Religious Intelligencer.

SAINT JOHN, N. B., MARCH 22, 1867.

THE EDITOR IS DEAD!

Our heart and hand alike tremble as we take the pen to announce to the numerous readers of the Intelligencer that its editor is dead. Is it possible! Do my eyes serve me correctly ! Can it be that our Editor, the REV. EZEKIEL MCLEOD, is dead, will be the bursting exclamations from thousands of swelling hearts, as with trembling hands and dimning eyes you look at these impressively solemn and overwhelming words. Yes, dear friends and readers, it is true. Our unwilling heart is compelled to believe it, although we have not recovered from the shock the they say, "A soul in scripture phraseology mead sad announcement gave ourselves, as on Monday morning last, his son telegraphed from Frederiction, the heart rending intelligence, "FATHER DIED LAST NIGHT." He is gone. Strange and mysterious as the Providence seems to be to us, yet it is really so. Our dear brother and fellow-labourer in the Gospel of body; his whole nature is mortal." "If the soul i Christ is now numbered with the dead. The hand and a part of the man, it also is of the dust of the ground head that for many long years toiled to prepare matter for these pages, are now silent and cold in death. The heart that yearned with earnestness, and pleaded with God to make this paper a blessing to the numerous families and thousands of readers to whom it was a welcome visitor, now knows no more anxiety-now pleads no more. His arduous labors have come to an end. He has laid down his pen to take it no more. He has vacated the editorial chair for ever. The last line has been written. He has left his pulpit for ever. The last sermon has been preached. The last prayer offered-the last falling tear has been dried. From him you will hear no more. As we write, our heaving heart asks, can it be so? Has that valuable life come to its close? Must we believe it ? Must we tell it? Is our Bro. McLeod no more with us? Alas, it is even so! Death ! oh cruel death, hast thou cut him down. Has he indeed, so soon followed our venerable, and his spiritual Father, Elder Hartt ? Surely, as a denomination, we may exclaim, "How are the mighty fallen !' Long and cruel has been the reign of the monster Death ! What sad havoc 2 form physical acts. If matter can perform moral act he has made on the earth! How many millions he and love or believe, why not a man love or believe wit has slain! His cruel hand grasped our dear brother his head as well as with heart ? Why not understan just at a time when it seemed he was more than ever as clearly with his heel as with his head? Mind i needed. The deep mourning in which the Intelligen- B super-added to matter, and is different and distinc cer is clothed to day is the becoming garb of a child if from it. If matter be cogitative, or possessed wit! for its parent, and faintly expresses the keenly sad it the powers of thought, it must be so possessed a feelings of the thousands of warmly attached friends is matter. If so, that same matter must be able t who sympathetically and sincerely lament the loss of st think independently of any action or influence upo it, and will continue to think uninterruptedly unto so devoted a minister, and of so valuable a friend His disease was bilious fever. He was taken ill on it be annihilated. There can be no intermission c the 7th, and only lived ten days. On Saturday, the thought. Death cannot affect it, and according to 16th inst, he was apparently better. Hope revived, it this logic, man must think after he is dead and in th grave. But matter, however refined or curiously and his friends thought he might recover. That night, however, he became more restless and grew wrought, has no such power. It is the soul that worse. Sunday afternoon all hope fled. It was evi- in the conscious, acting being that moves upon the brain, dent he was dying. About four o'clock he wished This power within us, -- the existence of which every to be raised up in bed, when he said, with what man must feel certain, - and the brain, are closely strength he had, "I want to give one more full ex onnected, but no identical. They possess separatsubstances. It would be difficult to define the es pression of my faith and hope in the Lord Jesus Christ. In the blessed Jesus I have a perfect and sence of the soul; but of its existence and attributes, complete Saviour, and through faith in Him I enjoy is we may speak with confidence. The death of the a full and perfect salvation. YES, IF | HAD AN OCEAN body does not interrupt the conscious existence o his being-the soul. It is essentially active, and OF SOULS I COULD TRUST THEM ALL IN THE HANDS OF therefore can neither be the result of organization THE HOLY SON OF GOD. He is my righteousness. O BLESSED JESUS, MY SOUL WILL SOON BE ABSENT, FROM por a function of the brain. Says Landis, " How ineffably absurd would be the supposition, that all the THIS BODY, AND BE PRESENT WITH THEE." By this time his voice grew so weak that he could not articulate. Is intellectual powers, and the mental activity and voli although his lips continued to move. At a quarter ition, were dependent for their entire existence upon it passed away. His happy spirit, absent from the bo- 20 of all the body, retained its sensibility, and that so dy, was present with the Lord. He was fifty four soon as its susceptibility of sensation ceased, all those years of age last September. We only write this is powers should of necessity, be blotted out of being." week to make the sad announcement of the death. Man exists in the present in two states of life and in which facts and dates will be given. By this solemn dispensation a fond family has been and sufferings. When the senses or appetites are af- Ghost." In making man in His own image, the Lord has been plunged into almost overwhelming grief; the church at Fredericton has been left like sheep none of the senses or appetites are so affected, and ful, and efficient pastor; our whole denomination, state of reflection; and there is so little connection with our religious and benevolent enterprises, have lost is between the bodily powers of sensation, and the menministers; the Religious Inttelligencer, its originato conclude that the death of the former can intertor, and judicious and laborious editor; and our grupt or suspend the existence of the latter. country one of its most earnest and honest philan-"O Lord thou bast done wonderful thropists. things." theologians, based upon the assertion, " that pressure

there until the Resurrectio morn."

