

## TERMS AND NOTICES.

For one year, ..... \$2.00  
 PAYMENT IN ALL CASES IN ADVANCE.  
 EXCHANGE PAPERS.—We will be greatly obliged, if, in the future, our Exchanges will be addressed to St. John, instead of Fredericton, as formerly.

CORRESPONDENCE, REMITTANCES, &c.—For the present, all letters containing remittances, or correspondence for publication in the *Intelligencer*, should be addressed to our publishers, Messrs. BARNES & CO., P. O. Box 150, St. John, New Brunswick.

## Religious Intelligencer.

SAINT JOHN, N. B., MARCH 29, 1867.

## OUR POSITION.

The last issue of this paper carried to the homes and hearts of its many hundreds of readers the sad intelligence of the death and burial of its devoted and indefatigable Editor and Proprietor. Black and gloomy as were the lines which bordered its columns, a fitting garb of mourning for the loss of its founder, and a token of respect to the departed one who was once its life, its glory and its power; yet darker and more mournful were the hearts of its readers, who were bowed down in sorrow and grief at their loss. We believe that never before in the history of the *Religious Intelligencer*, did it make an announcement which caused such a universal feeling of sorrow and regret. The shock is past; we have performed the last sad rites to the mortal remains of the dear departed, and now duty bids us back to the realities of life once more. Last week, in answer to the enquiries of numerous friends, we announced that the publication of the *Religious Intelligencer* should be continued. In coming to this determination we were influenced by feelings of no ordinary kind; no hope for temporal reward excited us to action; no ambitious aspirations after fame; no egotistical opinions of our own capabilities guided us in this decision, but a deep and heartfelt desire to sustain an institution which was near and dear to him who has lately gone from us. We shall never forget the last time he prayed on his bended knees. He had been sitting up in his easy chair for a few moments, and when his attendants were about to lay him in bed again, he desired that they might place him on his knees that he might pray in that position once more. He prayed—prayed that this paper should continue on in its good work and "glorify God in all things." He prayed long and earnestly; the *Religious Intelligencer* was the one and only subject of this prayer. Weak and exhausted he again laid in his bed, which in a few hours after proved to be his dying bed—"the ruling passion strong in death." The establishing and editing of this paper, the organ of the Free Christian Baptist Churches, had been the greatest labor of his lifetime. In its behalf he had sacrificed many of the comforts of life, his body had been worn out in contributing to its success, and just as he thought he had surmounted the difficulties and the obstacles with which he had long contended, and that they were about to roll away, vanquished, he was called away to another and a better world. The memory of that scene can never be effaced from our memory, and on it is based the determination to forward the cause of the *Religious Intelligencer* as far as it is in our power.

Our youth and inexperience we feel can accomplish little without the aid of older heads, wider experience, and stronger minds than our own. We now appeal to the ministers and laymen of the denomination to aid us by their pens, their prayers, and their influence. To sustain its present influence our columns must be provided with suitable and interesting matter, and for this, in some measure, we shall depend on those brethren who wield a ready and vigorous pen. Financially, we must depend on the prompt renewal of such subscriptions as yet remain unpaid, and an immediate and earnest effort on the part of every friend to add new subscribers to our lists. Brethren and friends, will you not help in this time of need? To their Organ the Denomination largely owe their present position and influence, and it now behoves each individual member to come up to our aid in the sustaining of an institution to which we owe so much, and from which we must derive much benefit in the future. A very little effort on the part of our friends will place us in a position to carry out the work which is now ours to perform, and we consider it scarcely necessary to urge you further in an endeavor to perpetuate this noble monument of the untiring energy, self-denial and heartfelt devotion of the LATE EDITOR AND PROPRIETOR.

REVIVALS.—We rejoice to hear of the work of God prospering in our churches. Quite a good revival interest is now in progress at Holdenville, on the Long Reach, under the labors of Rev. J. E. Reid. A week ago last Sabbath he baptized two newly converted persons. The prospects for further enlargement are hopeful. Recently Bro. Reid effected a good season at the "Conner meeting house," where the Lord converted a number of souls. Thirteen were baptized there.

Last Sabbath Rev. J. Gunter baptized three converts in this City. For a length of time the F. C. Baptist Church in Waterloo Street has enjoyed a lively interest. Quite a large and strengthening accession has been made to its membership, by persons who had previously been baptized; the most of whom had moved from the country to the city.

We have just learned, indirectly, that the Rev. Charles Knowles is laboring in a good revival of religion at Falmouth, N. S. We hope soon to hear the particulars of our esteemed brother's labors in that place. Will he write us?

The good work in Woodstock was, when last we heard, progressing encouragingly. Rev. J. Noble has baptized in all fifteen. The congregations are large and very attentive. May the Lord continue to bless the labors of that devoted pastor, and give the good people among whom we spent our youthful life and ministry, to see a large and useful ingathering of strength.

