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Religious Intelligencer.

SAINT JOHN, N. B., MARCH 4, 1864.

THE FREE C. BAPTIST DENOMINATION OF NEW BRUNSWICK.

It is generally known that there exists in this Province a religious body known as the Free C. Baptists. In the census returns they are not separately set down as some other bodies, but are included with other Baptists.

The doctrines held by the Free C. Baptists are strictly evangelical. On the subject of baptism, while they do not wish to trench upon others in relation to their faith, they nevertheless believe that immersion in water, in the name of the Father, the Son, and the Holy Ghost, by a properly authorized person, is the only Scriptural baptism, and that none but believers are entitled to this ordinance.

The elements of this denomination, consisting of persons holding the same faith, and corresponding in spirit, existed in the Province almost from its first settlement. Among the early emigrants to New Brunswick were a few whose religious principles were identical with the present Free C. Baptists.

Between thirty and forty years ago extensive revivals of religion took place in various parts of the country, and churches were organized without any denominational connection, and having no articles of faith but the Bible only. In 1833 these churches were organized into a General Conference, under the name of Christian.

With the Free Will Baptists in the States and Canada the Free C. Baptists of New Brunswick and Nova Scotia have no ecclesiastical connection; but their doctrines are the same, and, as individuals, we do not hesitate to express our ardent wish that the time

may soon come when the Free Will Baptists of the States and the Free C. Baptists of the Provinces may become one denomination, having no separate interests, to give dissatisfied and designing men the opportunity to do evil.

The foregoing condensed facts relative to the origin and early history of the Free C. Baptist denomination, we deem necessary by way of preface to subsequent articles. Much more might be said, and the names of the first labourers be introduced, with the early struggles of the infant body, and the obstacles it had to contend against, in order to maintain its existence.

We had the pleasure of listening to a deeply interesting and instructive address, delivered on Monday evening in the Methodist church, Fredericton, by the Rev. Mr. Johnson, delegate from the Presbyterian churches in Ireland, to the Presbyterian churches in New Brunswick and Canada, on the subject of the Revival in Ireland in 1859.

He commenced by saying that the God of nature is the God of grace, and as in nature, so generally in grace. Nature has its heat and cold, its summer and winter, its seed time and harvest; so also has grace. Seasons of declension and revival have always existed, one following the other.

He then proceeded to speak of the revival in Ireland in 1859. He said that it should not be forgotten in connection with genuine revivals, that they must be preceded by the clear and faithful preaching of the word, and by earnest, spiritual prayer. He illustrated this by the revival under the preaching of the Apostles. Previous to the day of Pentecost, Jesus had been preaching three years and a half, throughout the length and breadth of Palestine.

The church missionary society has for many years carried on Missions in Travancore, Southern India, with considerable success. But nowhere in that district have the missionaries met with so great success as among the Arrians, a race dwelling among the mountains of Travancore. The Arrians, from 14,000 to 18,000 in number, are a docile, intelligent people, much more truthful and moral than the dwellers in the plains. They have one vice, which is lamentably prevalent, and that is drunkenness.

The Arrians worship the spirits of their ancestors, before whose tombs lamps are burned. They are before the missionaries went among them, no knowledge of a Divine Being, and but few religious ceremonies. In 1815 five Arrians came down to the plains to invite one of the Christian missionaries to come and teach them. He declined. His district was large, and his time fully occupied. The hill country was difficult of access. The journey must be made through jungles without roads, and fever prevailing everywhere.

When last heard from, the Missionary reported that the number who had joined themselves to the Christians was 1,000, of whom 300 were communicants. These Arrians have suffered much persecution for Christ's sake, and have continued faithful. The Missionary says, "They have been severely beaten for their attendance on the means of grace, made to stand in water up to their necks 'to wash Christianly' out of them; kept in the stocks for days, with pepper rubbed into their eyes, and their heads tied up in bags filled with the large black or red wood-ants. Others have had their crops destroyed, houses burned, fruit-trees cut down," but have nevertheless held fast to the faith.

Another characteristic of these young Christians is their Missionary spirit. "The zeal and love of the first Arrian Christians in bringing others to Christ was very striking. When the gospel was first preached here," says the Rev. H. Andrews, "one of a family and two of a village only received it. These, however, became missionaries to their several families, and ceased not to labor till the whole of their family was gathered in."

