

comfortably as we could place him—his handsome face flushed and almost purple, his active brain for once, completely stupefied.

"In the morning I was awakened by the sound of bells. A white, scared face stood over me; a trembling, weak voice cried out—  
"O, Philip, your poor brother."  
"I sprang from my bed. My friends, I knew the truth soon enough. Herbert had recovered consciousness in the night, sufficient to mislead him. He had fallen from the window, a height of twenty feet. He was still living. In vain my prayers, and tears, and anguish. His voice faltered.

"Young men, he is living yet, but an incurable idiot. Now will you ask me to take the accused stuff? Yes, the curse of the living God rests upon it. It has burdened my life—it has ruined as noble an intellect as ever was ready to do battle with the faults and follies of the world. Do you still jeer and laugh, because I will not be joyful? I tell you if it was a living thing I would strangle it—and there is nothing upon earth I hate with such a deadly hatred."

There was a deep silence. Not one in all the company seemed inclined to drink again.—*Watchman and Reflector.*

## TERMS AND NOTICES.

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## Religious Intelligencer.

SAINT JOHN, N. B., MAY 17, 1867.

## "CONSIDER HIM."

These are the words of Paul to the Hebrews. He had been speaking of the Christian race, and had been giving directions for its successful accomplishment. Having been urged to it by the most weighty considerations, he follows it up by presenting the example of the Redeemer, in order to prevent Christians from being wearied and faint in their minds.

As followers of Jesus were all subject to discouragement, and we may tire, and even faint in the heavenly course; it is important, then, that by the use of the means which God has given us, we should fortify our minds against every influence that would cause weariness.

Various things have a tendency to produce the weakness of which we speak. It may arise from the fact that we have only a partially sanctified nature engaged in the service. It is not so with angels and glorified spirits; their nature and service completely harmonize. It is their very life and joy to serve God. But how very different it is with us! We have to contend with the remains of the carnal heart, that is selfish, proud, indolent and earthly. How often is the mind dark and the heart cold, and thus we are in danger of becoming faint and wearied in our minds.

Then there are duties that appertain to this life, that must be engaged in. We must toil for bread; we have family cares and business anxieties. These things are all lawful, and should be diligently attended to. How difficult it is, though, to give these their proper time and care. How pleasantly that addresses us, and present so many apparently reasonable claims. It is not easy always to keep the world out of the heart. And yet these things clog the soul, keep it in an unhealthy atmosphere, and produce weariness of spirit. What need there is of vigilance and devotedness to keep the soul in a right and healthy state! The world is filled with temptations. An incessant warfare is thus kept up. Our spiritual enemies are legion, and we are continually exposed to their bitter opposition. We are sometimes filled with fears—gloomy fears haunt us. We fear that our conversion and acceptance with God is not real. We fear our enemies will destroy us, or that we will be swallowed up in the swellings of Jordan. It is unnecessary to show how these things tend to make the mind weary and faint.

But lest this weariness and faintness should degenerate into despondency, we are exhorted to consider Christ. Consider and ponder over the circumstances of His life. Consider what He endured—"the contradiction of sinners." They opposed Him in every way. Think of the names they called Him, and the aspersions they cast upon Him. How they leagued Him with devils, and how they scorned, reviled, and treated him with every indignity, and yet satisfied, finished their fiendish work by putting Him to death. We may well exclaim:—

"O Lamb of God, who ever grief,  
We ever paid like this."

The bitter opposition which Jesus encountered began with his ministry; it followed him during the whole course of his work on earth, and even assailed him in base and vile taunts when expiring on the cross.

Just notice the spirit in which He bore all this. Mark his meekness and gentleness, his resignation, patience and fortitude. He weariest not, he faintest not. He finished the work he came to do. When he was reviled, he replied not again; when he suffered he threatened not; but committed himself to Him that judgeth righteously.