Thus, dear friends, amid falling tears we have trie o announce to you the sad intelligence of the deat of our esteemed Editor.

Written for the Religious Intelligencer. IMMORTALITY VERSUS ANNIHILATION MAN'S SOUL IMMORTAL.

a faculty of the brain. In proof of this assertion,

they state cases where persons have been so injured.

with alleged facts of cases where persons have been

apparently unconscious and yet were conscious, and

Dr. Adam Clark stated to Dr. Littson, of London,

No. 4. As many of the readers of the INTELLIGENCER d not know what annihilationists do believe and sa about the soul, we will give a few extracts from the own works as specimens. These quotations are from the books of Ellis and Read, Z. Campbell, and T Reed. If necessary, we could quote from others (their authors equally as absurd Here are some thing an animal or creature." "The soul of man can di and does die." "Souls can be killed or murdered." ' It is absurd and wicked to infer that the soul is im material and immortal." "Man has no soul nor spitit that can exist as a living thing, apart from hi and if it is not a part of the man, it is not liable t sin or punishment, and it is of no consequence to th man what becomes of it." " Christ's soul was no left in the grave : then it must have been in th grave and dead. It died a literal death." To man persons these sayings are startling. We do not wonder at it. The same doctrine---if doctrine we ca call at it-was taught by Epicurus, Hobbes and Voltaire. Perhaps our readers will say, " it is a ver worthy offspring from such a parentage." Be that as it may, we are sure it has no right to claim to b the child of Jesus, Paul, Peter, John or any of th whole fatherhood of inspired writers. This is what may be called dead-soulism and materialism hashed a dish that few intelligent, pious christians will can to partake of. It resolves man's immortal soul int matter, or a faculty resulting from the organization c) his body. Mind is not the result of matter. Mind is a immaterial and spiritual thing, and has its own powerand faculties. It can apprehend, reason, make deduc between matter and spirit. tions, compare, &c., as perfectly as the body can per-

THE RELIGIOUS INTELLIGENCER.

tion of air or breath he exhaled, to the winds, or even matters not in the least about the termas long as the to say that Stephen committed to Jesus a nonentity. I thing is there. The Bible manifesty knows and How strange that persons professing to receive the steaches the thing. The Scripture node of speech Bible as the book of their faith, can doubt that man deals with the character and condition of the soul's has a soul which is separate and distinct from the endless existence, and quite throws nto the backbody, and which in its existence is immortal. Equal- ground the abstract proposition of it immortality. ly strange is it that these persons undertake to prove ""The divine teachers," says Dr. Barlett, "teaches men of the eternal relations they sutain to the gohat the soul of man is either the blood of the body, the breath inhaled by the lungs, or the mere life or vernment of God, and declare that nan must enjoy consequence of bodily organization. But such is endless holiness and well being, or endless woe and their position. Can such teaching look the language punishment. In speaking of the righteons, they speak of eternal life, the eternal weight of glory, in of the Son of God in the face without shame ? In Matt. x. 28, we have the "sour and BODY" spoken a corruptible crowns, inheritance incorruptible, undeof by the Saviour himself, to show that the soul is sepa- filed, and that fadeth not away, shining as the stars rate and distinct in its being from the body; that it for ever; their state in which they shall hunger no does not depend upon the bodily organization for its more, neither thirst any more, where there shall b existence, and that they are distinct forms of exis- no more death. Precisely sp, on the other hand, tence, the soul-possessing properties and powers that of the wicked they speak in the same positive and do not belong to the body. While the body may be awful assertions of their evelasting punishment,killed by man, the soul cannot. This text says, God 🚰 their never dying worm, and urquenchable fire; their can "destroy both soul and body in hell;" but it never receiving forgiveness in this world or in the does not say " kill both soul and body." The term world to come; their eternal damnation; the smoke "kill" is applied to the body. "Kill" and "de- of their torment that ascended up for ever and ever; stroy" are different words, and have different signifi- their shame and everlasting contempt; their deparcations. Men can kill the body with gibbets, fire or ture into everlasting fire, prepared for the devil and faggot, but "after that have no more that they can his angels; everlasting destruction from the presence do." Men " are not able to kill the soul." So said of the Lord ; their being desined to the blackness of Jesus the TRUTH. If "souls can be killed or mur- darkness for ever, and receiving from God indignadered," it is strange that Jesus did not know it. The stion and wrath, tribulation and anguish, at the day Apostle Paul in Thes. v. 22, clearly distinguishes be- of judgment. It is little more than a quibble then tween what of man is material and what is spiritual. to argue that the phrase 'immortal' is not applied to In praying for their sanctification, he desired that the soul itself, when it is so abundantly applied to its their "whole spirit and soul and body be preserved destiny and condition." blameless unto the coming of our Lord Jesus Christ." 1 Tim. vi. 16 is adduced as positively teaching that

