

have an important moral influence. And every time we see one of these engines, backing forth such tons of water upon the raging elements, working like a living life, we say—

"Here is an agency that is helping us to save the young from transgression, intemperance, and a life of crime." It is a most efficient "cold-water army," helping to extinguish the fires that would consume our dwellings and our property and that would consume our richer treasures, the morals and the souls of our children.

Success, then, everywhere to the steam fire-engines.

[These engines are a wonderful improvement on the old-fashioned kind worked by hand.—En. Wm.]

TERMS AND NOTICES.

For one year, in advance, \$1.50.
 PAYMENT IN ALL CASES IN ADVANCE.
 Any person sending us Ten Subscribers, with the money—FIFTY DOLLARS—we will send them one copy extra for each of the subscribers, and two copies extra for every additional dollar sent.

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. McLean, Fredericton, N. B.

Religious Intelligencer.

SAINT JOHN, N. B., MAY 20, 1864.

THE FREE C. BAPTIST DENOMINATION OF NEW BRUNSWICK.

In our last article we gave, from impartial records, the state of several of our churches. We are sure that no person acquainted with the spiritual declension and destitution existing but must at once admit that an immediate remedy is necessary. To suggest one that will be practicable, that can be made operative with the least possible delay, and will in the shortest time effect the desired change, is not so easy a task as some might suppose. We propose, before making any suggestions for the future, to review the past, and point out some of the numerous causes which we believe have contributed to the existing state of things.

The Free Baptist Denomination in this Province is the fruit of revivals produced by voluntary evangelistic labours. The dispensing of the gospel of grace cannot be applied to either the ministers or churches. The early and principal laborers in the Denomination had never belonged to any other body, but having been brought to a knowledge of the truth through divine grace, and as they believed, called of God to the work of preaching Christ to others, they, without patronage, without any pledges support, and some of them in the face of open opposition, went forth, led only by the inward witness of duty, and preached wherever God in his providence opened a door for them. To persons at all acquainted with the power there is in consecrated effort in any work, there is nothing singular in the results of their labor. Wholly devoted, and labouring like men whose whole souls were fired with zeal in the work of saving others, they were abundantly successful in promoting revivals; and the results were the conversion of large numbers of souls. The early ministers of the Denomination were not pastors; they were not settled preachers in certain districts or localities, they went everywhere preaching the word. They were Scripturally speaking, evangelists, or, what in modern christianity is called those missionaries, but without any organized system for support, simply depending on the voluntary contributions that were given them. It is not to be wondered at that persons converted, and churches planted, under such labour as this, should be warmly attached to it and strongly prejudiced in its favour. Circumstances may have also existed at that time, calculated to disparage the regular pastoral office, and to render a settled ministry unacceptable to a large portion of the people. The Free Baptist churches were the fruit of popular revivals; they were organized by evangelists, who travelled extensively, labored incessantly, and whose mode of preaching and conducting religious meetings were different from others. Every exercise, and every form introduced, was regarded as sacred, and by some it is thought, even to this day, that true religion can only be enjoyed in the use of these exercises and forms. Hence, the strenuous efforts that have been made to stereotype them, by rendering uniformly a condition of denominational fellowship. A striking peculiarity in the early practice of our churches, and one which still continues, and which we hope may never be abandoned, was the exercise of the gift, both men and women. This contributed greatly to our advantage there can be no question; that it is, moreover, according to primitive practice, we have no doubt, and its utility and necessity is becoming more and more apparent in modern efforts for revivals, and is fast being introduced among bodies who have previously rejected it. But the difficulty with us, as it was stated above the ministry, preaching was preached against; the sacred office was despised, and no matter how plain, devoted, and efficient a man might be as a minister, if he did not follow certain forms, have certain exercises, and especially beget in those who heard him certain emotions, he was regarded as formal, without religion, and unworthy of confidence. It may not be improper, perhaps, for us to say that in consequence of this, gross impositions have been practiced in one or two instances; by persons whose only recommendation was that they could imitate in practice and avoid, without any substance. The man who could produce the greatest excitement was considered the greatest preacher, and he whom God had set in the body as a teacher, and instructor in righteousness, and christian practice in every-day life, was but little esteemed. In connection with this was the strong prejudice against all preparation for the ministerial work. To ignore all study, and receive a text after entering the pulpit, was regarded as sure evidence of being spiritually led, and that the exposition, exhortation, or whatever followed, was by the immediate inspiration of the Spirit. These, and kindred notions that prevailed, tended to give the people erroneous ideas of the ministerial office and of ministerial labour. Immediate revival was considered the first and grand evidence of ministerial usefulness. In vain might a minister seek the confidence and co-operation of a church after a few meetings held by him, unless there were immediate evidence of revival. Ministers also fell into the same erroneous view, and would abandon promising fields of labour because they did not see immediate conversions from among the ungotten. That this should be the aim and end of all preaching we believe; but much labour and preparation are sometimes necessary before results will begin to be apparent. These things have, in our opinion, had a most deleterious effect upon our churches. They have probably deterred some from the sacred office among us, who might have been useful in the ministry; while also they have encouraged others whose usefulness is exceedingly doubtful. They have lowered the ministerial standard, and hence the ministerial office, in the estimation of the people. They have encouraged an inefficient and doubtful ministry, and have left the