Having noticed some of the evils to which we are exposed, and having also referred to the sufferings of Christ, we must next consider the ends for which He endured all this. No doubt His chief aim was to glorify His Father, and save the world. But he also came to be an example to his afflicted people. As Christians we must consider Jesus—He is our avowed Master. He is to be our model in all things. We should possess his spirit, and follow his steps. When poor and in adversity, consider Jesus hungry and weary, and having so where to lay his head. When despised and persecuted, consider Jesus assailed and vilified; when tempted, think of your Redeemer's terrible conflict with the powers of darkness, both in the desert and on the cross. It matters not how great the trial, we should labor to possess his blessed spirit, and with humility, resignation, fortitude, and prayer, walk in the course he has left for all who would participate in his eternal joy and glory. The very letter of the contract is, we must suffer with Christ if we would reign with him. Do we want glory, honor, immortality and eternal life? Then be willing to suffer with Christ. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." And so shall it be with all his faithful followers.

"Who suffer with our Master here,  
He shall share his place appear,  
And by his side sit down,  
To patient faith the prize is sure;  
And all that to the end endure  
The cross, shall wear the crown."  
"Thrice blessed, bliss inspiring hope!  
It lifts the fainting spirit up;  
It brings to life the dead;  
Our confidence here shall soon be past,  
And we ascend at last,  
Triumphant with our Head."

Family religion is of unspeakable importance. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests every member, with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, "There is a God!" "There is a spiritual world!" "There is a life to come!"

## IMMORTALITY VERSUS ANNIHILATION.

THE PUNISHMENT OF THE WICKED WILL BE ETERNAL CONSCIOUS SUFFERING—NOT ANNIHILATION.

