

Religious Intelligencer.

SAINT JOHN, N. B., MARCH 23, 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 dimming 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 sad announcement gave ourselves, as on Monday morning last, his son telegraphed from Fredericton, the heart-rending intelligence, "FATHER DIED LAST NIGHT." It is gone. Strange and mysterious as our Providence seems to be to us, yet it is really so. Our dear brother and fellow-labourer in the Gospel of Christ is now numbered with the dead. The hand and 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 labours 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 heavy heart aches, *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, hasten thou cut him down! Has he indeed, so soon followed our venerable, and his spiritual Father, Elder Hart? 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 he has made on the earth! How many millions he has slain! His cruel hand grasped our dear brother just at a time when it seemed he was more than ever needed. The deep mourning in which the *Intelligencer* is clothed to day is the becoming garb of a child for its parent, and faintly expresses the keenly sad feelings of the thousands of warmly attached friends who sympathetically and sincerely lament the loss of so devoted a minister, and of so valuable a friend. His disease was bilious fever. He was taken ill on the 7th, and only lived ten days. On Saturday, the 18th inst., he was apparently better. Hope revived, and his friends thought he might recover. That night, however, he became more restless and grew worse. Sunday afternoon all hope fled. It was evident he was dying. About four o'clock he wished to be raised up in bed, when he said, with what strength he had, "I want to give one more full expression of my faith and hope in the Lord Jesus Christ. In the blessed Jesus I have a perfect and complete Saviour, and through faith in Him I enjoy a full and perfect salvation. Yes, if I had an ocean of souls I could trust them all in the hands of the Holy Son of God. He is my righteousness. O BLESSED JESUS, MY SOUL WILL SOON BE ABSENT FROM THIS BODY, AND BE PRESENT WITH THEE." By this time his voice grew so weak that he could not articulate, although his lips continued to move. At a quarter past seven o'clock he peacefully and triumphantly passed away. His happy spirit, absent from the body, was present with the Lord. He was fifty-four years of age last September. We only write this week to make the sad announcement of the death. An obituary will be prepared, probably next week, in which facts and dates will be given.

By this solemn dispensation of God family has been deprived of its head—a kind and careful father—and has been plunged into almost overwhelming grief; the church at Fredericton has been left like sheep without a shepherd, and has lost an esteemed, faithful, and efficient pastor; our whole denomination, with our religious and benevolent enterprises, have lost one of our most invaluable and indefatigable working ministers; the *Religious Intelligencer*, its originator, and judicious and laborious editor; and our country one of its most earnest and honest philanthropists. "O Lord thou hast done wonderful things."

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. McLeod, on Wednesday the 20th inst., at half past two o'clock. The funeral was unusually large, and respectfully 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 118th hymn in the Psalms 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:
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,
Beside his redoubt 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. 24 chapter, and made remarks. Bro. McDonald then offered prayer, and the Rev. J. Gunter pronounced the benediction. It was the most solemn scene we were ever at. Never did we have so broken a time in trying to read the Scriptures and speak. Our heart apparently melted within us. The sensation that came over the whole people was overwhelming. Every heart and eye appeared full, while sobs and sighs were heard in every direction. Before leaving the house hundreds of weeping friends took their last, lingering look of all that was mortal of that faithful servant of the Lord Jesus Christ. As the covering was gently laid out to place, which hid the loved form from our view, all seemed to look with an eager breathlessness, which in a moment was followed by heavy sighs—virtually saying, "that's the last earthly look we've seen of our dear brother McLeod."

Slowly and sadly we went to the grave, where the Rev. E. B. Hill (the Editor of the *Christian Visitor*) offered a most touching and earnest prayer. In a few moments our beloved brother was buried in the quiet resting place of which we had heard him say, "I want to give one more full expression of my faith and hope in the Lord Jesus Christ."

weary body would rest there until the Resurrection morn."

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

Written for the Religious Intelligencer.

IMMORTALITY VERSUS ANNIHILATION.
MAN'S SOUL IMMORTAL.