To have the promise, we must fulfil the precept. Unless a church would do what it could to preach the Gospel to others, it had no right to expect the presence of Christ with it. This spirit of missions and liberality had been begotten in the churches in Ireland, and his visit to New Brunswick was the result of the care awakened to look after their people scattered abroad. The third result was the spirit of Christian union which now existed. Formerly every denomination stood by itself. Now, they could meet together, and labour together, and love each other. Each held as ever their distinctive doctrines, but they all felt that they were in Christ Jesus, each with his own distinctive banner waving above him, but all encamping around the Tabernacle.

We wish we could give a more lengthy and perfect report of Mr. Johnson's admirable address. Rarely have we heard anything more excellent. We wish him much pleasure and success in his visit and labours in this Province, and a safe passage home again, under God's special guidance, to the flock of his constant care.

THE REVIVAL AT SUSSEX.

DEAR BRO. McLEOD.—Since my last we have had some blessed meetings, in which the Lord has greatly displayed his power on earth to forgive sins and to arrest the careless. The little branch in this place has struggled through many dark and discouraging hours. But there were a faithful few, who ceased not to make supplication to their God, that he would send by whom he would, and give them a season of revival; but at the time we commenced the protracted meeting scarcely any of the brethren could believe we should see a time of refreshing from the presence of the Lord. Nevertheless, the Lord has worked wonders, and this little branch has been greatly blessed and strengthened.

The Rev. James Stewart, of Fiji, gives an interesting account of a tour among the islands. At one place there is a training institution for native ministers, where 17 young men are pursuing their studies. The troubles in St. Domingo have fallen heavily upon the members of the mission at Puerto Plata, that town being the only one in the island which has Spanishs. The destruction of the mission premises will be a great loss to the Society.

The Wesleyan Missionary Society sent out in November the Rev. Messrs. A. B. Gardner, C. B. Sykes and G. Davis, to West Africa, and the Revs. J. Hudson and S. Norrington, to Madras. In December, the Rev. W. Cleaver sailed for St. Vincent, and Dr. Porter Smith, medical missionary, for China.

was departing, said, "I shall soon be where there is no night. All that I have learned for you will now be realized." A heathen blacksmith was seized, and while he, in his pain, tried one moment, to bribe his godless Keli, and the next carried her for sending the cholera, his neighbor, an old man suffering with the same dreadful disease, once a heathen, but for years a consistent Christian, prayed, "O Christ, wash me, forgive my hard heart: Father receive my spirit; I am thine!" A young woman, who seemed to be recovering at one time, thanked the missionary for all he had taught her of God, asked for a draught of water, and quietly died.

The account of the work of God among these mountaineers forms one of the most interesting chapters in the history of modern missions. It is a rebuke to the selfishness and unbelief which can see no good in Christian missions to the heathen, whilst it gives a faint idea of the self-denial and suffering of those men of God, who, filled with love to Christ and compassion for souls, have freely given up all, and hazarded their lives for the name of Christ.—Montreal Witness.

WESLEYAN MISSIONS.

The Wesleyan Missionary Society for January contain an appeal from a missionary at Mysore for a chapel, as a public witness for Christianity in that town of fifty heathen temples, and where idolatry is sustained by numerous priests and great wealth. The population of Mysore is nearly 60,000, with an equal number of people in its immediate vicinity. Outdoor preaching is carried on, the congregation often consisting of a hundred hearers. In the boys' school there are 120 scholars, in the majority of whom are Brahmins, connected with the first families in the place. The natives are eager to learn the English language; and one of the missionaries states that English studies will soon supersede those of Sanscrit.

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A WORD TO OUR FRIENDS.

Our thanks are due to the friends who have interested themselves in behalf of our paper since the current volume commenced. We are gratified to state that we have received a respectable addition to our subscription list. A large number of old subscribers have also promptly renewed. Those whose terms have expired, but who have not yet renewed, would do us a great favor by remitting at an early day. Our friends should bear in mind that the cost of publishing a newspaper now is much greater than three or four years ago, while our annual subscription remains the same. We hope those who feel interested for the Intelligencer will not relax their efforts to extend its circulation.