The theory we oppose teaches that the penalty of the Divine law is to be inflicted upon the wicked at the general judgment, is death, in the sense of cessation of being; or, in plain words, will be annihilation. They admit that it will be everlasting or endless punishment; but claim that the punishment will be non-existence, or an eternal non-being. The argument, as we have seen and heard it stated, is, that everlasting punishment is everlasting privation of being; and that to deprive one of his existence for ever and ever, is to take from him his only really valuable possession, and hence to punish him with eternal loss or everlasting punishment. Is this correct? Punishment is an infliction or a privation. To punish by privation is to take from the punished something that is really valuable, or that affords happiness or hope. What of this nature will the wicked possess in the judgment? keeping in mind the fact that the ungodly will be resurrected impure, wretched, miserable, with shame and contempt beyond description, with no possible hope of pardon or moral improvement, and that their existence will be positively and necessarily a most wretched state, we ask—could the annihilation of such an existence be, in any meaning of language, a curse or a loss? Annihilation cannot be considered the penalty of the law, or an evil to such persons under such circumstances. If the argument were, that the righteous are to be annihilated, then it might be admitted that in their annihilation loss would be experienced. But in the case of the wicked, annihilation would be a blessing rather than a curse. Annihilation then cannot possibly be the penalty of God's law. Some of these teachers say, the penalty consists partly in the suffering that precedes extinction, and partly in the extinction itself; they admit that man must be suffering in or connected with punishment, and say that, as the extinction is to be eternal and the sinner must suffer before he will be extinguished, that consequently, he will suffer everlasting punishment. To this unreasonable attempt at reasoning, we only say that, if everlasting is to be applied to either part of this penalty, we claim that it be applied to the suffering. If these two things—suffering and extinction of being—are meant by the term punishment, then the word everlasting as associated with that term, is quite as applicable to the former as to the latter, and we have as good reasons for asserting that it teaches that the suffering is to be endless, as any other can have to claim that it teaches the non-existence will be eternal. But we deny that the penalty of God's law teaches or implies extinction of being. If this theory be true, all the dead must now be in the same condition that the wicked will be in after they receive their punishment. They had nothing but material bodies, and these have gone to the dust, so that according to this dogma they do not exist; this is all they claim for the wicked—that they will be put out of existence. Who believed that Moses, Paul or Stephen have been suffering the penalty of the law of God since the time of their deaths, just as the wicked will experience it for the same length of time during their punishment? That the wicked will be punished in the future for the sins of this life, the scriptures distinctly teach. "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels." "These shall go away into everlasting punishment." "Though hand join in hand, the wicked shall not be unpunished." But the question is, in what will the punishment of the wicked consist? Will it be conscious suffering or will it be cessation from conscious suffering? Shall they exist or not exist? Sin is the transgression of the law. A law, or what might by some be called a law, without a penalty, is nothing more than advice, and cannot be called law. Punishment is the penalty.—Punishment clearly expresses the idea of vindictive against transgressors, and suffering judicially inflicted as a satisfaction to justice. It is suffering for ill-desert, and its essential element is retribution. What is inflicted upon the wicked. God has a right to execute the penalty sin deserves. He has certainly threatened to do so, and not without intending it. The Saviour says the punishment of the wicked will be "everlasting" or eternal. Scholars of all creeds tell us that the word everlasting in Matt. xxv. 46, is so rendered from the same word that we have the word eternal in the same verse, and it really means eternal punishment. This, materialists say, means non-existence, nothing more nor nothing less. The question then is really this, Shall the wicked be happy or unhappy in eternity? What kind of a reply is it to say that "the wicked will not exist in eternity, and therefore will be punished to all eternity?" Is there either reason or revelation for such a reply? If a man be put out of being how can he be punished after that? Can a nonentity be punished? Surely not. If the punished ceases to exist, the punishment must come to an end. A man can no more suffer after he ceases to be than he could have done before he had his being. If he goes to a state of "blank nothingness," he must be beyond all punishment. If one man can experience torment without being conscious of it, another may enjoy glory without knowing that. As well may it be said that the saints may enjoy eternal felicity and know nothing of it as to say sinners can suffer after they cease to be. Hastings calls non-existence a state, and says, "everlasting punishment is an everlasting state of non-existence." Hudson also argues that "after extinction is everlasting punishment, an eternal state." Who ever heard such a statement? It is folly to call non-existence a state. It is neither state, condition nor attribute. As Dr. Bartlett says, "It is a blank nothingness—a no state—a no condition. It is blank nothingness—no state or condition? Of the being who is non-existent? But the state of a nothing is what? Nothing—no state at all. If non-existence is a state, then nothing has become something." Non-existence cannot be called an everlasting something. Time, after an extinction, may be reckoned to be longer or shorter; but non-existence cannot be so spoken of. It is neither longer or shorter. As there is no such thing as a non-existence that has an eternal existence, there is nothing in such reasoning to destroy the terse language and clear meaning of our Saviour that the everlasting punishment spoken of by Him means positive, everlasting suffering. All sane men must admit that the annihilated being—such a thing could be—cannot experience anything beyond the moment of extinction, and that the punishment of the wicked must be suffering as long as it will be punishment. What makes death so terrible to the wicked is not the dread of a few dying pains, that, in many instances, would only deliver them from a wretched, suffering life, if annihilation be true; but it is what follows. As Shakespeare says, "It is the dread of something after death which makes men rather bear the ills they have, than fly to others they know not of." It is terrible, because it introduces to still "sorer punishment."

Procreation is reckoned among the most venial of our faults, and sits so lightly on our minds that we scarcely apologized for it. But who can assure us that had not the assistance we resolved to give one friend under distress, or advice to another under temptation, to-day been delayed, and from mere sloth and indolence been put off till to-morrow, it might have preserved the fortune of the one, or saved the soul of the other. It is not enough that we perform duties, we must do them at the right time.—*Montreal Witness.*

## ENCOURAGING WORDS.

The following extracts from private letters show that our labours are not unappreciated, and that we are, in our humble way, giving satisfaction to some of our readers at least.

We trust the God of our father may assist us by His grace, that we may so continue to labor in His cause, that our work may not only meet the approval of men, but be owned and blessed by that God whose we are, and whom we serve.

An old and tried friend of the *Intelligencer* writes: "I am much pleased with the spirit of your editorials; they breathe largely of the spirit and style of the late and much lamented editor. I cannot but think that his last prayer for the *Intelligencer* was heard. May you be sustained by his God; and may the mantle of his consecration and devotion fall upon you, that you, like him, may be valiant for the truth."