No. 4.

As many of the readers of the *Intelligencer* do not know what annihilationists do believe and as about the soul, we will give a few extracts from our 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 things they say, "A soul in scripture phraseology means an animal or creature." "The soul of man can die and does die." "Souls can be killed or murdered." "It is absurd and wicked to infer that the soul is immortal and immortal." "Man has no soul or spirit that can exist as a living thing, apart from his body; his whole nature is mortal." "If the soul is a part of the man, it also is of the dust of the ground and if it is not a part of the man, it is not liable to sin or punishment, and it is of no consequence to the man what becomes of it." "Christ's soul was not left in the grave; then it must have been in the 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 call it—was taught by Epicurus, Hobbes and Voltaire. Perhaps our readers will say, "it is a worthy offspring from such a parentage." Be that as it may, we are sure it has no right to claim to be the child of Jesus, Paul, Peter, John or any of the whole fatherhood of inspired writers. This is what we call dead-soulism and materialism; has been a dish to few intelligent, pious Christians will call to partake of. It resolves man's immortal soul into matter, or a faculty resulting from the organization of his body. Mind is not the result of matter. Mind is a spiritual and immortal thing, and has its own power and faculties. It can apprehend, reason, make deductions, compare, &c., as perfectly as the body can perform physical acts. It matter can perform moral acts and love or believe, why not a man love or believe with his head as well as with his heart? Why not understand as clearly with his head as with his heart? Mind is super-added to matter, and is different and distinct from it. If matter be cognitive, or possessed with the powers of thought, it must be so possessed a matter. If so, that same matter must be able to think independently of any action or influence upon it, and will continue to think uninterruptedly until it is annihilated. There can be no intermission of thought. Death cannot affect it, and according to this logic, man must think after he is dead and in the grave. But matter, however refined or curious, wrought, has no such power. It is the soul that is the conscious, acting being that moves upon the brain. This power within us,—the existence of which every man must feel certain,—and the brain, are closely connected, but not identical. They possess separate substances. It would be difficult to define the essence of the soul; but of its existence and attributes, we may speak with confidence. The death of the body does not interrupt the conscious existence of this being—the soul. It is essentially active, and therefore can neither be the result of organization nor a function of the brain. Says Laing, "How infinitely absurd would be the supposition, that all intellectual powers, and the mental activity and volition, were dependent for their entire existence upon a piece of cuticle some two inches in diameter, which of all the body, retained its sensibility, and that so soon as its susceptibility of sensation ceased, all those powers should of necessity, be blotted out of being." Man exists in the present in two states of life and perception widely different from each other. Each has its own peculiar laws, and its own enjoyments and sufferings. When the senses or appetites are affected or gratified, with things peculiar to them, he evidently lives in a state of sensation. But when none of the senses or appetites are so affected, and yet he perceives, reasons, wills and acts, he lives in a state of reflection; and there is so little connection between the bodily powers of sensation, and the mental powers of reflection, that we can see no reason to conclude that the death of the former can interrupt or suspend the existence of the latter.

What they term strong arguments against the existence of a soul in man, are, by these mortal-soul theologians, based upon the assertion, "that pressure upon the brain produces unconsciousness," consequently their inference is, that consciousness is only a faculty of the brain. In proof of this assertion, they state cases where persons have been so injured, that they could not, during the intervals of apparent unconsciousness, remember anything. By this unconsciousness they mean the total suspension of intellectual exercise. This is an unwarranted conclusion. The most that can possibly be claimed in such cases is, that in those specific cases, the faculties are so affected as to prevent the remembrance of mental exercises during that interval. This is not denied. Nor does it conflict with alleged facts of cases where persons have been apparently unconscious and yet were conscious, and could remember their sensations during that time. Dr. Adam Clark stated to Dr. Litton, of London, "that during the period of his apparent death, or unconsciousness, from drowning, he felt indelibly and did not for a single moment lose his consciousness." Similar facts have been given in the well attested case of the Rev. Wm. Tennet, of New Jersey, as well as of Mr. Thomas Say, and other reliable men in all ages. In the fourth volume of the *Memoirs of the Literary and Philosophical Society of Manchester*, England, Dr. Ferriar has fully established the fact, that every part of the brain has been injured without affecting the act of thought. Another remarkable case, is one given by Dr. Landis, in his work, of one Mr. Gage, who, at Caverdick, Vermont, in September, 1849, by an accidental explosion of powder, had an iron bar driven through his head, in such a way as to tear out quite a quantity of his brain. During all the time of his illness he retained his consciousness and power of thought, and ultimately recovered his health. As Isaac Taylor says, "No soulism, or, 'materialism' can no more sustain itself against the testimony of facts like these, than a citadel of owls could sustain itself against a volley of musketry."