Here the spirit and soul are spoken of to distinguish no being but God hath immortality-" Who only the spiritual from the bodily nature, and spirit, soul hath immortality." This passage and its connections and body to embrace the whole of man's compound evidently mean that God only has underived and being. He did not pray for the preservation of their deternal life-that he only is without beginning or end. breath, or of their lives. He knew they must cease No one pretends that any other being has, or ever to breathe, and die before the coming of our Lord can have, immortality in this sense; nor do we think Jesus Christ. The Apostle had a soul and believed that Dobney, Hastings, or even Storrs, would assert others had. The Bible has established the difference that man should or can seek such an immortality, or between the body and the soul, by asserting that one that it is possible for it to be conferred upon him by is constituted of "dust," and that the other is not, grace, resurrection, or in any other way. But that and has thus established a fundamental distinction the Lord only hath it, and hath it to impart to others, is perfectly consistent. God only can give immorta-

That man had something imparted to him in con- lity. Jesus taught that angels do not die. " Neither nection with his creation, superior to human life, and a can they die any more, for they are equal unto the which vastly distinguished him from all other crea- angels." Luke xx. 36. Angels, then, are immortal, soul." They are dying and passing to eternity ;- totures, and made him in the image of God is very that is undying, beings. So that Paul could not mean evident. "Every creature that hath life," was crea- in that God is the only undying being. The text exted and had life as the result, or as part of their crea- plains itself : "Who only bath immortality, dwelling them, to-morrow our own voices may be hushed in tion. No necessity existed for breathing into them. In the light which no man can approach unto." This They were complete without it. But of man it is is evident. No man can approach unto the immor-

WORKING WHILE WE CAN.

How important that life's work be done while i

health of body and vigor of mind. Such is the uncertainty of life that we know not what a day may bring forth. It is the will of God that His people shall be actively engaged in attending His Kingdom, and i promulgating the principles of salvation throughout the earth; . The most important of all the important matters with which we stand connected are those o the soul's salvation and religion. Man is a distribu tive being: especially should the christian scatter light upon the pathway of poor sinners. There is nothing that was, strictly speaking, made for itselfnothing whose powers and influences are altogether ircumscribed to self. Whatever is received should e given out with the modifications or incense of its own force. The clouds receive water from the ocean, but not for selfish purposes. They pour it forth again upon the thirsty hills and parched valleys, that they may produce for man and beast. Planets borrow light from their suns, and forthwith fling their rays abroad upon the dark region through which they roll. Thus the material is emblamatical of the spiritual. Christians live not for self. The Lord's people receive from the Lord Himself, that they may be use- sus to send them a competent teacher, and they would ful to others, and water and cultivate the barren wastes of this moral world. As stars they receive light from the Sun of Righteousness, that they may shine as lights in the world. Selfishness or self-love our neighbour demands distribution. To serve the highest objects of life aright, we should seek to possess, in order that we might give, and to accumulate that we might communicate. A miser is always a constant object of the christian life should be to do him on their behalf. I was then at Sanghai; b good, and for such purposes he should employ health, wealth, mental powers, grace, and every gift or in the cause of Christ is so short, and our possessions so limited, that we should commence as soon as capable of doing the smallest good, and continue as long on our left, they are saying, "No man cares for my

pon him? Our counsellors and mighty men are

allen. What shall we do? So very much to be

onsecrate ourselves to the work that lies before us.

-public and private-let each enquire, "Lord, what

REVIVAL IN CARLETON.

Many friends will be pleased to learn that the F. C.

perity. Since August last the congregation has been

been larger than ever before. Some Sabbaths it has

been necessary to bring seats from the Vestry for the

aisles. Special meetings have been held every eve-

-five in all. Nine persons have joined the church,

seven of whom are heads of families. We have at

were not as much strength to the church as our pre-

sent accession. The church was never more united,

nor in a more efficient state than now. We hope to

see others coming over on the Lord's side, and taking



At that time he was ignorant of the existe of Pro testant missions. He came to Tientsin, and inquired at the inn where he stayed for the Roman Catholic that it took for exclu Church, and was ignorantly directed to our city need to the nation. chapel. There he listened with rapt attention for vorship, they were, I the first time to the glorious message of salvation moreover, if a and became so deeply interested that he exclaimed at was "put into the the conclusion of the service -" This is the doctrine de to feel that he w I am seeking!' He conversed with our nativ o that bad men were preacher for some time, and then promised to com mion-table, and " suc the following day. He remained about a fortnight attending every day with increasing interest. Fill master, or a swindler attending every day with increasing interest. I nself and paid well for case became known to us, and he wished to be bap. orous, he could be a tiz d, but we did not feel at liberty to accede to his nel in England." Th request. We urged him to return home, and conons of dissent and di tinue to ponder the truths he had heard, and daily to. easure recanted it. pray that the Lord would increase his light and save nother speaker, an e his soul. We gave him some copies of the Scriptures attendance at public and some tracts, that he might not only read them our during the week, himself, but distribute them among his neighbours. stood in need of fre He left us, saying, 'That he would exhort h ministers gave a s eighbours to believe in Jesus; and that he should zious matters. He me to Tientsin again.' To our surprise and plea. education and in ure he returned the following month, with an evi ity between class au dently increased interest in the holy truths of Chriscapital and labour. tianity, and to inform us that some seven men in h man have time to be illage, with himself, had been reading the books he spirit of mammon pr ook, had destroyed all their household gods, and le enough for all this were meeting almost every day to study the Scrip. uld only help to brin tures. They had deputed him to come and request they would not have to y did not go to their provide him a house and food, and receive him with Another engineer dwi spect and joy.