A good brother in Carleton County, after writing many words of sympathy, adds, (referring to the *Intelligencer*) "I hope you may prosper in the noble state you have taken."

One of our ministering brethren says:—"Be assured, dear brother, you have our prayers and sympathies, as proprietor and editor of our paper, and as a co-laborer in Christ."

A subscriber in Queen's County, who has been in arrears, sending us part of the amount due, adds: "I cannot say stop the paper; I prize it too highly; it is the most welcome visitor that I have; it has given comfort in time of trouble. I consider it one of the best conducted religious papers in the Province. I love to peruse its pages. I wish you success in your new enterprise. May the mantle of your late father fall upon you, and may you be enabled to conduct the paper so that its influence for good may be felt as it always has been."

The following from a brother in Carleton County, is short but very significant: "When the paper does not come, I feel lost."

A brother from Maine writes us:—"I have been a subscriber for fourteen years, and don't wish to be without the *Intelligencer*."

Another brother says:—"I am exceedingly glad that the *Intelligencer* is to be continued, and hope the Divine blessing may rest upon its managers."

"I hope," he continues, "the same spirit and mind to work, that manifested itself so strikingly in its late lamented editor, may rest upon its present conductor."

Yet another from Sunbury:—"I enclose you two dollars in payment for the *Intelligencer*, which I have taken from its commencement, and shall continue to do so as long as it maintains its present sentiments."

A young man, who has been a subscriber to the *Intelligencer* for some time, though, we believe, not a professor, writes:—"I am glad to see that the *Intelligencer* still keeps its place as a leading family paper."

An esteemed brother in the ministry from whom we hope frequently to receive counsel and assistance, sends us the following encouraging sentiment:—"I sincerely wish you success in your new position, and trust that the mantle of your lamented father may fall upon you, and the rich blessing of God attend your efforts in furthering the interests of His cause, through the columns of the *Intelligencer*."

FREDERICTON, May 7, 1867.

DEAR INTELLIGENCER.—The hearty reception every where extended to those who are endeavoring to promote temperance principles, is a noticeable circumstance in connection with the present important movement. Total abstinence from all that intoxicates, is no longer regarded as a strange doctrine, its advocates vain babblers, nor its followers fanatics. We sincerely hope those days are past in this country, and have reason to believe that all the right thinking portion of the public are favorably disposed to the good cause, and consider its advocates to be true men, having at heart the public weal, and sincerely interested in the extension of total abstinence principles as a means to that end. The people appear to be fully alive to the importance of the present movement. By the fireside of the remote settler, as well as in more favored localities, the question is quietly discussed. The *fall* at present is a sound temperance literature—pamphlets, tracts, books—devoted to the consideration of those broad principles of humanity—justice and science, on which those principles are based, and active missionary labor. Give us these powerful means as aids, and there would be such a revolution in the public mind, as would speedily wipe out the rum shops from the land—do away with the cruel license system, and give us a salutary prohibitory law. It is really amusing to hear even legislators assert that if license be refused to any applicant, he will wink at the law, and kill without legal authority. O tempora! O mores! what a disparaging idea this admission affords of the traditional makers of the law!

Has this license system ever been productive of anything but unmitigated evil, that it must be perpetuated at the price of blood. The people of St. Martin's have set a noble example in the way all the other parishes should go, and it mainly depends upon decided, earnest, energetic temperance action, whether we shall have it.