Our Terms are as usual.—ONE DOLLAR AND FIFTY CENTS A YEAR IN ADVANCE.

NEW PUBLICATIONS.

BLACKWOOD'S MAGAZINE. The January number of this Magazine has been sent us. The contents are interesting as usual, consisting of the following Articles:—Captain Speke's Journal; Tony Butler; The Mind and the Body; Chronicles of Cartford; Winchester College and Commoners; Letter from Poland; A Song of Proverbs; The European Crisis.

We would direct the attention of our readers again to Blackwood and the British Quarries, published by Messrs. L. Scott & Co., of N. Y. These works contain the choicest reading of the kind, and together represent every phase of intelligent British mind.

Messrs. J. & A. McMillan are the agents for New Brunswick. THE SOLDIER'S REVIEW. Boston: Published by Henry Hoyt, No. 9 Cornhill, 1863. This is another excellent little volume of 210 pages, for juvenile readers, illustrating the excellence and value of true religion. Mr. Hoyt is the publisher of a number of valuable books; not only such as are especially adapted for Sabbath Schools, but also for family reading, and that are calculated to promote vital piety in the heart. For sale by J. & A. McMillan, St. John.

OBITUARY.

Died at Barrington, on the 2d Feb., 1864, in the 76th year of her age, Mrs. Elizabeth, widow of the late Captain John Osborne, of Barrington. Sister Osborne experienced and professed religion from a young woman, and lived what she professed until the day of her death. My acquaintance with her began when I first professed religion, and I have been blessed to enjoy her sympathy and counsel all her days. She was one of those mothers in the Church who was always ready to rejoice with those who were rejected, and to mourn with those who mourn. There are but few among us who had a greater zeal for the prosperity of the Church, or mourned more deeply over the downfall or backsliding of its members. She was much attached to the humble devoted servants of Christ, and enjoyed administering to their wants as much as any person I know of. She also felt deeply for the unconverted, and often spoke to them, both in public and in private, on the all important subject of the soul's eternal salvation, warning, counselling, entreating, and advising them to shun the ways of vice and folly, and seek with all the heart an interest in the Great Redeemer before it were too late. O how often I have felt my heart deeply moved while I have listened to her soul-stirring words to the unconverted, who, with burning eloquence, would point out to them the lovelessness of the dead Redeemer, and invite them to Him and partake of His precious Redemption. The last time I saw her she was enjoying her mind well, and spoke of a sure and certain hope of resting with Jesus for ever, where she should meet her loved ones who had passed on before, and dear friends she should for a time leave behind, but best of all, she should see her dear Redeemer, whose blood had bought her, and in whose presence she lived for ever. The few last weeks she lived she appeared to enjoy much of the divine presence of her Master, and spoke to her children and friends of Heaven and heavenly things in terms that cannot be easily forgotten by those who heard her. And when she knew her end was near she was very happy, and left the world in peace.

"Happy soul, thy days are ended, All thy mourning days are o'er, By angel guards attended, To the bright City thou art led." In her death the F. C. Church at Barrington has lost a valuable member and a nursing mother; and the writer has lost a faithful friend. Funeral sermon by the writer from Heb. vi., 11-12.—"And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises."

CHAS. KNOWLES.

MONROE.—We learn by the Visitor that a revival of religion is in progress in connection with the Baptist church in Moncton. A number have been converted. It commenced under the labors of the Rev. W. T. Corey, who baptized twenty-one persons; the Rev. E. Bell, who has recently paid a visit to Moncton, also baptized six.

The Rev. Parsons Cook, for many years editor of the Puritan Recorder, published in Boston, died at Lynn, Mass., on Friday, 12th inst., aged just 63 years. He was a man of great piety and a devoted Christian. He was a member of the Baptist church in Lynn, and was a faithful and diligent worker in the vineyard of the Lord. He was a man of great energy and a powerful speaker. He was a man of great integrity and a man of great courage. He was a man of great faith and a man of great hope. He was a man of great love and a man of great kindness. He was a man of great wisdom and a man of great understanding. He was a man of great strength and a man of great endurance. He was a man of great patience and a man of great perseverance. He was a man of great humility and a man of great meekness. He was a man of great gentleness and a man of great mildness. He was a man of great peace and a man of great quietness. He was a man of great joy and a man of great gladness. 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