professedly "conve "Af er remaining with us again some days, we ect of Moses and the sent him an earnest Christian colporteur, a native said, was put to dea member of our little church, that he might sell the urges to appropriation, but benevolence or love for books on the way and at the place, and ascertain the priesthood. "Nor real state of the case. On the return of the colporteur we found the old man's report was not at all ex. books, and so on." ers, and their consect aggerated, and that many more than he had stated Another speaker, a had become deeply interested. Our agent plied his tring distinction of cla bookselling during the day in that and the surround affirmed that infidenty ing villages, and every evening met the little band in and one thing and cler monster. If it can be possible for a christian to pos-sess a miserly spirit, he must, in the sight of God of Scriptural truth. The demand for a resident unions and deliver lee and angels, be a monster. The first, highest, and teacher was presented with even greater urgency by of the day, a bond of sy

REPLIES my colleague, Mr. Hall, thought it best to send some Christian agency to the place until we could meet In the replies given b and decide upon what steps to take. Two other colthese animadversion fluence he can direct. Our time for active service in porteurs were sent in the same way as the first, dour as well as truthfu They laboured most zealously in that place and for Dr. Mellar, vicar of Gr miles round, so that the evening meetings increase, solt of the conference wonderfully. People came from great distances to "there were faults on as able to perform the least thing, and call to our aid at the place they had nearly *three hundred souls* as one who had lived a and bring into the service all the agencies and instrumentalities within our reach. On our right hand and with them that such a state of things indicated the and therefore were gla presence of God among the people, and that a loud neglect of public worst call was made upon us to take active measures for himself, 'No; I am i sending a preacher. We were led to send our most about my soul,' he w day he may reach them, to-morrow they may be be- experienced assistant, whom you will remember, Hu. in bed, or lounging in vond our reach ; to-day he may be able to speak to Hsien Seng, and his devoted Christian wife, that she paper ;' but, ' Cannot might labour among the women. They left here in or in somebody elese t the first week in August. They were greeted on said, "a great mistake the silence of death. Brethren in the ministry of our their arrival with a most enthusiastic reception-a ministers had no symp own denomination, what says the history of the past bouse was provided for them, and everything done In many cases, the sy said, "The Lord God formed man out of the dust of stality God possesses. Angels have immortality, and few weeks to us on this point? Do we not feel for their comfort. Every day they had crowds of been carried to exces the ground, and breathed into his nostrils the breath man can approach unto that, and be "equal unto lonely? Are not weighty denominational matters visitors to inquire about the doctrine. They formed danger of petting and Being harvest time the people were all busy in their dealt kindly and effect nember of our body but now feels the weight of our tields, but they met every morning for prayer, and The latter a nterprises and the care of our churches pressing every evening for a preaching service. During the tonsion of the open a nterval, visitors from all parts were coming in con. Hall thought the resu stantly to see Hu and his wife, with whom they con that working-men w versed and prayed. On the Sabbath-days they had ions. He was pe done, and so few to do it. Such important service to people from places distant 3 li, 10 li, 20 li, even to rong in our method be performed and so few capable of engaging in it. 70 li, who regularly came on the Saturday night, bristianity itself. and spent the Sunday at the chapel. Upwards of a The speaker answ undred persons entered their names as candidates object to churches c for baptism. The idols were utterly abolished, and they did not go to p gird the armour tighter, and more humbly and fully they began to pray to the 'one living and true God.' proteste ! against. In September, Mr. Hall and I went to see the place, being paid, but ther which is 430 li distant from Tientsin, being under here the seats were he Tisien city of Laou-Ling, or Leu-ling. It is im. do not avail themselv ossible to describe the joy with which the people nisters being hirel received us, or the joy we felt at seeing such a manieply was, "You a brethren who have just left us, we may do life's work estation of the grace and power of God as was there ages; are you a hire isplayed. Our presence could hardly be said to , if they were set ave attracted greater numbers than attended the ten or twenty times services before; nor yet could we say that the people now many too, who istened with greater attention to our preaching than which they do no I think," said M to that of the native preacher; they evidently were more interested in the gospel than in us, receiving it gence of the wor as the word of God and not as the word of man. in public worship Baptist Church in Carleton is enjoying a day of pros-Still, we could not have had greater reverence or ear in strong drink more courteous and kindly treatment from any seat-rents, they do people. They regarded us as the servants of the Most steadily increasing, so that during the winter it has drink." That is o ligh God, and showed the most unequivocal marks ple from the house I gratitude for our having visited them for the put great evil is the degra pose of teaching them the way of salvation. lge." " We all v The most sanguine expectations we had entertained and if the only ' play' ning for three or four weeks and a good season en- were far exceeded. In many cases we found who e morals and intelle e people have no ta families living in the fear of God, and waiting to I oved. We have had baptisms the last two Sabbaths received into the church ; in other families, the fathe and mother ; in others the children. Then, there We have only time were applications from many of the neighbouring an other times received a much larger number, who distant villages, where one or more of the believers re sided, for us to open preaching stations, with every paper, that such arrive ospect of blessed results. In one village, ten mile stant from the chapel, a rich, intelligent farmer ha pened his own house twice a day for prayer and the state further particul reading of the Scriptures; and nine persons me with him every day, and on the Sabbath came with in to the chapel to hear the native preacher. This DONATION VISIT .-man has given us a commodious house, rent free, for Waterloo street F. C a chapel and a preacher's residence, which we have n, a few days sin taken, and sent a preacher to live among them. This MR. EDITOR-Dear Sir :- The Temperance cause man is one of the brightest examples of Christian acob Gunter, an u faith, humility, and devotedness I have met with in considerably surpris Thina. His heart is full of zeal for Christ, he longs \$88, about all in ca after the conversion of his family and neighbours, therly love continue. and, though the head man of the village, is more hun ble and unpretending than any. When Mrs. H York Division, No. 2, Sons of Temperance. Among passed through his village on her way to Tientsin, his We regret to anxiety and importunity to detain her, that she might been exceedingly ill nstruct his wile and daughter-in-law, were most im pressive and affecting; and only the pledge that she on verv serious ap would return in a few weeks induced him to allow he family and numerou to proceed on her journey with her husband. I might covery; but we rejo nention many similarly interesting cases. nts still express Our work was chiefly to decide on who were fit offered for his restor for baptism; and the result of a most careful investiganswer for his nam gation was, to choose forty five men and women a the first-fruits of this most glorious movement. is number, twenty-eight were men and sevente vomen, all apparently most sincere believers in t Lord Jesus Christ, whom we baptized on Sunday imbers more, ready and willing to enter the fold of WESTMORLAND I ay has quite sudde One thing is certain, that is, the circulation of t erations. We hope Holy Scriptures and religious books by the colpo teurs of the Bible and Tract Societies, has done muchits business and reg to pave the way for extending this work, though i OUR CITIZENS are