In the words of Wesley—  
"Faith, mighty faith, the promise sees,  
And looks to that alone  
Laughs at impossibilities,  
And cries it shall be done."  
For the effecting of this object, namely, prohibition, the order of the Sons of Temperance is probably better calculated than any other existing institution of a similar nature. In the eloquent language of one eminently well qualified to pronounce an opinion: "An organization systematic in its arrangements, compact and efficient in its action, with a constitution and laws that distribute most wisely the various powers to the National, the Grand and the subordinate Divisions, yet binds them all together in one common and superior head, that vitalizes, directs and controls the whole, may well challenge public confidence as a fixed and permanent institution; and it may now appear to the moral sense of a Christian age for countenance and support." For the information of our friends, we give the following statistics of the work of the Order for the year ending Dec. 31, 1866, for North America:

No. of Divisions in operation, 1,096; admitted, 29,279; reinstated, 9,447; for other causes, 6,09; expelled for violating pledge, 9,447; for other causes, 6,09; deaths, 5,223; violated pledges, 5,223; no. lady visitors, 10, ladies admitted, 14,005; no. lady visitors, 64,208; total receipts, \$100,526; paid for benevolence, \$16,961.64; cash on hand and invested, \$174,919.16; per capita tax to Grand Divisions, \$1,071.48; representatives in Grand Divisions, —; representatives in National Divisions, 455; public meetings held, 2,578; tracts distributed, 66,559; boys in temperance organizations, 29,659.

Yours, respectfully,  
H. H. H.

SEVENTH DISTRICT MEETING.  
The Annual Meeting of the Seventh District will take place at Seal Cove, Grand Manan, commencing on Saturday, the first day of June. Arrangements have been made to have a steamer leave Eastport on Friday, 31st inst, at 9 o'clock, A.M., to convey all persons who may wish to go to the Island. The steamer will be again at the Island on Thursday, June, at 10 A.M., to take in passengers on their return. Fare one dollar each way. If the weather should be fine, we have reason to believe many persons will avail themselves of so fine a trip to Grand Manan. The churches comprising this district will please be particularly to send their delegates and full statistical reports. Wm. PETERS, District Clerk.

## RICHARD WEAVER'S PREACHING.

A contributor to *Blackwood*, writing on the subject of the "Hymns of the Populace," gives an interesting notice of this remarkable man, who has been for some time creating such an effect and sensation amongst the inhabitants of the "Black" and adjoining countries, the course of it he cites from a report of Weaver's Sermons the following example: "A power of realizing the narrative of Scripture unbroken from Stanley or Kenan, and guileless of local coloring: 'I imagine I see a little boy tripping up the street of a certain town, singing, 'Hosanna to the Son of David! He is poor, afflicted man stands on her doorstep and hears the child. 'What is the boy say?' she asks, as he is passing by her house. 'Oh,' says he, 'I have heard about Jesus of Nazareth.' He is poor blind Barthelemy that used to sit in a wayside, begging; and he has raised a young man to life that was lying carried to his grave, and healed ten lepers all at once; and the people that have sick relations bring them and lay them at his feet, and he cures them all. And those who have no sick to bring them, if they can only just touch him, are made perfectly whole.' 'And the poor woman, who I've been tormented with these twelve years. When will he be here, my little man?' 'Why,' says the child, 'he'll be here directly. He's coming this way. There! I hear you hear the noise of his multitude? Look! here they come. Hosanna! Hosanna, to the Son of David!' and away goes the little boy to tell his mother that the Prophet she has taught him to look for is come at last. 'Well, I'll go,' says the poor thing, timidly. 'I'll get behind him, as he goes, and I'll cry, 'Hosanna!' but don't say as many as twelve! He'll cure me whole. I'll go and try, however.' I imagine I see the poor, weak creature, who has spent all her life on physicians that only made her worse, drawing her tattered skirt around her and wriggling her way through the crowd. They push her aside, but she cries, 'I'll try again.' She winds to the right, then to the left, now nearer, and the next minute farther off than ever. But still she perseveres, although she seems to have so little chance of getting through the throng, which is the thickest, and the point of death. The woman is pushed and trampled, but she never gives up. She stretches out her hand, but she can't reach. Another step—yes, now she touches it! It is but the hem of his garment; but it is all she needs. Glory to Jesus! her issue of blood is dried, and immediately she feels in her body that she is healed. Glory to Jesus! she is pushed and trampled, but she never gives up. And if there was virtue in His garment, isn't there efficacy in His blood? May God help you to come to Christ tonight!"