If a dead body is a dead soul, and a dead soul is a dead body, it is impossible for any difference to be made between soul and body. If the soul is not really distinct from the body, then it is inseparable, and positively essential to it as a body, for that which is not distinct from the body, is essential to it as a body. It is a contradiction of terms to say that a thing is without its essence. The Bible as distinctly teaches that men have souls as that they have bodies, and that these souls possess their own powers and essence, and are capable of surviving the most violent death of the body. Stephen, "a man full of the Holy Ghost," when dying, "looked up steadfastly into heaven and saw the glory of God, and Jesus standing at the right hand of God," and called upon Him, did not believe that his "own" spirit. Stephen Jesus at the right hand of God. It was going to be committed to Him whose martyr he was. Probably Ellis and Read think he committed his breath to the "four winds." It is bold trifling with scripture to say that the dying martyr committed the last por-

tion of air or breath he exhaled, to the winds, or even to say that Stephen committed to Jesus a nonentity.

How strange that persons professing to receive the Bible as the book of their faith, can doubt that man has a soul which is separate and distinct from the body, and which in its existence is immortal. Equally strange is it that these persons undertake to prove that the soul of man is either the blood of the body, the breath inhaled by the lungs, or the mere life or consequence of bodily organization. But, such is their position. Can such teaching look the language of the Son of God in the face without shame? In Matt. x. 28, we have the "soul and body" spoken of by the Saviour himself, to show that the soul is separate and distinct in its being from the body; that it does not depend upon the bodily organization for its existence, and that they are distinct forms of existence, the soul possessing properties and powers that do not belong to the body. While the body may be killed by man, the soul cannot. This text says, God can "destroy both soul and body in hell;" but it does not say "kill both soul and body." The term "kill" is applied to the body. "Kill" and "destroy" are different words, and have different significations. Men can kill the body with gibbets, fire or fagot, but "after that have no more that they can do." Men "are not able to kill the soul." So said Jesus the Talmar. If "souls can be killed or murdered," it is strange that Jesus did not know it. The Apostle Paul in Thes. v. 22, clearly distinguishes between what man is material and what is spiritual. In praying for their sanctification, he desired that their "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Here the spirit and soul are spoken of to distinguish the spiritual from the bodily nature, and spirit, soul and body to embrace the whole of man's compound being. He did not pray for the preservation of their breath, or of their lives. He knew they must cease to breathe, and die before the coming of our Lord Jesus Christ. The Apostle had a soul and believed others had. The Bible has established the difference between the body and the soul, by asserting that one is constituted of "dust," and that the other is not, and has thus established a fundamental distinction between matter and spirit.

That man had something imparted to him in connection with his creation, superior to human life, and which vastly distinguished him from all other creatures, and made him in the image of God is very evident. "Every creature that hath life," was created and had life as the result, or as part of their creation. No necessity existed for breathing into them. They were complete without it. But of man it is said, "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Was man a corpse? or, as annihilationists say, "a dead soul," before or when God breathed into him? Personally, we incline to the opinion that man received creature life through organization as its legitimate result, and that the immortal nature or immortal soul was imparted to man from God by the direct act of breathing into him. In point of time they were probably simultaneously received; but they were different and separate possessions, imparted by the Creator through different channels. But if the more common opinion concerning man's creation be the correct one—that it was the union of the imparted soul with the body that produced natural life, it amounts to the same thing in our present use. It must be admitted that the body was formed out of pre-existent matter, and that the origin of the soul is referred to God. It was "God who gave life."