that working men be church and state " n

He has left a sorrowing widow and nine mourning children, for whom we earnestly solicit the prayers and sympathies of our whole denomination, and the christian public generally.

THE FUNERAL.

His remains were brought to this city on Tuesday, and were buried in the Rural Cemetery, from the residence of his son, Mr. Melbourne McLeod, on Wednesday the 20th instant, at half past two o'clock. The funeral was unusually, largely, and respectably attended. Of our own ministers there were present, Rev. P. Malloch, Rev. J. Gunter, Rev. George. E McDonald, Bro. Thomas DeWitt, and G. A. Hartley. There were also present a large number of the leading ministers of the different denominations in the city, as well as several of the editors of the leading religious and secular papers, together with very many of the prominent business and official citizens.

The order of the services were : the 1130 hymn in the Psalmody was read by the Rev. G. E. McDonald.

> "Servant of God well done: Rest from thy loved employ ; The battle fought, the victory won, Enter thy Master's joy.

"The voice at midnight came

of life : and man became a living soul." Was man st the angels." Beside this, Enoch and Elijah had, long esting upon our shoulders? Who that is a living a corpse ? or, as annihilationists say, "a dead soul," before the Apostle's time, been in possession of imbefore or when God breathed into him ? Personally, mortal bodies as well as souls. Of course Paul did we incline to the opinion that man received creature in not use the term in the sense annihilationists say he ife through organization as its legitimate result, and did-meaning that God is the only undying being. the resurrection, as these men admit, confers imhat the immaterial nature or immortal soul was immortality upon the bodies of the saved, why do they parted to man from God by the direct act of breathing into him. In point of time they were probably persist in using this text to prove that man has no Shall we not as men called by God to the sacred imultaneously received; but they were different and derived immortality. The resurrection immortality work of the gospel ministry, resolve by His help to separate possessions, imparted by the Creator through must be derived from God. God's immortality alone different channels. But if the more common opi- is underived. Man's, in any and every sense, is denion concerning man's creation be the correct rived. God possesses it in the specific sense-man O Lord, arise and plead thine own cause. Brethren one-that it was the union of the imparted soul with a in the general sense. Rom. ii. 7, teaches that "imthe body that produced natural life, it amounts to mortality" is to be sought, in connection with glory wilt thou have me to do?" that, like our beloved he same thing in our present use. It must be ad- and eternal life, just as Phil iii, 11 teaches that the mitted that the body was formed out of pre-existent resurrection itself is to be sought. We are repeatwell, that when we shall be called for we may be matter, and that the origin of the soul is referred to edly assured in the Bible that all men will have a refound at our post. surrection, and yet the Apostle says, "If by any God. It was "God who gave it."

Man's creature life is the life of the body; his means I might attain unto the resurrection of the moral, intellectual, or spiritual being, is separate and dead." Paul meant something more than being past seven o'clock he peacefully and triumphantly piece of cuticle some two inches in diameter, which, and for man to have such a pos- brought into existence after death. He meant a hapsession it was necessary for the Almighty to breathe py resurrection. So in seeking for "immortality." into him. God's breathing was something more than into into inmortal existence-it is a happy setting the functions of the body into operation. It state of existence. All are sure of a resurrectionwas imparting. When the Saviour was qualifying but the resurrection of the just is to be sought. All An obituary will be prepared, probably next week, gerception widely different from each other. Each his disciples for important service "He breathed on have immortal souls-but a happy state of the soul has its own peculiar laws, and its own enjoyments in them, and said unto them, Receive ye the Holy is to be sought.

When our Saviour restored the damsel to life, her deprived of its head-a kind and careful father-and sected or gratified, with things peculiar to them, he S God breathed into him the breath of LIFE. It was the "" spirit came again." When the Prophet raised the evidently lives in a state of sensation. But when breath of God who "is a SPIRIT," and who is "the child to life, "his soul came into him again." Some LIFE." So man became a living sout. The prophet of these modern wise men say soul means breath. without a shepherd, and has lost an esteemed, faith- is yet he perceives, reasons, wills and acts, he lives in a in speaking of the time and works of creation, says, E Let us admit it, and accept such a translation, and "Thus saith the Lord, which stretcheth forth the what have we? "The breath of Jonathan was knit heavens, and layeth the foundation of the earth, and a unto the breath of David, and Jonathan loved him as one of our most invaluable and indefatigable working at al powers of reflection, that we can see no reason a formeth the spirit of man within him." This is the his own breath." "And I will say unto my breath, same operation spoken of in Genesis ii. 7. What Breath, thou hast much goods laids up for many Moses speaks of as breathing into man "the breath greats." "My breath shall be joyful in the Lord." What they term strong arguments against the ex- g of life," Zechariah declares to be the "forming of ""Tell a e, O thou who n my breath loveth." " No istence of a soul in man, are, by these mortal-soul the spirit of man within him." It was a separate man cared for my breath." " Converting the breath." and distinct act from forming the body. "There is a We would have a whole Bible full of such meaningupon the brain produces unconsciousness," conse- spirit in man, and the inspiration of the Almighty less passages. That man has a soul, distinct in its quently their inference is, that consciousness is only giveth him understanding." (Job.) "The spirit of anature from the body, is plainly taught in the Bible : man which is in him." (Paul.) The separate and and that immortality is applied to its existence and distinct existence of spirit and matter in man, and of destiny, is a scriptural fact.

We close this part of the subject by subjoining a their different destinies at death, is affirmed with that they could not, during the intervals of apparent equal distinctness. The part that is material, at death is few abridged extracts from President Mahen, on the inconsciousness, remember anything. Bythis uncontendency of the annihilation doctrine : -iousness they mean the total suspension of intellecgoes back to its unorganized state; but that which

is spiritual cannot thus go, and continues to exist. "1. The doctrine, as far as the nature of the soul tual'exercise. This is an unwarranted conclusion. The The preacher, in Eccles. xii. 7, clearly understood is concerned, is opposed to the intuitive convictions most that can possibly be claimed in such cases is, that in those specific cases, the faculties are so affected as and taught this fact. "Then shall the dust return of the race upon the subject. It has its exclusive to the earth as it was; and the spirit shall return sabasis in the dogma of the proper materiality of the o prevent the remembrance of mental exercises during unto God who gave it." The exposition given of this is soul. that interval. This is not denied. Nor does it conflict

> "2. This doctrine is equally opposed to the most passage by Ellis and Read, in their book, is really ludicrous. They say, "Thus we see the rauh in s absolute deductions of science.

"3. If the mind is material, as this dogma affirms, could remember their sensations during that time. Eccles. xii. 7, went to the four winds." Strange theology to be taught in a christian country ! Has God is material.