## SELECTED PARAGRAPHS.

The needle's point in the seaman's compass never stands still, but quivers and shakes till it comes right against the north pole. The wise men of the East never stood still till they were right against the star which appeared to them; and the star itself never stood still till it came right against the star. It is the same with the man of God. He never stands still till he is right against the truth. In India the sun is never at rest in the firmament. And Noah's dove could find no rest for the sole of her foot all the while she was fluttering over the flood, till she returned to the ark with an olive branch in her mouth. So the heart of every true Christian, which is the true dove of Jesus Christ, can find no rest all the while she is hovering over the waters of this world, till it have the silver wings of a dove, and, with the olive branch of life, fly to the true Noah, which signifieth "Rest," till Christ put forth his hand, and take it, and taking it in, receive it to himself.—*Old Writer.*

Surely the Creator is not infinitely only, but infinitely infinitely. An earth full, a sky full, a heaven full of truths, are around us and before us, upon the extreme margin of which we are but entering. How can such a world produce a dogmatizer or a bigot!

"I do believe," said the famous Rowland Hill on his death bed, "that for the first ten thousand years after we came into the world, we carried the star of truth, but we lost it; and the star itself never stood still till it came right against the star. It is the same with the man of God. He never stands still till he is right against the truth. In India the sun is never at rest in the firmament. And Noah's dove could find no rest for the sole of her foot all the while she was fluttering over the flood, till she returned to the ark with an olive branch in her mouth. So the heart of every true Christian, which is the true dove of Jesus Christ, can find no rest all the while she is hovering over the waters of this world, till it have the silver wings of a dove, and, with the olive branch of life, fly to the true Noah, which signifieth "Rest," till Christ put forth his hand, and take it, and taking it in, receive it to himself.—*Old Writer.*

Men measure their charities by a peculiar standard. A man who has but a dollar in his pocket would give a penny for almost any good cause. If he had a hundred dollars, he might give one; carry higher, and there comes a falling off. One hundred would be considered too large a sum for him who has ten thousand, while a present of one thousand would be deemed miraculous from a man worth one hundred thousand—yet the proportion is the same throughout, and the poor man's penny, the widow's mite, is more than the rich man's high sounding and widely trumpeted benevolence.—*Morning Star.*

O reader, if thy heart were right with God, and thou didst not cheat thine by a vain profession, thou wouldst have frequent business with God, which would be both thy dearest friend, or the wife of thy bosom, should be thy constant companion, and maintain our credit, but secret duties maintain our credit. It was the saying of a heathen, about his secret correspondence with his friend, "What need the world to be acquainted with thy? Thou and I are the same; we will carry on our correspondence in secret, and our friends shall be the last to know of it." There are enclosed papers in religion which none but the true spiritual souls feelingly understand.—*Flavel's Christian's Secret.*

Happiness is a state of discipline, and is only to be found in any considerable degree of purity and permanency (without which qualities it is unworthy of the name) in a regulated and harmonious mind, where religion is the chief power, and rears, and guides, and moderates the mental energies in the great journey of life with a mastery hand.—*Telegraph.*

As one single drop of black ink will tinge and pollute a vessel of crystal water, so one little drop of faithlessness may irretrievably poison a whole life of the purest friendship and confidence.—*Exchange.*

Teaching men morals is as though I had a clock that would not go, and I turned round one of the cog wheels; but faith takes the key and winds up the main-spring, and the whole thing runs rapidly.—*Sparrow.*

LOOKING UPWARD.—He who seldom thinks of heaven, is not likely to get there; as the way to hit a mark is to keep the eye fixed upon it.—*Bishop Horne.*

The sweetest word in our language is love. The greatest word in our language is God. The word expressing the shortest time is now. The love makes the greatest and sweetest word man can perform. This weighty thought is verified in the lines below, to aid its lodgment in the memory:

Love is the sweetest word of all,  
On human ear ever fall;  
Now is the greatest word, to call,  
Who on his love man shall call.  
Now is the shortest word of all,  
Expressing time for great and small,  
Take those three words, combine them all,  
The greatest, sweetest duty they recall.—*Christian Times.*

Prayer draws all the Christian graces into its focus. It draws charity, with her lovely train; Repentance, with her holy sorrows; Faith, with her elevated eyes; Hope, with her gilded anchor; Benevolence, with her open hands; Grace, looking far and wide to bless; and Humility looking at home.—*Hannah More.*

I discover a great mistake ordinarily in the world, that outward greatness and pomp is the way to keep up men's credit, and make them more capable of doing good to others. No. It is grace that has power upon souls, and a humble and holy life that gaineth hearts.—*De Kenty.*

THE SABBATH AND THE EXHIBITION.—An admirable idea has been suggested, I which it is earnestly hoped may be realized. It is manifestly impracticable to the British and the American Departments on the Lord's day, but by dispensing with the students' a marked contrast will be apparent. The number of persons, also, will be able to enjoy in a proper manner, if so disposed, the rest and religious privileges of the Sabbath.

A largely attended meeting of British exhibitors, at which also there were representative of the Colonies, was held in Paris on the evening of the 31 of April. The Rev. E. Forbes having

been requested to take the chair, the following resolution was proposed by Mr. Stewart (Hancock and Co.):—

"That this meeting of British, American, and Colonial Exhibitors is of opinion that the services of day, and they trust their fellow-exhibitors will unanimously agree in carrying out this resolution."

Being seconded by Dr. Eldridge, of America, and supported by Dr. Honeyman, of Nova Scotia, the resolution was unanimously agreed to. Mr. John Neill then proposed that the said resolution be forwarded to the British and American Executive, with the respectful request that their influence be kindly given in support of it. This resolution was seconded by Mr. E. H. Carbutt, and carried unanimously.—*N. Y. Observer.*

RELIGIOUS LIBERTY IN GERMANY.—The venerable Dr. Oucken, of Hamburg, the leader of the Baptist missions in Germany, bears the following testimony to the effects of the late war in the development of religious liberty:

"The victory achieved by Prussia and her allies has, under God, secured to us a large amount of civil and religious liberty. The infatuated governments and persecuting Lutheran churches in Saxony and Mecklenburg will no longer be able heretofore to exclude us from their territories. In these countries not only could the Gospel not be preached by us, but no Baptist could get married. However, were the sentence of my banishment was in full force, is now an integral part of Prussia, so that we can go now and labor without let or hindrance. From the deliberations and decisions of the parliament of the North German states, shortly to be convened on the basis of the glorious constitution of 1848, we may look for such laws as shall secure to the several states the North German Union almost perfect religious liberty."

LONGEVITY OF THE JEWS.—Throughout Europe (with the exception of Norway and Spain, from which the natives of the continent have been excluded), throughout Asia, the Jew flourishes as if at home. Even in Africa he exhibits no inferiority to the natives in constitutional vigor. Morocco numbers 340,000. Algeria 80,000, and a considerable portion of Jewish blood exists in the mountains of the Atlas, and even as far south as Timbuctoo. Dr. Neufville, of Frankfurt, states the average duration of life of the Jews of that city to be 48 years and 9 months; that of the rest of the population 36 years before the death of Jewish children are scarcely more than one-half those of the Christians. One-fourth of the total number of the latter die before they are seven years old, whilst of the former three-fourths attain the age of 28 years. Half of the Jews have survived at 30, whereas half of the Christians have survived at 20. Beyond 50 years and 10 months a quarter only of the Christian population will be found alive; but a fourth of the Jewish live to be 71. Dr. Glatter has instituted a comparison between the longevity of the Jewish race and three others in the Austrian dominions, from which he finds that an average of a thousand persons, deced at the number who attained an age of 100 years, and 100 were of Hungarians 54.4; of Croats 70.6; of Germans 76.7; and of Jews 120. The longevity of the Jews was noticed by Haller, and attributed by him to their sobriety and careful diet. Doubtless their longevity, perhaps even of the most potent, but it does not seem improbable that the same energetic vitality that enables them to become citizens of every climate is also operative in prolonging their lives. In fact, endowed them with a longer average term of life, than the average of the children of European soldiers is four times greater than amongst children of similar ages in England. And no instance is known of a third European race having lived in India, all the individuals being of pure European descent, and having been born and reared in the country.—*London Review.*

## THE NEWS AND THE PRESS.

MAY 17, 1867.