Man's creature life is the life of the body; his moral, intellectual, or spiritual being, is separate and distinct from that; and for man to have such a possession it was necessary for the Almighty to breathe into him. God's breathing was something more than setting the functions of the body into operation. It was imparting. For the Saviour was qualifying his disciples for important service "He breathed on them, and said unto them, Receive ye the Holy Ghost." In making man in His own image, the Lord God breathed into him the breath of life. It was the breath of God who "is a spirit," and who is "the life." So man became a living soul. The prophet in speaking of the time and works of creation, says, "Thus saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." This is the same operation spoken of in Genesis ii. 7. What Moses speaks of as breathing into man "the breath of life," Zechariah declares to be the "forming of the spirit of man within him." It was a separate and distinct act from forming the body. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." (Job.) "The spirit of man which is in him." (Psalm.) The separate and distinct existence of spirit and matter in man, and of their different destinies at death, is affirmed with equal distinctness. The part that is material, at death, goes back to its unorganized state; but that which is spiritual cannot thus go, and continues to exist. The preacher, in Eccles. xii. 7, clearly understood and taught this fact. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." The exposition given of this passage by Ellis and Read, in their book, is really ludicrous. They say, "Thus we see the *raw* in Eccles. xii. 7, went to the *four winds*." Strange theology to be taught in a Christian country! Has the God of the Bible been reduced to atmospheric air, or "four winds?" Shocking infatuation! And such is the extremity into which these men are driven, who labor to argue away the simple and plain meaning of the Word of God. "Who knoweth the spirit of man that goeth upward?" asks the Preacher. If man's spirit is of the body, and dies with it, it must, like the spirit of the beast, go downward to the earth.

The Apostle Paul, in speaking of men's bodies, and for the express purpose of distinguishing them from their spirits, says: "Your mortal bodies." If the soul be mortal, and dies with the body, why make this distinction? Paul evidently believed that man's soul was immortal. Peter, in his second epistle, i. 18, 14, declares the difference between body and soul, and speaks of them as a tabernacle and its occupant. "Ye, and I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." Here is separate essence and separation spoken of, as a man would speak of laying aside his garments or taking down a tabernacle. Although his death was to be a violent one, and he knew as the Lord Jesus had shewed him (John xxi. 18, 19,) that martyrdom awaited him, yet he could speak of such a death as putting off this tabernacle. He knew that his murderers could not kill his soul. God is a spirit, and has never taught that the spirit of man (finite spirit) is constituted of dust. This "dirt philosophy," as it has been called, is both unreasonable and unscriptural. To us it seems humiliating that any man should try to make out that he is but a biped that walks erect; that his soul is his blood, and his spirit his breath, and that his punishment, if he dies unpunished, will be but the punishment of an insect. Did our Saviour mean anything when he asked, "What is a man profited if he gain the whole world and lose his own soul?" A great sound cry is made because the phrase "immortal mortal soul" is found in the Bible. Neither is the phrase the mortal from the immortal, nor is the immortal body is called mortal. But what of the phrase

matters not in the least about the *term* long as the thing is there. The Bible manifestly knows and teaches the thing. The Scripture word of speech deals with the character and condition of the soul's endless existence, and quite throws into the background the abstract proposition of its immortality. "The divine teachers," says Dr. Barlett, "teaches men of the eternal relations they sustain to the government of God, and declare that man must enjoy endless holiness and well being, or endless woe and punishment. In speaking of the righteous, they speak of eternal life, the eternal weight of glory, incorruptible crowns, inheritance incorruptible, undelivered, and that fade not away shining as the stars for ever; their state in which they shall hunger no more, neither thirst any more, where there shall be no more death. Precisely so, on the other hand, of the wicked they speak in the same positive and awful assertions of their everlasting punishment,—their never dying worm, and unquenchable fire; their never receiving forgiveness in this world or in the world to come; their eternal damnation; the smoke of their torment that ascended up for ever and ever; their shame and everlasting contempt; their departure into everlasting fire, prepared for the devil and his angels; everlasting destruction from the presence of the Lord; their being destined to the blackness of darkness for ever, and receiving from God indignation and wrath, tribulation and anguish, at the day of judgment. It is little more than a quibble then to argue that the phrase 'immortal' is not applied to the soul itself, when it is so abundantly applied to its destiny and condition."