"4. If the soul of man is material, then all its acthat during the period of his apparent death, or unthe God of the Bible been reduced to atmospheric air, or "four winds?" Shocking infatuation! And tivities of every kind must be subjected to the immuonsciousness, from drowning, he felt indescribably such is the extremity into which these men are table laws and principles of matter. In other words, happy, and did not for a single moment lose his condriven, who labor to argue away the simple and plain such activities, intellectual and moral, must be subsciousness." Similar facts have been given in the meaning of the Word of God. "Who knoweth the giect to one unchangeable law-that of absolute newell attested case of the Rev. Wm. Tennet, of New spirit of man that goeth upward?" asks the Prea cessity. The intellect, sensibility, and will, are only Jersey, as well as of Mr. Thomas Say, and other reliable men in all ages. In the fourth volume of the cher. If man's spirit is of the body, and dies with parts of one complicated machine, every movement Memoirs of the Literary and Philosophical Society of it, it must, like the spirit of the beast, go downward if of which can, by no possibility be otherwise than it is. Mind, then, can no more be subject to moral ob-Manchester, England, Dr. Ferrier has fully establishto the earth. The Apostle Paul, in speaking of men's bodies, a ligation, or susceptible of moral right or wrong, or ed the fact, that every part of the brain has been inand for the express purpose of distinguishing them 🖬 of the desert of moral retribution, than a steamboat. jured without affecting the act of thought. Another remarkable case, is one given by Dr. Landis, in his if from their spirits, says : "Your mortal bodies," If "These are the necessary consequences of the funthe soul be mortal, and dies with the body, why damental principles of this system, and there is no work, of one Mr. Gage, who, at Caverdish, Vermont, make this distinction ? Paul evidently believed that escape from them. If mind is material, all its activiin September, 1849, by an accidental explosion of man's soul was immortal. Peter, in his second is ties are the exclusive result of chemical or other powder, had an iron bar driven through his head, in epistle, i. 13, 14, declares the difference between body kindred affinities, and we might as properly adopt such a way as to tear out quite a quantity of his brain. During all the time of his illness he retain- and soul, and speaks of them as a tabernacle and its codes of moral legislation for the action of the acids occupant. "Yea, and I think it meet as long as I and alkalies, or of the forces of electricity and galed his consciousness and power of thought, and ultimately recovered his health. As Isaac Taylor says, am in this tabernacle, to stir you up by putting you vanism, as for that of the human will. There is no 'No-soulism," or, " materialism can no more sos- in remembrance; knowing that shortly I must put such a thing as moral government, right and wrong, a tain itself against the testimony of facts like these, goff this my tabernacle, even as our Lord Jesus Christ gobligation, moral desert of good or ill, if this dogma than a citadel of owls could sustain itself against a hath shewed me." Here is separate essence and be true. Morality and religion both are chimeras. separation spoken of, as a man would speak of laying born of ignorance and error, and the judgment would If a dead body is a dead soul, and a dead soul is a saide his garments or taking down a tabernacle. Al- be nothing but a senseless farce. No one can show if from the city of Tientsin, in which the Revs. J. In dead body, it is impossible for any difference to be though his death was to be a violent one, and he that these are not the necessary bearings of this sysread the Scriptures and speak. Our heart apparently in made between soul and body. If the soul is not real- knew as the Lord Jesus had shewed him (John xxi. tem upon the eternal principles of morality and relimelted within us. The sensation that came over the it is inseparable, and 18, 19.) that martyrdom awaited him, yet he could gion. It annihilates every sphere for the action of whole people was overwhelming. Every heart and positively essential to it as a body, for that which is speak of such a death as putting off this tabernacle. The moral and religious principles and sentiments. Protestant missionary before these two bretheren eye appeared full, while sobs and sighs were heard a not distinct from the body, is essential to it as a body. He knew that his murderers could not kill his soul. Those who hold this dog na, and yet believe in either in every direction. Before leaving the house hun- It is a contradiction of terms to say that a thing is God is a spirit, and has never taught that the spirit inorality or religion, do so in violation of the fundadreds of weeping friends took their last, lingering without its essence. The BIBLE as distinctly teaches a of man (finite spirit) is constituted of dust. This mental principles of their own system. took of all that was mortal of that laithful servant of a that men have souls as that they have bodies, and "dirt philosophy," as it has been called, is both un-the Lord Jesus Christ. As the covering was gently laid over that peaceful, familiar face, and the coffin lid and are capable of surviving the most violent death ating that any man should try to make out that he is peretted by a lore put to its place, which hid the loved form from our of the body. Stephen, "a man full of the Holy but a biped that walks erect; that his soul is his loped with less regard to the plain and fundamental which in a moment was followed of the Word of God." which in a moment was followed of the Word of God." when dying, "looked up steadlastly into a blood, and his spirit his breath, and that his punish-ment, if he dies unpardoned, will be but the punish-In our next articles we shall have something to say in our next articles we shall have something to say saying, "ight hand of God," and called upon Him, ment of an insect. Did our Saviour mean anything about what is popularly called "the sleepy doctrine," slowly and sadly we went to the grave, where the did not believe that his "occuye my spirit." Stephen when he asked, "What is a man profited if he gain and will show that the soul of man is conscious be-Rev. 1. E. Bill (the Editor of the Christian Visitor) Jesus at the right hand of God. It was ming to get the whole world and lose his own soul?" A great tween the death of the body and the resurrection. offered a most touching and earnest prayer. In a he committed to Him whose martyr he was. Proba- sound cry is made because the phrase "immortal offered a most concerning and carned project in the say to our readers as, "being few moments our beloved brother was buried in the bly Ellis and Read think he committed his breath to "mortal soul" form the immortal from the imm the moments our beloved of other was burled in the body, "Goorn's could be body and in your spirit which are God's." "For as quiet resting place of which we had heard him say, the "four winds." It is bold triffing with scripture the mortal from the immortal, as a distinguish body and in your spirit which are God's." "For as resting place of which we had heard him say, and the dying marty'r committed the last por- body is called mortal. But what of the phrase. he body without the spirit is dead, so faith without

stand with God's people. May the Master send the power from on high! For the Religious Intelligencer. this city is at present in a most prosperous condition. In many respects this is a most remarkable revival. In all, about 125 additions have been made, ither by proposal or initiation, to the membership of hose lately initiated, are some of our leading menmen who, if acts speak more forcibly than words, appear to be with us heart and soul. This movement loes not appear to be the result of a feverish excite.

nent; but rather of a deliberate conviction that there is death in the poisoned cup. The feeling in favour of the cause is by no means confined to this city.---On the contrary, a sound Temperance sentiment pervades this County. Within 20 miles of this city, we have five flourishing Divisions, as the result of the abours of the Lecture Committee of York Division. If the 23d of September. And still the movement goes In addition to this, there are some Lodges of the on; and, as I return next week, I expect to find Templars and Total Abstinence Societies.