A private letter received from the Rev. J. T. Parsons, a few days since, stated that he was holding special meetings in the church at North Head, Grand Manan, with much encouragement. He also stated that Bro. Barnes was laboring in special efforts on the southern end of the island, and that there was every appearance of an extensive work of grace among those churches. God bless them!

Bro. Mills is laboring in revival with the church in Greenfield. Since his report was submitted (not yet published), eleven have been baptized. The prospect is still good.

We have not had time this week to prepare our article on "Immortality versus Annihilation." The amount of labour devolving upon us at present is almost overwhelming. We shall continue them, and perhaps will be able to give the next by another week. We have been much gratified by hearing from several brethren in the ministry, and laity as well, whose judgment we value highly, who have written very encouragingly about them.

Our readers will appreciate our motive in devoting so much of the space of this week's paper to the memory of its late editor. Missionary reports, and some other correspondence, must necessarily lay over until next week.

## REV. EZEKIEL McLEOD.

In the notice given last week of the death of the late editor of this paper, we intimated that, in the obituary to be prepared for this issue, some of the more prominent events and labors of his life would be given. We regret that we are not prepared to speak as fully as we would like to do of so valuable a life.

Our lamented brother was born at Upper Sussex, in King's County, in this Province, in September, 1812. He was the son of the late William McLeod. He was the youngest child in the family; he was much beloved by his parents, brothers, and one only sister. In early boyhood he gave frequent evidence of possessing a strong and rapidly developing mind. He was fond of reading, and availed himself of every afforded opportunity for acquiring information; especially was he anxious to attend public lectures and general meetings. In the debating societies held by the young men at that time, he was considered one of the clearest thinkers and most argumentative debater in that section of the country. As his mind led him more to mercantile business than to farming, he came to the city of St. John while quite a young man, and engaged in "trading and the milling business, in which he spent a number of years, and in both of which branches he was interestingly successful.

His religious history began at a very early age. When a small boy he became seriously concerned about the state of his soul. His mind was much called up to the consideration of the importance of religion, and how he might become a Christian. While in deep trouble of mind, as he felt that the Spirit of God was reproving him of sin, and was striving with him, he one day left his father's house and repaired to the barn, with a determination to plead with God in prayer to have mercy upon him, until he would receive some witness in his own soul that his sins were pardoned. After laying his troubles before the Lord, and wrestling in the name of Christ for mercy, he felt his troubled, disquieted heart to be calm and peaceful. He walked about in the barn feeling quite happy, and left for the house, determined to tell his pious mother that he had experienced the forgiveness of his sins; but as he entered the house strangers were there, and he shrank from his purpose. Before he had a private opportunity of telling her what the Lord had done for his soul, his feelings considerably subsided, and he began to fear he was not yet really converted. Such was the sincerity of his soul, and his great fears of taking up with any thing short of being born of the Spirit, that he feared to make known what the Lord had really done for him, and continued in this state of mind for years. After coming to this city, he married his first wife, whose name was Miss Terry, of Nova Scotia. During her sickness, which terminated in her death, he became exceedingly anxious about her spiritual and eternal welfare. She had not embraced religion; and he feared she would die without a hope in Christ. He did not profess to be a Christian, but in his heart felt solicitude for the salvation of her in whom his affections were bound up; he went from his business to his house, purposely, and determined to talk with her about her soul and salvation. With a heaving heart and streaming eyes, he introduced the subject of religion. He enquired about her hope, and directed her mind to Christ; after a little he ventured to bow before God in prayer, and poured out his whole soul to the Saviour in behalf of his dying wife. He continued to labor with and for her until she was converted and made very happy in the Lord. Before her death she gave him the highly encouraging assurance that he had been the instrument, in the hands of God, of her salvation. He erected a family altar, which he ever afterwards maintained, but still could not think he was a Christian, and felt like shrinking out of sight when any of the Lord's people called him "brother." It was not until the year 1842, then thirty years of age, that he came out and publicly professed his faith in the Lord Jesus: it was during a season of the precious work of God in this city, under the labors of the late Elder Samuel Hartt. That faithful servant of the Lord learned his state of mind, and labored with him and encouraged him, until he gained sufficient strength in his soul, and confidence to go out before the world and publicly put on the Lord Jesus Christ by open profession and baptism. Elder Hartt baptized him, and gave him the right hand of fellowship into the F. C. Baptist Church, previously organized in St. John. He had a strong desire to be useful; and began at once to labor for the good of others. He soon felt that God had laid his hand upon him, and required him to enter the ministry. Although the sacrifice this involved in financial interests was large, nevertheless he decided to give himself up to God and the ministry of His gospel, and at once entered upon this service. He made several missionary tours into country districts, mostly eastward, when he felt that the hand of the Lord was with him, and he saw much good done. On the 6th day of November, 1848, in this city, he was set apart by ordination to the work of the ministry, in connection with the F. C. Baptist Church; and then more decidedly and devotedly than ever before, consecrated himself to his life's work. It was mainly through his labors that our principles and doctrines were introduced into Westmorland County; and by him our first churches were planted in that section of our denominational vineyard. He was thoroughly attached and loyal to his denomination, and labored with intense earnestness and distinguished success in promulgating our doctrines amongst the people, and in winning souls to Christ. It was during one of these country tours that he conceived the idea, and decided upon the plan for publishing and establishing the *Religious Intelligencer*. As he went from settlement to settlement, and entered household after household, in which he saw no religious books nor papers, he asked himself the question, Cannot this destitution and want in some way be supplied? Believing that a vast amount of good would be accomplished, if even a small religious paper could be introduced into these families, he decided, in the fear of God, that with the Divine aid, he would undertake the work. We remember the last time that we were together at the North River, Salisbury, W. C., when, as we passed over a certain piece of lonely road, he said to us, "Brother Hartley, it was while walking over this very piece of road, that I decided to publish the *Religious Intelligencer*." One circumstance that he related to us, which, with many others, showed the ignorance of many of the people, and the absolute need of information that existed at that time in that section of country, we shall never forget. He had been into a poor family, in which God was but little known, and where prayer had seldom been offered. After reading the Scriptures and offering earnest prayer in behalf of the family, as he was passing from the dwelling to the highway, he heard one of the sons, quite a large boy, who had gone out of the house before him, saying to another boy he had just met with, "that McLeod is one of the greatest swimmers I ever heard of. He was in our house just now, and got down on his knees, and talked and swore, and hollered, O Lord! O Lord! O Jesus! until he got mother crying." This said our brother, touched my heart. Again I enquired, can there be no feasible plan arrived at by which