1 Tim. vi. 16 is adduced as positively teaching that no being but God hath immortality—"Who only hath immortality." This passage and its connections evidently mean that God only has undivided and eternal life—that he only is without beginning or end. No one pretends that any other being has, or ever can have, immortality in this sense; nor do we think that Dabney, Hastings, or even Storrs, would assert that man should or can seek such an immortality, or that it is possible for it to be conferred upon him by grace, resurrection, or in any other way. But that the Lord only hath it, and hath it to impart to others, is perfectly consistent. God only can give immortality. Jesus taught that angels do not die. "Neither can they die any more, for they are *equal* unto the angels." Luke xx. 36. Angels, then, are immortal, that is, undying beings. So that Paul could not mean that God is the only undying being. The text explains itself: "Who only hath immortality, dwelling in the light which no man can approach unto." This is evident. No man can approach unto the immortality God possesses. Angels have immortality, and man can approach unto that, and be "equal unto the angels." Beside this, Enoch and Elijah had, long before the Apostle's time, been in possession of immortal bodies as well as souls. Of course Paul did not use the term in the sense annihilationists say he did—meaning that God is the only undying being. If the resurrection, as these men admit, confers immortality upon the bodies of the saved, why do they persist in using this text to prove that man has no derived immortality. The resurrection immortality must be derived from God. God's immortality alone is undivided. Man's, in any and every sense, is derived. God possesses it in the specific sense—man in the general sense. Rom. ix. 7, teaches that "immortality" is to be sought, in connection with glory and eternal life, just as Phil. iii. 11 teaches that the resurrection itself is to be sought. We are repeatedly assured in the Bible that all men will have a resurrection, and yet the Apostle says, "If by any means I might attain unto the resurrection of the dead." Paul meant something more than being brought into existence after death. He meant a happy resurrection. So in seeking for "immortality," it is more than immortal existence—it is a happy state of existence. All are sure of a resurrection; but the resurrection of the just is to be sought. It is to be sought.

When our Saviour restored the damsel to life, her "spirit came again." When the Prophet raised the child to life, "his soul came into him again." Some of these modern wise men say *soul* means *breath*. Let us admit it, and accept such a translation, and what have we? "The breath of Jonathan was knit unto the breath of David, and Jonathan loved him as his own breath." And I will say unto my brethren, *Breath*, though such words would lay up for many years. "My breath shall be joyful in the Lord." "Tell me, O thou who my breath loveth." "No man cared for my breath." "Converting the breath." We would have a whole Bible full of such meaningless passages. That man has a soul, distinct in its nature from the body, is plainly taught in the Bible; and that immortality is applied to its existence and destiny, is a scriptural fact.

We close this part of the subject by subjoining a few abridged extracts from President Mahon, on the tendency of the annihilation doctrine:—

"1. The doctrine, as far as the nature of the soul is concerned, is opposed to the intuitive convictions of the race upon the subject. It has its exclusive basis in the dogma of the proper materiality of the soul.

"2. This doctrine is equally opposed to the most absolute deductions of science.

"3. If the mind is material, as this dogma affirms, God is material.

"4. If the soul of man is material, then all its activities of every kind must be subjected to the immutable laws and principles of matter. In other words, such activities, intellectual and moral, must be subject to one unchangeable law—that of absolute necessity. The intellect, sensibility, and will, are only parts of one complicated machine, every movement of which can, by no possibility be otherwise than mechanical. Mind, then, can no more be subject to moral obligation, or susceptible of moral right or wrong, or of the desert of moral retribution, than a steamboat.

"These are the necessary consequences of the fundamental principles of this system, and there is no escape from them. If mind is material, all its activities are the exclusive result of chemical or other kindred affinities, and we might as properly add codes of moral legislation for the action of the acids and alkalis, or of the forces of electricity and galvanism, as for that of the human will. There is no such thing as moral government, right and wrong, obligation, moral desert of good or ill, if this dogma be true. Morality and religion both are chimeras, born of ignorance and error, and the judgment would be nothing but a senseless farce. No one can show that these are not the necessary bearings of this system upon the eternal principles of morality and religion. It annihilates every sphere for the action of the moral and religious principles and sentiments. Those who hold this dogma, and yet believe in either morality or religion, do so in violation of the fundamental principles of their own system.

"5. This system of belief is held in opposition to the most direct and express teachings of Scripture conceivable. Never was a system of doctrine developed with less regard to the plain and fundamental teachings of the Word of God."

In our next articles we shall have something to say about what is popularly called "the steepy doctrine," and will show that the soul of man is conscious between the death of the body and the resurrection.

In the meantime, we say to our readers, as "being yourselves also in the body," "Glorify God in your body and in your spirit which are God's." "For as the body without the spirit is dead, so faith without

WORKING WHILE WE CAN.

How important that life's work be done while in health 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 in promulgating the principles of salvation throughout the earth; The most important of all the important matters with which we stand connected are those of the soul's salvation and religion. Man is a distributive being; especially should the Christian scatter light upon the pathway of poor sinners. There is nothing that was, strictly speaking, made for itself—nothing whose powers and influences are altogether circumscribed to self. Whatever is received should be given out with the modifications or increase 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 emblematic of the spiritual. Christians live not for self. The Lord's people receive from the Lord Himself, that they may be useful to others, and water and cultivate the barren wastes of this mortal world. As stars they receive light from the Sun of Righteousness, that they may shine as lights in the world. Selfishness or self love urges to appropriation, but benevolence or love for 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 monster. If it can be possible for a Christian to possess a miserly spirit, he must, in the sight of God and angels, be a monster. The first, highest, and constant object of the Christian life should be to do good, and for such purposes he should employ health, wealth, mental powers, grace, and every gift or influence he can direct. Our time for active service 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 as able to perform the least thing, and call to our aid and bring into the service all the agencies and instrumentalities within our reach. On our right hand and on our left, they are saying, "No man cares for my soul." They are dying and passing to eternity,—to-day he may reach them, to-morrow they may be beyond our reach; to-day he may be able to speak to them, to-morrow our own voices may be hushed in the silence of death. Brethren in the ministry of our own denomination, what says the history of the past few weeks to us on this point? Do we not feel lonely? Are not weighty denominational matters resting upon our shoulders? Who that is a living member of our body but *now* feels the weight of our enterprises and the care of our churches pressing upon him? Our counsellors and mighty men are fallen. What shall we do? So very much to be done, and so few to do it. Such important service to be performed and so few capable of engaging in it. Shall we not as men called by God to the sacred work of the gospel ministry, resolve by His help to gird the armour tighter, and more humbly and fully consecrate ourselves to the work that lies before us. O Lord, arise and plead thine own cause. Brethren—public and private—let each enquire, "Lord, what wilt thou have me to do?" that like our beloved brethren who have just left us, we may do life's work well, that when we shall be called for we may be found at our post.

REVIVAL IN CARLETON.

Many friends will be pleased to learn that the F. C. Baptist Church in Carleton is enjoying a day of prosperity. Since August last the congregation has been steadily increasing, so that during the winter it has 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 evening for three or four weeks and a good season enjoyed. We have had baptisms the last two Sabbaths—five in all. Nine persons have joined the church, seven of whom are heads of families. We have at other times received a much larger number, who were not so much strength to the church as our present 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 a stand with God's people. May the Master send the power from on high!

For the Religious Intelligencer.

Ms. Editor—Dear Sir:—The Temperance cause in 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, either by proposal or initiation, to the membership of York Division, No. 2, Sons of Temperance. Among those lately initiated, are some of our leading men—men who, if acts speak more forcibly than words, appear to be with us heart and soul. This movement does not appear to be the result of a feverish excitement; 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 country. Within 20 miles of this city, we have five flourishing Divisions, as the result of the labours of the Lecture Committee of York Division.

In addition to this, there are some Lodges of the Templars and Total Abstinence Societies. There appears to be a general awakening among the 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 license to kill.

In the name of our common humanity, and for the sake of perishing human beings, will you not aid, brothers and friends, in effecting this consummation most devoutly to be wished.

Yours,

FREDERICTON, March 18, 1867.

RELIGIOUS INTELLIGENCE.

We have glad tidings of a religious awakening in the province of Siantung in Northern China—an awakening that would be remarkable even in a Christian village, but which in a heathen one, and that within the vast and densely populated China, acquires an interest and importance immensely greater. It has taken place in a small town in the midst of a fine agricultural district, four days' journey from the city of Tientsin, in which the Rev. J. L. In that town, W. N. Hall, missionary of the Methodist New Connection, have laboured since 1861, yet not directly through the instrumentality of the missionaries, for the place had never been visited by any Protestant missionary before these two brethren were there to see the work which the Lord had already wrought. The awakening was brought about under the Divine blessing, by the influence of an old man, a native Chinese, who had first visited Tientsin, to inquire after religious truth, less than a year ago, about the 3rd of April 1866. It would be doing injustice to the interest of the narrative to abridge it to any great extent, we therefore quote it almost entire from the letters of the missionaries.

"The old man referred to had been very much exercised in mind for some time previously about the truth, particularly under a long affliction of which he had been the subject. The Roman Catholics had an occasional service in his neighbourhood, and, being dissatisfied with the religious systems of his own country, he became an inquirer amongst them. Their teachings and the conduct of the followers wrought the awakening, did not use his decided approval; and he thought that by coming to Tientsin, as the headquarters, he should certainly find better teachers and more consistent professors."

At that time he was ignorant of the existence of Protestant missions. He came to Tientsin, and inquired at the inn where he stayed for the *Roman Catholic Church*, and was ignorantly directed to our city chapel. There he listened with rapt attention for the first time to the glorious message of salvation, and was so deeply interested that he exclaimed, "This is the conclusion of the service." This is the doctrine I am seeking! He conversed with our native preacher for some time, and then promised to come the following day. He remained about a fortnight attending every day with increasing interest. His case became known to us, and he was invited to come to the city, but he did not feel at liberty to accede to his request. We urged him to return home, and continue to ponder the truths he had heard, and daily to pray that the Lord would increase his light and save his soul. He returned home, and we sent him some tracts, that he might only read and think himself, but distribute them among his neighbours. He left us, saying, "That he would exert his neighbours to believe in Jesus; and that he should come to Tientsin again." To our surprise and pleasure he returned the following week, and was again deeply interested in the holy truths of Christianity, and to inform us that some seven men in his village, with him, had been reading the books he had, had destroyed all their household gods, and were now waiting for the Lord to send them a competent teacher, and they would provide him a house and food, and receive him with respect and joy.

After remaining with us again some days, we sent him an earnest Christian *colporteur*, a native member of our little church, the Rev. J. L. In that town, W. N. Hall, missionary of the Methodist New Connection, have laboured since 1861, yet not directly through the instrumentality of the missionaries, for the place had never been visited by any Protestant missionary before these two brethren were there to see the work which the Lord had already wrought. The awakening was brought about under the Divine blessing, by the influence of an old man, a native Chinese, who had first visited Tientsin, to inquire after religious truth, less than a year ago, about the 3rd of April 1866. It would be doing injustice to the interest of the narrative to abridge it to any great extent, we therefore quote it almost entire from the letters of the missionaries.

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