often been raised. In connection with Belgium deep regret was expressed at the death of the long-tried and valuable agent, Mr. Kirkpatrick. The issues of the year in that country amounted to 4,800. The depositary in Holland had received in a single year, 196,000 being an increase of 18,000. The total circulation during that period was 577,000, and during the past year 28,000, being an increase of 2,600. In February the circulation of the year, under the superintendence of Mr. Davis, was 196,000 being an increase of 38,000. The issues of the depot at Cologne had increased by more than 30,000. The occupation of Schleswig-Holstein by troops of the German Confederation, followed soon after by those of Austria and Prussia, called for an immediate re-organization of the nationalities represented in the allied armies might be supplied with the Scriptures. Five colporteurs were at once appointed, and they carried on their labours under the superintendence of Mr. Davis. He says, "I saw many of copies of the New Testament, and found them very useful to the army, and in the hospitals. Many of them are carried into battle by the men, and brought back again with their wounded bodies." At Frankfurt similar results were recorded. The issues there during the year amounted to 192,000, being an increase of 18,000. As regarded Vienna, it was remarked that the reduction of prices made in the last year had already produced a most beneficial effect, and the circulation of the year exceeded that of the preceding year. The year ending March 31st, 1864, was a most successful one for the Bible. The work of colportage had been continued with unabated activity, and with no small measure of success. The missionary especially had afforded a hopeful field of labour, and from their ranks most efficient colporteurs had often been raised. In connection with Belgium deep regret was expressed at the death of the long-tried and valuable agent, Mr. Kirkpatrick. The issues of the year in that country amounted to 4,800. The depositary in Holland had received in a single year, 196,000 being an increase of 18,000. The total circulation during that period was 577,000, and during the past year 28,000, being an increase of 2,600. 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