There appears to be a general awakening up among he people. We ask the aid and co-operation in this great work of all our friends. Let us but be in unity on this question, and the people will soon be in a position to authorize the municipalities to issue no man icense to kill.

iginated in the poor old man who had never seen arious institutions Christian book until he came to Tientsin. I am sur the poor. Over \$

THE WORKING-CLASSES AND RELIGIOU

INSTITUTIONS.

He started up to hear ; A mortal arrow pierced his frame-He fell, but felt no fear.

" Tranquil amid alarms, It found him in the field, A veteran slumbering on his arms, Beneath his red cross shield.

" The pains of death are past : Labor and sorrow cease And life's long warfare closed at last, His soul is found in peace.

"Soldier of Christ well done; Praise be thy new employ ; And while eternal ages run, Rest in thy Saviour's joy.

The Rev. G. A. Hartley read 1st Thes. 2d chapter, and made remarks. Bro. McDonald then offered prayer, and the Rev. J. Gunter pronounced the bene- wolley of musketry." diction. It was the most solemn place we were ever at. Never did we have so broken a time in trying to beloved brother McLeod.

sake of perishing human beings, will you not aid, brothers and friends, in effecting this consummation nost devoutly to be wished.

TEMPERANCE. Yours, FREDERICTON, March 18, 1867.

RELIGIOUS INTELLIGENCE.

n the province of Shantung in Northern China- be forthcoming. This work shows that God cas sands of dollars for an awakening that would be remarkable even in a carry on His work without much of human agency men. - Telegraph. Christian village, but which in a heathen one, and and therefore we can trust Him .- British Messenge that within the vast and densely populated China, for March. acquires an interest and importance immensely'greatr. It has taken place in a small town in the midst of a fine agricultural district, four days' journey nocent and W. N. Hall, missionaries of the Methodist New Connection, have laboured since 1861; yet not directly through the instrumentality of the mission aries, for the place had never been visited by any senger, an account was given of personal inquirie Bill by a vote of went there to see the work which the Lord had already wrought. The awakering was brought about, under the Divine blessing, by the influence of an old

man, a native Chinese, who had first visited Tientsin, a conference between a number of the representative any great extent, we therefore quote it almost entire Dr. Mellar, Revs. Dr. Raleigh and Edmonds, Deat from the letters of the missionaries.

"The old man referred to had been very much man Hall, and White, with Edward Miall, Esq., wh exercised in mind for some time previously about was unanimously voted to the chair. saving truth, particularly under a long affliction of An introductory address was given from the chair which he had been the subject. The Roman Catho- singularly suitable, impressive, and weighty; an lics had an occasional service in his neighbourhood; through the whole of which reverence for Bible and, being dissatisfied with the religious systems of Christianity mingled with the right of private judg In the meantime, we say to our readers as, "being this own country, he became an inquirer amongst ment and of honest inquiry and discussion. The vourselves also in the body." "Glorify God in your them. Their teachings and the conduct of the fol- first speaker, a cabinet-maker, used some very strong owers of that faith, however, did not meet his decid. and harsh language, declaring that Christian minis ed approval; and he thought that by coming to ters took no interest in the social questions of the Tientsin, as the head quarters, he should certainly day, and did not identify themselves with working 4,135 persons ha tind batter teachers and more consistent professors. I men's daily life and daily disappointments. He said dispe of meal,

uch a fact will, among many others, tend to encour striai Home for In the name of our common humanity, and for the sage the friends of the Bible Society in England. In tion, formed only t deed, all who are interested in the spread of the Sa some hundreds of a viour's kingdom will rejoice to hear of this bright more on hand. Concernent in the religious history of poor China. We Fallen and for the l have to ask for your earnest prayers for the e people" scale. Altogether and for us, that the Lord may give us the heaven! manifested. Severa wisdom and grace needful to direct so important eff by deceased pe movement. To compass it, and take hold of every es, among them that advantageous position as it offers, will require mean of a very large amo RELIGIOUS INFELLIGENCE. as well as prayer; but only let us have the prayer Orphan Asylum on We have gladdening news of a religious awakening of God's people, and I have no doubt the means will the late Mrs. Geor

> Walker's three Young off the Wednesday mo UNION IN NOVA

is Excellency's On Monday the 21st of January an important con which approves of ference was held at the London Coffee-House, Lud of the Colonies, p gate Hill, London. In a former number of the Mes yesterday. The made to working-men in London by the Rev. Edward One! Intelligence White, as to their reasons for not attending places o to the Imperial Pa

worship on the Lord's-day. Considerable interes evening, -15. was thus awakened, and the result was the recen Mr. Abraham Jo was considered to h the road. -- Tel

> DISTRESS IN NE ss in Newfound unfavorable i failure of th ay persons are in starvation. an appeal to