churches without the teaching, discipline, and labour which are always necessary for their edification, growth, and usefulness. The churches have supposed that they could live and prosper just as well without a ministry as with one; some have tried it and they have lost their visibility; others have been imposed upon by disreputable ministers from abroad, and a few have been wise enough after years of struggling and discouragement to secure constant pastoral oversight and labour, and have proved by happy experience that the pastoral office is God's appointment, and that where it is despised, that the most successful labours of evangelists are lost, and the best revivals are followed by sad and many miscarriages.

In our next we shall probably consider the want of adaptation on the part of some ministers to the pastoral office.

THE WORK OF GOD AT GRAND MANAN.

DEAR BROTHER McLEAN—I previously stated to you that we began to hold meetings on Christmas Eve at this place (North Head), assisted by Brother Brown. The Lord has been very good to the people in this part of the Island in years that are past, and still he has not forgotten his people here. The revival from year to year waters it, and causes it to bud and bring forth boughs as a plant. During the last revival I baptized twenty-seven happy converts at this place and added twenty-six to the church. From this place Brother Brown went to White Head Island where he has been laboring faithfully ever since, and the Lord has raised up a people for himself. I have not been down since I last wrote you, but expect to go as soon as I can conveniently do so. I left North Head for Grand Harbour, N. B., where we have a good school for female students, and a place where a Meeting House that was opened just a few days previous. Grand Harbour is some seven or eight miles from North Head. There is living in this vicinity thirty-five families. It is a growing place and has a good school for female students, and a place where a Meeting House that was opened just a few days previous. Grand Harbour is some seven or eight miles from North Head. There is living in this vicinity thirty-five families. It is a growing place and has a good school for female students, and a place where a Meeting House that was opened just a few days previous.

My health has been good beyond expectation of all my friends. Although I have almost been ready to faint and give up, yet again the Lord renewed my strength in answer to the prayers of his children, which have been constantly offered for my support in body and mind. This work is in compliance with the request of my friends and for my own well being. I take a rest; after which I intend holding some meeting at Seal Cove. This place where the revival began last year. We have a good church there, and the prospect is that we will have a good revival there. They expect to open the next meeting house the third Sabbath in June, the Lord willing. This work is the Lord's; and the power, and the glory shall be his. But he works with men, and by men, through the operation of his Spirit, and the word. Some eight years ago, through the labours of Elders C. D. D. and A. Taylor, he raised up a people here. The revival at that time, was principally at the North Head; yet there were some converted at other parts of the island, and much seed was sown, which has since come to perfection. Soon after the organization of the church, Elder Taylor was chosen to be their pastor, and continued with them until the summer of 1862, when he resigned his charge and I succeeded him. During his ministry with the church, much good was done. A good meeting house was erected, and good discipline was observed in the church. The Lord has declared, that that honour Him will honour, and that they who despise him shall be lightly esteemed. It is my prayer, that the Lord will send down his Spirit, and that he will bless the work of his children, and that they will be faithful to their work. Yes, and more than that, they pray for them, and minister labor with them for the glorifying of the Father who is the Father of all. And yet, they pay them well. I believe this to be honouring God, and he has not been slack concerning his promises. J. N. BARNES.

Grand Manan, May 2, 1864.

ACKNOWLEDGMENT.

We have much pleasure in acknowledging the receipt of FIFTY DOLLARS by the hands of Mr. Charles H. Peters, of St. John, from himself and a few other friends of the *Religious Intelligencer*, as a token of their approval of its character and usefulness. The amount received is of itself valuable to us at the present time, when we are struggling to continue our paper (notwithstanding the increased cost of publishing), without advancing the price; but the good will which it represents, and the appreciation of our humble efforts in a good cause, is far more gratifying to our feelings than words can express.

WE learn that Brother S. Harris has been laboring for the last two or three weeks at Upper Hamstead, and that much good has been done. Wounds in the church have been healed, and an interest awakened among the unconverted.

BROTHER Marsh is laboring at Lincoln this week, and several are expected to be baptized next Sabbath.

