

"It is years since I was found in my place," he said. "I got astray little by little, until I was one of the ungodly. By his goodness, the Saviour called me back and urged me to repentance, but I did not listen. He blessed my family with wealth, but I would not turn from my hardness of heart. He gave me worldly prosperity, but still I would not seek him. Before I was afflicted I went astray." At last he took my son, the hope of my life, away, and I was conquered. THAT BROUGHT ME!"

Is there no reader, who, if he is "brought" at all, seems likely to need to be brought in some such way.

## TERMS AND NOTICES.

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## Religious Intelligencer.

SAINT JOHN, N. B., AUGUST 10, 1866.

## THE FREE BAPTIST BODY.

NO. II.

In our article, two weeks ago, we referred to the origin of our denomination in this Province in its organized character. We have since learned that the number of churches in New Brunswick at that time was only six, and but few preachers at first united with the Conference. In June, 1835, the number of preachers had increased to eight, and the number of churches to twenty. In 1837, the Conference numbered fourteen ordained preachers, and forty churches, containing 2,000 members. As stated in our former article, during several years of our early history, great trial and reproach were felt in consequence of unworthy persons under the denominational name of "Christian" coming in upon us from the United States, and holding and teaching doctrines with which our body had no sympathy. Even so early as 1835, only three years after our organization, our General Conference unanimously passed a resolution against Universalism, Unitarianism, Antinomianism, Infant Purify and Annihilation. The simple name of "Christian," however, was retained as our only denominational name, and no articles or summary of Christian doctrine was published by us in New Brunswick as our Confession of Faith, until 1847, at which time also the denomination took the name of FREE CHRISTIAN BAPTISTS. From 1835 to 1849 the Conference was divided into two districts, each having an annual session. The Conference was then composed of all the preachers in the denomination, and of two lay delegates from each church, and all measures adopted by the Conference were required to have the unanimous vote of the body. This rendered nearly all attempts for progress, in the direction of denominational enterprise, abortive; as a single member of Conference by refusing his concurrence to proposed changes, would defeat the wishes of all the others. It is only about five years since this rule, which, most singularly, was intended to preserve union, but which manifestly placed the Conference under the control of the minority—was changed, and a vote of four-fifths considered the voice of the Conference.

As the churches increased, it was found that the constitution of the General Conference, which admitted two lay delegates from each church as members, required changing; the large representation hindering rather than facilitating the business. This suggested the idea of District Meetings. In 1849 our churches were set off into districts, six in all; each district to hold its annual meeting, composed of such preachers as the General Conference would appoint, and two delegates from each church. The General Conference to meet biennially but once a year, and to be composed of all the preachers in the denomination, and the lay delegates from each district. This plan has operated quite satisfactorily since; and yet the constitution of our Conference is not so perfect as it should be, and a committee to revise and submit alterations and improvements now exists, to report at the next annual session.

Singular as it may appear, no minutes of any session of the Conference, nor any report of the churches or denomination was ever printed until 1850, eighteen years after the Conference was organized. Up to this time, also, very strong objections existed in both preachers and churches to settled pastors. One or two brethren had ventured to make limited arrangements with certain churches, but it was considered as rather a violation of the rules and principles of the body, and as indicating a tendency to depart from the early spirituality of the ministry. By an itinerant ministry the churches had been planted; God had greatly blessed that unscriptural mode of giving a free gospel to the people, and great fears existed that settled pastors would be a hindrance to the ministry.

Another thing worthy of notice in this place is the fact, that previous to 1861, no fund of any description existed in the Conference, or under its control. No missionary labour had ever been employed or directed by the Conference, and the only appointments made by the Conference which incurred financial liability, was the appointment of two or three annual delegates to the F. B. Conference in Nova Scotia, each of which did not require an expenditure exceeding about twenty dollars, and which was paid from the private funds of two or three liberal brethren. About 1848 the first real approach to a settled pastorate began; in 1850, the first minutes of Conference were printed and distributed among the churches; in 1851, the first Conference fund was raised; and in 1853, the first Home Missionary was employed on salary. This first effort at systematic missionary labour was made by the Fifth District, at its session held at Kingston in February, 1858. Rev. A. Taylor, formerly a member of the Free Will Baptist body of Maine, was the first Home Missionary employed under a salary by the Free Baptists of this Province. The introduction of these changes into our management and government required much persistent effort on the part of those who regarded them as necessary, and provoked in others many forbidding fears, and from some strong predictions, that "the glory had departed from Israel," that with these innovations the true spirituality and usefulness of the body would entirely cease. Events have subsequently proved that these changes were only the gradual development and unfolding of that genuine spirituality and Christian power which existed in the body, but which to a great extent had been lost for the want of properly organized channels through which it could flow out to our own churches in spiritual labor and care, rather than being expended in spasmodic efforts, and building up other bodies rather than our own. Had the changes and innovations (so called) to which we have referred, and others which have since followed, not taken place, what would have been our condition—denominational—now? Without a treasury—without a printed report—without a missionary society—without stated pastorate—without any properly directed labour and systematic effort for the care and enlargement of the body, could we have held together, or could our spiritual power have been so effective and useful as it now is? The systematizing and organization of our efforts has opened channels through which

our spiritual union has flowed and increased in volume, and has combined and concentrated our powers, rather than diminished our strength.

## LETTER FROM INDIA.

NO. XL.

MADRAS, INDIA, May 16, 1866.

To the Editor of the Religious Intelligencer:—

On the 6th inst. one of our Christian brethren was called home to his reward. This is the first death that has occurred in our church since my arrival. The deceased was the wife of one of our new brethren, the teacher, living 22 miles from here, of whom I had several times spoken in previous letters. She died of puerperal fever, and leaves three little girls, one an infant. Some of the circumstances of this sad event may interest your readers. The wife of Bangalore Mahant, the first of these converts, attended our sister during her illness, and was present at her death. A messenger brought us the tidings of her illness; but from his account I gathered strong hope of her recovery. Next came the heavy tidings that death had done its work. It came over me like a shock. The woman, whom only a few weeks ago I saw in health and spirits, was now in heaven. Our brother was now alone in his sorrow. He had sent his servant to summon a Christian friend, but long ere he returned all was over. Being the only one in his village who has renounced heathenism, he finds sympathy nowhere. But though no man speaks a word of consolation or proffers his aid in this dark hour, still the blessed Lord is with him to comfort and bless. Denied the privilege of burying his dead elsewhere, our brother digs a grave within his own garden. His own hands prepare the remains of his loved one for interment. His own arms convey the body to this resting place. He drops the clods upon the cold clay, builds the little mound to mark the spot, and returns to care for his sobbing little ones. But it is very cheering to see this lone man's steady faith through all this bitter trial. Well did he know before, for he had counted the cost, that for Christ's sake he might any day be counted an outcast. But, thank God, his hold on the adorable Redeemer was too strong to be easily shaken, much less broken. Nor need we wonder at this, for his faith in Jesus had just been freshly and mightily confirmed. He had witnessed that spectacle which had silenced many a sceptic, and made a heart of careless levity one of confiding love. He had looked upon a Christian in that glorious triumph, when the last enemy is vanquished. His own wife, having so recently confessed Christ in baptism (you will remember that I baptized her last February) had now gone to join the praises of that innumerable company around the Throne of God.

Very distinctly do I recollect how happy our sister appeared the last time I saw her. Having entirely thrown aside that Hindu timidity and seclusiveness, which keep women forever in the dark, she moved about the house in her husband's presence, cared for the wants of her guests, and in every way appeared so like a Christian woman at home. And as my horse waited at the door, and my guide was urgent to start, I remarked to her that we should have a season of prayer before parting. Her eyes brightened, and she quickly fetched a bit of rug and spread it in the centre of their principal room; and there the husband and wife knelt together. My heart heaved with gratitude, and tears of joy blinded my eyes as I knelt beside them to invoke our Father's blessing upon the only Christian household in that heathen village. In another moment I was galloping away from the happy home, the wife and mother of which I was to see no more, until we met in the happy home above.

In this connection let me make a correction. In a previous letter I think it was said that in the little volume of tracts, which, under God's blessing, led to the conversion of these eight believers, was procured from Cuttack by a neighbour. Upon investigation, however, it has been ascertained that it was otherwise. The book was given away by my dear father and his party twenty years ago, at Mahalpur Market on the Subburickia River. Thus, it appears, the seed sown so long is now yielding precious fruit. What an encouragement this is to work on! But I must not forget to beg the prayers of your pious readers in behalf of the motherless children and our brother, who is now left entirely alone in his village. O the 16th prox., I hope to visit him and the Christian beyond, and then may say more about this. Two of our brethren have been out to comfort him, and good old woman from our Christian village is now there nursing the babe.

It affords me great pleasure to state that our friends in Calcutta and Upper India, hearing of our failure and distress in this and the neighbouring districts have generously contributed to our aid. Upwards of \$1,000 has already been put into the hands of our missionaries, and larger sums have been paid to Gen. Bap. brethren at Cuttack to relieve the wants of the native Christians and heathen about us. By this timely help many will be saved from starvation. The cholera has abated somewhat, but the famine presses sorely still.

JAMES L. PHILLIPS.

## HOME MISSION REPORT.

NO. I.

To the Corresponding Secretary.

As I was informed at the close of our recent General Conference that your Executive Committee wished me to labor under its direction for six months, I commenced at once.

I proceeded to the north branch of Orinoco, where I held a few meetings. I found religious interest very low. One object I had in view in going there was to hold a missionary meeting. Having made arrangements with brethren McLeod, McDonald, and E. C. Fries to be with me, our meeting was held on the evening of the 19th with good results. The claims of both Home and Foreign Missions were presented and nobly responded to. Thence I proceeded to the mouth of Orinoco where I remained over the next Sabbath, and fulfilled my Conference appointment in connection with the ordination of Bro. McDonald. From there I came home preparatory to leaving my family for some weeks. Last Monday, the 29th, I spent with the Church at Beaver Harbor. To-morrow I expect to leave home for the eastern part of our Province, and I hope to have the prayers of the lovers of Zion for my success in this good work.

I have received during the time I have labored, in cash, \$11.34, besides a number of dollars pledged.

F. BARBOUR.

To OUR HOME MISSIONARIES.—Will our brethren please observe the twenty-first section of the Constitution of the Society, and send their monthly reports direct to the Corresponding Secretary? The reports are to be sent to the Executive Committee, before whom they are to be laid, before publication. You will save the Editor of the *Intelligencer* the time and trouble of sending them to me, which he does, and as it is his wish that the reports shall pass from my hands to the paper, it will be more direct both for the Committee and for publication, if you will address them to me. We will publish them entire, or extracts from them as we think advisable.

G. A. HARTLEY, Cor. Sec. H. M. S.

FARR is the electric telegraph of the soul, extending from the heart to the throne of God, and prayer is the despatch which it conveys. God is at one station or office, and man at the other. B. M.

## THE RELIGIOUS INTELLIGENCER.

(From the N. Y. Observer.)

## RELIGIOUS BEARINGS OF THE EUROPEAN WAR.

\*\*\* In the changes that are taking place in the world, God is executing his plans, and his plans never fail to embrace the interests of his Church. Sometimes the most important religious events are brought about by causes which in the beginning seemed altogether of a secular character. It is a singular, but a remarkable fact, and one illustrative of what we are saying, that the French Revolution, which was so decidedly irreligious in its character, was the means of awakening from the sleep of spiritual death Robert Haldane, whose conversion to the faith of Christ, was the commencement of a great revival of true religion in Europe. The Reformation in England, if not brought about by personal and unworthy considerations, was, in its beginning and progress, greatly mingled with purely secular affairs. We know not what purpose God has in view in connection with the present war, but we believe that it will not pass by without exerting an important influence upon the religious destiny of the continent of Europe. In this connection, we publish the following letter which we have just received from a French correspondent, who is not only observant of public affairs, but specially qualified to speak with intelligence upon the subject.

FRANCE, July, 1866.

"It would be needless for me to attempt to give you any intelligence in regard to the war. But there is in one aspect of the subject which should be noted. Some one has said that in the 19th century most of the military conflicts arising among nations have been commercial wars. In other words, that commercial interests have played the principal part in great national quarrels. This remark is true in many instances. Let us not, however, forget that the religious question enters largely into these events. This is not always apparent, and escapes the eyes of the masses. Statesmen and diplomatists rarely acknowledge that religion is one of the causes of their warfare enterprises. The people themselves are not aware of it. But the fact is no less certain to reflecting minds.

"Consider, for instance, the recent events in Germany. Austria, in this war, the champion of Rome. It has all the sympathy of the Pope, the Cardinals, the Jesuits, the Ultramontane faction in general. Prussia, on the contrary, represented the cause of the Reformation, Protestant ideas, freedom of belief in religion and science. I have no intention of being the apologist of the Prussian Government. King William I. is a weak, irresolute prince. Count Bismarck has shown himself, on every occasion, haughty, tyrannical, unscrupulous in means provided his promised success. But these serious defects do not affect the general statement. The Prussians are the soldiers of the Reformation and of the demands of religious and political liberty in our day. The Italians bring the same tendencies and the same spirit to the field of battle. Although Roman Catholics by birth and name, a large majority of them are the most determined opponents of the Papacy.

"Now what has been the result? You know by the European journals that Austria have, this year, been overcome. The defeat has been so disastrous that the Emperor Francis Joseph has given up Venice to Napoleon III. without requiring any territorial compensation. Prussia and Italy march forward with nearly confidence, and hope to attain the object of their ambition, the arbitrament of the sword. As I am now writing, I know not what will be the result of the mediation of Napoleon between the belligerent parties. The struggle is, perhaps, not ended. New reasons for protracting the war may arise. Russia and England have not revealed their intentions. But one fact is certain. Romanism has met with a great check in Germany and Italy by the defeat and humiliation of Austria. All the ultramontane, bishops, priests, monks, and bigoted lay, are plunged into the deepest consternation. They hold themselves aloof and preserve a sullen silence, while the French people manifest the greatest joy and loudly applaud the triumph of Italy and Prussia.

"These new events confirm what history has attested for many generations, that Romanism becomes more and more weak, impoverished, and incapable of maintaining rank with Protestant countries. You have striking proof of this in America in the comparative condition of Mexico and the United States. So in Europe. See the miserable condition of Spain, Portugal, the Papal dominions, &c. It is an universal fact that Popery is a scourge to politics and religion, and it must soon disappear."

There is certainly far more than a mere secular interest connected with this war, and the religious attitude of the governments involved cannot fail to awaken the earnest attention of all thinking Christians men. While, as our correspondent remarks, King William of Prussia more strictly represents Protestantism in the struggle, being himself a Protestant, and the head of a Protestant nation, the position of Victor Emmanuel possesses, in this connection, perhaps even more interest. From this very attitude to the throne, though a Roman Catholic, and yielding obedience to the Church in matters purely spiritual, he has been in reality a Protestant, maintaining an antagonism to the Pope, and denying his right to interfere in the temporalities of sovereigns and their people. He inherited from his father a dispute in regard to the control of the temporal affairs of the convents, which had obtained possession of a large portion of the property of Italy. Charles Albert inaugurated a movement for equalizing the revenues of the convents, and appropriating a portion of their surplus funds to the education of the people, instead of supporting a herd of lazy ignorant priests. Victor Emmanuel, with true filial reverence and a manly independence, proceeded to carry out this measure with the sanction of the legislative branch of the government, and this it was that provoked the wrath of Pius IX., and brought down upon the King first the threat of excommunication and next the hypothetical excommunication which was all that the old man at Rome and his cardinals dared to issue. But the thunder of the Vatican has been treated by Victor Emmanuel as mere stage thunder. He has never heeded it. We were in Turin in 1854, when this question of sequestrating the estates of the convents was under discussion in the Chamber of Deputies, and well do we remember with what violence the King and all who advocated the measure were attacked by the Jesuits, the tools of the Pope. Nobly has Victor Emmanuel carried himself through all these years of controversy with Rome, and as nobly in maintaining the equal civil rights which were granted to all the subjects of the government, including the long persecuted Waldenses, by the Constitution of 1848, which was voluntarily given to the people.

Should the arms of Prussia and Italy continue to prevail, the movement will not end in Germany. Even if other nations should not become involved, there is Rome anxiously waiting to be liberated. It is believed that her people really loved the priestly government that pressed so heavily upon their necks, we should not applaud any interference with their affairs, but the contrary is the truth. For ages have they been sighing for deliverance. Every one knows, and it is nowhere better known than in Rome itself, that the people, almost to a man, hate with intense hatred the ghostly tyranny of the Church, which is maintained only by foreign bayonets. Rome would be free in one hour if the French troops were withdrawn; and we cannot but hope that this freedom will in some way result from the war before it shall close. What effect it may have upon the prospects of the Papacy as a spiritual power we must wait to see. But at this day time moves on apace; events succeed events with a rapidity that seems never to have been witnessed before in the history of the world. We may be on the eve of great changes in the religious condition of nations, and in the progress of the Church. Christians will watch with deep interest the unfolding of events.

## THE ATLANTIC CABLE—A RELIGIOUS SERVICE.

It is exceedingly gratifying to learn that the recent successful attempt at laying the great Ocean Cable was commenced with a recognition of dependence on Him who rules the winds and the waves. An interesting religious service was held at Valentia on the eve of the sailing of the expedition. A large number of clergymen and of distinguished scientific gentlemen were present, and participated in the exercises. The devotional services were conducted by the Archbishop of Ardfert, and consisted of singing of the one hundredth and the reciting of the one hundred and fourth Psalms, and prayer. The following is the paragraph in the prayer especially referring to the enterprise:—

O God, we would humbly acknowledge our entire dependence upon Thee for life, and health, and all things. "In Thee we live and move and have our being." We would not glory in ourselves, or in our doings; but would acknowledge that whatsoever faculties and powers we possess, from Thee we derive them all, and whatsoever good is done, to Thee we give all the glory. And now, O God, seeing that we are assembled here to-day in connection with this attempt to unite the two hemispheres of our globe, we confess our inability to accomplish this enterprise without the concurrence of Thy Divine providence. Whilst, as the treasures, we would use all our faculties in the investigation and application of the science, which Thou hast imparted upon matter, and our utmost energies in carrying out the projects which we have devised, we do humbly and reverently look to Thee for Thy Divine benediction upon the means by which we hope to reach our desired accomplishment of this purpose. And should Thy Divine spirit succeed to crown our efforts, we pray that Thou wouldst so dispose the hearts of men that the establishment of this link between the two great portions of the earth may contribute to bind those who are separated by the mighty ocean, and to draw them into the bonds of fraternal affection and mutual interests. And may it, O God, tend also to the diffusion of light and knowledge, and also to the progress of truth and righteousness in the earth.

Mr. Bewley, one of the Directors, presided at the subsequent proceedings, and several gentlemen gave extended addresses.

The Rev. Mr. Disney said: My dear friends—It seems to me there is nothing more important than that the Apostle James has given us, that every good and every perfect gift cometh from above. It is important that we should bear this in mind, that we may ever glory not in the gift but in the Giver. In this great enterprise, whatever be its issue—and I trust God will make it successful—I believe we have evidence indeed the great good which I hope science and wealth and power combined can effect. It is, indeed, a great, a mighty enterprise, and we now ask that God may override it in order that it may be successful, and produce those things which He says He delights in—loving kindness and righteousness and judgment on the earth. Men have done his part, and we must remember what Mr. Bewley has said, that before us—the result is with God. He holds the waves and the winds in the hollow of his hand. He can bid the angry waves rise, and He can still them. There have been, indeed, failures in this great undertaking, perhaps more than in most great undertakings, but I believe we may see God's power in permitting this. We know that the investigations which have caused from those failures have tended to bring it more forward towards perfection. Now, I believe, that one object was to hasten on the knowledge of the laborer, and also that God will do his part, and we must remember what Mr. Bewley has said, that before us—the result is with God. He holds the waves and the winds in the hollow of his hand. He can bid the angry waves rise, and He can still them. There have been, indeed, failures in this great undertaking, perhaps more than in most great undertakings, but I believe we may see God's power in permitting this. We know that the investigations which have caused from those failures have tended to bring it more forward towards perfection. 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