## MEETING OF THE LEGISLATURE.

At 4 o'clock on Saturday the 11th inst., the Local Legislature of the Province assembled for the dispatch of business.

At the time appointed, His Excellency Major General Doyle, accompanied by General Williams, being seated in the Council Chamber, and commanding the attendance of the members of the House of Assembly, read the following speech:—

Mr. President and Hon. Gentlemen of the Legislative Council:

Mr. Speaker and Gentlemen of the House of Assembly:

It affords me sincere pleasure to meet you for the first time in Parliament.

In conformity with the address of the House of Assembly, were appointed to proceed to England to arrange with delegates from Canada and Nova Scotia in connection with the Imperial Government for the Union of British North America.

I congratulate you upon the successful manner in which those gentlemen discharged the important and delicate mission confided to them. I will direct the papers connected with the subject to be laid before you.

Her Majesty the Queen, with that earnest solicitude for the welfare of all her subjects which she has always evinced, having been graciously pleased to assent to the act for the union of Canada, Nova Scotia, and New Brunswick, in which the immediate construction of the Intercolonial Railway was secured, and the people of this Province were distinguished for their loyalty and their united giving effect to the provisions of that act, and that under Providence it will be productive of lasting benefit to New Brunswick.

Your attention will be called to the changes necessary to be made in the Union.

It is, I know, a source of rejoicing to you all that the Imperial Parliament has authorized the Lords Commissioners of Her Majesty's Treasury to guarantee the interest of three millions of pounds sterling for the construction of the Intercolonial Railway—an object so long desired by the inhabitants of this Province, and so necessary, for the development of its resources, the advancement of its material interests, the more perfect union of the different Provinces and the consolidation and perpetuation of British Power on this continent.

The success, which, during the past year, has attended agricultural and hunting operations affords a cause for gratification and thankfulness, and I trust that the depression which unfortunately at present exists in the important business of shipbuilding—a business in which this Province has been so preeminent—may soon cease, and that the commercial prosperity of your seaports may be thus restored.

I consider it my imperative duty to express my opinion as to the necessity of the militia being placed on a more efficient footing; and the determination evinced by the Imperial Government to maintain the integrity of this portion of the empire demands, corresponding exertions on the part of this Province. The officers of that force are, I am assured, most desirous that immediate steps may be taken to attain that object, and it affords me the greatest possible satisfaction to be able to bear testimony to the zeal and soldier-like feeling which pervades both the volunteers and militia of the Province. By the Imperial act of Union the power to enact laws regulating the militia and for defence purposes is vested in the Imperial Parliament, and I should have the honor to draw your attention to the necessity of preparing the able bodied men of the Province by military drill, exercise and organization to defend their homes and their country. At present I can only express my sincere desire that every man may be adapted for this purpose; and I will know that Her Majesty's subjects in New Brunswick will consider no sacrifice too great to attain so important an object.

I am sure, agree with me in the opinion that the Rifle Association, which has been recently organized will be of great service in maintaining the Military ardour and keeping alive the loyal zeal of the Volunteers and Militia. It is my pleasing duty to inform you that this Association has met with marked success.

Mr. Speaker and Gentlemen:

I have given directions that the accounts of the Provincial income and expenditure for the past year be laid before you. You will be gratified to find that the revenue was considerably in excess of the expenditure, notwithstanding the large sum required for defensive purposes in consequence of the threatened attack of lawless desperadoes on the frontier.

Mr. Speaker and Gentlemen: