

TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER is published weekly from the office of BARNES & CO., Prince William Street, Saint John, N. B.

Terms: \$2.00 a Year, in advance.
All exchanges should be addressed, RELIGIOUS INTELLIGENCER, Fredericton, N. B.
Advertisements for insertion should be addressed, REV. JOSEPH McLEOD, P. O. Box 81, Fredericton, N. B.

THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., JUNE 4, 1880.

—How must our Christian profession cost you! "Honour the Lord with thy substance, and with the first fruits of all thy increase."

—The famous Exeter Hall, London, has been purchased by the London Y. M. C. Association. It cost £25,000, and £15,000 more will be expended on it.

—Mr. D. Lottorp, the well-known Boston publisher, is to represent the Free Will Baptist Sunday School of the United States at the Robert Raikes' Centennial soon to be celebrated in London.

—Prince Leopold indicates his good sense in announcing that he does not wish to be presented with any addresses during his visit to this continent. He wishes to travel about and enjoy himself like any other sensible man.

—Strange things are sometimes reported as occurring on the European Continent. The latest and strangest, and perhaps more cheering to some people, is the new style of conversion. A Toulouse, France, paper very gravely relates the following incident: "A priest at a railway station lately asked a man to hold a stick for him. During the absence of the clergyman the man took a strip out of the stick, thinking that it might be branding. It was, however, water from Lourdes. The effect of the draught was that the man renounced the Protestant religion, became a Catholic, and begged to be allowed to make a confession on the return of the priest."

—Lourdes' Water' ought to be in demand.

—At a social meeting in one of the Lewiston churches recently the subject under consideration was, "How to make the church more efficient." The *Journal* reports that various persons were interrogated by the pastor, and various suggestions were made. Finally one gentleman arose and said he thought one way to effect the desired end would be for the people who recognized new converts when in their Sunday clothes at church, to accompany themselves to recognize the same persons in their working suits, on the street!

A very good idea, worth remembering by many people.
—Boston is said to have a great many things that no other place has, and the saying is probably true. One of its latest new things is a Bible class which pays its teacher's salary of \$1,000 a year. It is called the "Evangelical Social Bible Union," and the teacher is Col. R. H. Conwell. This organization, it is stated, is an offshoot of the Tremont Temple, with whose Sunday-school it was at one time connected in the ordinary way. Through some local jealousy and the withdrawal a year or two since, and is now maintaining an independent existence under very prosperous conditions. It held an anniversary in Boston last week, at which there was a good attendance of nearly five hundred members, who represent all the leading evangelical denominations.

—Of the progress of Christian work in China Dr. Legge gives a pleasing picture. He says the converts have been multiplied, during thirty-five years, at least two thousand fold, the rate of increase being greater year by year. Suppose it could continue for another thirty-five years, and in A. D. 1915 there will be in China 26,000,000 of communicants, and a professedly Christian community of 100,000,000. Of these numbers, the missionaries look as much may be said. "At the same ratio of increase which has prevailed in British India during the last twenty-five years, fifty years more will make that whole vast region as really Christian as Great Britain is to-day."

—We are sorry to learn from the *Morning Star* that the Bible Training School in India is experiencing difficulty owing to the neglect of some of the subscribers to the school fund. They have not paid their subscriptions, nor even paid the interest on them. The *Star* says the work of the school is seriously hindered by this neglect, and adds—"If there is anything that a business man of the world is careful of it is his word of honor, or his note of hand, or his personal pledge, all of which amount to about the same thing. We hope that the church will not be outdone by the world in this case, for we believe these Bible School notes were nearly all given by members of the churches. If pledges were made unwisely in a moment of enthusiasm, or if unforeseen events prevent payment when it is due, explanations would be in order, and would set the matter right. But in the absence of such explanation looks as if there was a disposition to renege, which we can not believe, however, really exists."

—We hope the newspaper report of one of the speeches made at the Reform Club Temperance Meeting in this City on Monday evening is incorrect. The speaker is reported to have said that, "Many of the best men in the city are engaged in this business (Bromeliad), and that we need not need fraternize with them in all the walks of life."

It is a sorry compliment to good citizens to tell them that the best of them are no better than the men of the rum trade. God help the City if its rummellers are among its best men. But who believes this worse than absurd statement? Nobody who gives the matter any candid thought can believe it. The gentleman to whom the statement is attributed (if indeed he really made the statement) cannot believe it. Why, it is plain to every one—nothing can be plainer—that the rum trade is the greatest curse of the City. And if the trade is a curse, what of the men of the trade? Are they good men, the best men, a blessing to the City?

The time is past for making apologies for rummellers. To attack the trade and at the same time defend and commend the men who carry it on and profit by it, is like condemning a lie, a thief, a murderer, and commending the liar, the thief, the murderer. The temperance speech that qualifies its attack on the rum trade by an apology for or eulogy of the rummellers accomplishes but little for temperance. And it reveals either a very superficial view of the grave subject or a moral cowardice that ill-becomes the advocates of a great and needed moral reform; we prefer in every case to think it is the former.

TWO KINDS OF PREACHING.

"Woe is it if I preach not the Gospel," said Paul. He also declared, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." The feeling such "woe" was not confined to the great apostle. Every true preacher has felt the same in some degree; and every true minister should also say, "I am determined not to know anything among men save Jesus Christ." Yet not there some men in the ministry who seem to have never heard of the woe of a divine call, and to know nothing of the sublime purpose of the apostle to preach only Jesus?

There are in this day two kinds of preaching. One kind draws attention chiefly, almost exclusively, to the preacher himself. And certain classes of hearers—we are afraid they are a majority—hold such a preacher in high esteem. Their recollection of his sermons is vague and indistinct; they get from them no clear conception of Christ's character and mission; and they are not helped to any definite purpose to obey the truth. Such preaching keeps Christ in the background, overshadowing Him

by the towering form and power of His professed preacher. When the people go out from listening to such preaching it is not to search their hearts and weep over their sins, and pray for pardon, and resolve by God's grace to live better and more to the glory of God; but rather to talk about the preacher. They say,—"What a magnificent man," "What lofty thoughts," "What burning eloquence," "How witty he is," &c., &c. Half-alive professors, formalists and men of the world agree in this kind of commendation; while for the praying man, the earnest, the woman, the burden-bearer in the Lord's work, are silent and sad. They have received no spiritual food themselves, and they mourn because the careless have been lulled into sounder sleep.

There is another kind of preaching—the true preaching of the glorious Gospel by the faithful ambassador of the Cross. In it the preacher is not the prominent figure. He is, comparatively speaking, lost sight of, and Christ is exalted. Listening to such preaching the congregation feel the power of the living truth. They are arranged at the bar of conscience and confronted with God. For the time they feel themselves to be in the midst of the realities of eternity. The unconverted hearer is scorched by the truth in the secret chambers of his soul, and many are led to inquire, with deep concern, "What shall we do to be saved?" Christ is conspicuous. His voice, full of sweetest encouragement, is heard saying to the believing, "Peace be unto you;" to the fearful, "It is I, be not afraid;" to the tempted, "My grace is sufficient for you;" to the repenting sinner, "Thy sins are all forgiven thee;" to every one feeling and acknowledging a need of some word of encouragement and help, and to the proud and unbelieving the awful yet merciful words, "Except ye repent, ye shall perish."

It is not necessary to say which kind of preaching is the best, or which is the best of God, and which is the good of men and the glory of Christ. The time is too short and the issues are too momentous for idle speculations or for the display of human wisdom and eloquence. "Preach the Word"—the Word of God that maketh us unto salvation. "This one thing I do" should be the motto of every minister of the Gospel of our Lord Jesus Christ. The faithful doing of this "one thing" would soon win the victory for Him.

A BIT OF HISTORY.

The "Open Letters" to the Free Baptists of Nova Scotia, and the replies to them, as published in the *Intelligencer* are read by many with interest, and among them by myself.

Without expressing myself as favorable or unfavorable to the union proposed and urged by Bro. Minard, I wish to make some statements which will help the readers of those articles to better understand the relation which the Free Baptists of Nova Scotia and New Brunswick sustain to the Free Will Baptists of the United States.

In "Open Letter" No. 3 occurs the following statement: "Another thing we must bear in mind, that all the Free Baptist camps-fires that are burning in Nova Scotia and New Brunswick were primarily kindled by live coals from those bright flames set upon the hills of New England by Benjamin Burdett, and his coadjutors of sacred memory. And in uniting with them we are going home where we naturally belong." Now, Mr. Editor, so far as New Brunswick is concerned the above statement is not altogether correct, neither is it completely so as regards Nova Scotia. The sect in the States called "Christians" (not Disciples) did more to promulgate and establish free doctrines in that Province than any other religious body. The New Brunswick brethren never accepted the views of that body on the character of Christ, yet they did much in helping the free movement forward. Free Will Baptist ministers did not do much in that Province. If they visited it their visits were few, and with some exceptions, brief. The late Rev. Charles McMullin was the first Free Christian Baptist minister ordained that belonged to New Brunswick, and he went over into the State of Maine, and was there ordained by the "Christian" ministers. I am not aware that the Free Will Baptist ministers helped to ordain any of the New Brunswick Free Christian Baptist ministers in the early days of the denomination, if they have since; neither am I aware that the Free Will Baptists gathered any church or churches in New Brunswick; and although their influence for good is and has been felt in New Brunswick, yet they are not the origin of the Free Christian Baptists of New Brunswick.

I know that a strong feeling of Christian fellowship exists with and for the Free Baptists of the States, and there are good causes for it, as—believing the same doctrines, practicing largely the same church polity, keeping up correspondence by delegation with one of their Yearly Meetings, and not the least, the connection with them in Foreign Mission work. It will be seen, however, that in no large sense do the Free Will Baptist Denominations of the States either "naturally belong" or the spiritual parent of the Free Christian Baptists of New Brunswick.

In Nova Scotia the rise of the Free Baptist body was in some respects different. More than sixty years ago Free Will Baptist ministers went to that Province and laboured with success. Not far from the same time the late Rev. Jacob R. Norton went to Nova Scotia from the State of Maine; and his labors also were largely blessed. There was a number of the "Christian" Denomination, was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and influence of Elder Norton, blended with those of the Free Will Baptist and other ministers, natives of the Province whom Lord raised up in Nova Scotia. After a while there was a union effected by which they all became one body under the name of Free Christian Baptists, and from them the free people who the Lord was raising up in New Brunswick took their name. After the union had continued some time a division took place; and went back to the name of Free Will Baptist; others did not. So the parties lived and labored until the late Rev. J. B. Minard came to the Province. He was a Free Will Baptist, and he was a member of the "Christian Church" in Swanville, Hancock Co., Maine, where he was ordained on the 29th Jan., 1814, by ministers of the "Christian" Body. About that time he went to Nova Scotia where he continued to live until his death in 1868. The labors and