BROTHER BAY, N. B.—A brother writes us from Scott's Bay, Cornwallis, N. S., that the cause of religion is not so cheering there at present as last year, although some good seasons are enjoyed. The persecutions are progressing favorably. Several bad drinkers have been reclaimed. A flourishing Division of the Sons exists there, and no place for the sale of liquor is in the village.

A VENERABLE MINISTER GONE.

The name of Rev. Arthur McNair is familiar to many of our readers. This venerable and good servant of Jesus Christ passed to his glorious reward, at his residence in Halifax, on Thursday the 12th inst. His name is associated with our earliest memories of ministers and revivals. A great revival on the Petrolia circuit, under his labors, during the early years of his ministry, we will remember hearing often spoken of, when we were very young. We occasionally saw him under our parental roof. A few years after we commenced preaching, we met him at Woodstock, where he was then stationed and he extended to us the land and the hospitality of a Christian brother; invited us to his house, and to preach in his chapel, and gave us words of great encouragement. He has been a constant subscriber to the *Intelligencer* for years. We do not know any particulars of his death, but learn that the death of an only daughter some two or three years ago gave him a shock, from which time he has been gradually sinking. He rests from his labors, and his works will follow him.

THE Rev. J. Perry will receive subscriptions and renewals for the *Intelligencer*, and act as our Agent for it both in St. John, and during his visits to the country.

LETTER FROM BEAUFORT.

MY DEAR BROTHER McLEAN—Since I wrote you, I have accepted an appointment as missionary to the Freeborn, and have removed my residence to Beaufort, South Carolina. I would be very happy to receive your paper at this place. You have doubtless learned that Bro. Knowlton, our Mission agent, organized a church here, and another at Coosum Island. I have the care of these churches at present. I hope to be able in the progress of events to contribute something to your sheet of a local nature, that will interest your readers.

The rebellion is rampant within ten miles of us, and cannonading is often carried on through the entire night by the contending parties. Little execution is done however by this work other than to keep the sleepers awake. The season here is beautiful, blossoms of every shape and hue abound. Figs are nearly ripe, peaches are half grown, blackberries are beginning to ripen. A sudden change from our Northern home to this, is truly impressive and delightful. We left Cape and, and in about two weeks found ourselves in the midst of roses.

This port is guarded entirely by colored troops, whose efficiency has been proved in several close engagements. The authorities here have full confidence in the ability of the colored troops to defend the post, and the extreme roarings of the enemy goes to prove the same thing to be true in their case.

It is apparent to every reflecting mind, that the slaves are, in God's hands, to be the means by which slavery is to die, and the rebellion brought to a close.

Colored soldiers at this post are as much respected as the white, and they certainly are less degraded than many of the whites. Their camps are models of neatness, and their respectful deportment is often spoken of as highly commendable. The prejudice against color is fast dying out, and we hope the time is not far distant when every soldier in the Federal army will receive like pay, like respect, as he performs like duties. It is my firm conviction that God will hold the lash over us until we practically act up to what we have so long heralded to the world as the key-stone of our national fabric, "that all men are born free and equal," endowed with certain inalienable rights, as life, liberty, and pursuit of happiness.

Long has God's forbearance been tried, and as he has arisen for the oppressed I believe he will make an end. May God help us to humble ourselves before him and repent. Yours in Christian fellowship.

W. F. E.

Beaufort, S. C., May 24, 1864.

REVIVAL IN ENGLAND.

At Halifax meetings are now being held in two of the public halls, one on Capital Street, and the other 1,500 people. Brethren wholly unused to exhortation speak of what they know of the powers of the world to come, and the Lord bless their testimony. At least a score of places might be specified where revivals are now going on. This was the case. One case cannot omit to name. There is a very small village in Norfolk, near Norwich, of which the established church minister is a very devoted and devout man. He has only an exceedingly small old-fashioned parsonage, and he has a very small congregation. Of late, it seems, his mind has been unusually impressed with the reality of things unseen. This appeared in his sermons, and a couple of laboring men had their souls moved with anxiety. They spoke to their pastor, and he had them with him once a week at the rectory. Neighboring villages got to hear of what was doing, and a few weeks ago it was decided to fit up a barn that would hold a thousand people, and have music, and a total of about a week, directly, people flocking from surrounding villages, six or eight miles distant. Now the barn is too small, and a second, much larger has been resorted to. There is said to be no excitement. Everything is calm, but intensely earnest, and a total of about a week, directly, people flocking from surrounding villages, six or eight miles distant. Now the barn is too small, and a second, much larger has been resorted to. There is said to be no excitement. Everything is calm, but intensely earnest, and a total of about a week, directly, people flocking from surrounding villages, six or eight miles distant. Now the barn is too small, and a second, much larger has been resorted to. There is said to be no excitement. 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