these poor children can know the difference between praying and swearing. He lost no time in entering upon this important work. No one but God knows how many prayers he offered, and with what deep emotion of soul he came to this decision. On the first day of January, 1853, the first number of the *Religious Intelligencer* was issued by the Revs.

E. McLeod and Joseph Noble, whom he had associated with him in the enterprise. It was published semi-monthly, for that year. It 1854 it was enlarged, and was published weekly; and from that time until the present has been uninterrupted, making its weekly visits to its numerous readers. That his many friends may see the spirit with which he entered upon this work, and the objects he had in view, we give, from his own pen, the leading editorial published in the first number of the paper:

"The publication of this sheet may be regarded by many as a matter of small importance; and its size being so much 'less than the least,' may in this age of 'great things' provoke scorn rather than elicit compassion. But whatever the opinion or judgment of others may be, our duty is to pursue such a course as we think will produce the greatest amount of good. To live for ourselves only, without reference to the well being and happiness of others, is folly and madness. The aim of every man should be to leave the world better than he found it; that is, to shed some hallowed influences around him that would speak to others even when he ceases to live. And if we cannot do as much good as some others, let us at least do what we can. It is, perhaps, impossible for any to tell what they can do, until they try; and with perseverance great things may be accomplished. There is scarcely a moral achievement now existing, but once had its 'day of small things,' and it has not been uncommon for the greatest results to have their original conception in obscure minds.

We were born and reared in one of the rural districts of this Province. We have been engaged during the last few years in the work of the ministry; a large portion of which time we have laboured more in the capacity of a home missionary than of a stated Pastor. This, with our previous knowledge, has rendered us, we think, familiar with the moral and spiritual wants of the country. We have often regretted the lack of intelligence that exists in many places, in relation to what has been, and what is being accomplished, in the great work of saving souls—in the means that God is employing in his work, and in the responsibility that rests upon every man to do what he can. True, we have religious journals circulated very freely in some districts. But by a return of the census last year, there is in New Brunswick a population of 193,800 souls, which would make 27,686 families, at an average of seven each. What proportion of these are French and Catholics we cannot say; but suppose one quarter, and we have left about 20,700 Protestant families. From the best information we can get, religious papers do not enter over 4,000 of these, which leaves a balance of over 16,000 families, without a religious paper; and probably nearly as many without any periodical whatever. The question at once presents itself, why is this so? The reason is, some of our people are not reading people. 1st. Because they are not taught to read. Judge Wilnot, in his oration, delivered at the late Exhibition in Fredericton, stated that there are in this Province about 30,000 inhabitants, between the ages of six and sixteen, who attend no school; while the number who attend, of the like age, is between five and six thousand. (This of course includes both Catholic and Protestants.) 2nd. Many who can read have never acquired a taste for it. The kind of reading which has fallen in their way, has not been of an interesting character to them. It cannot be expected that minds uneducated, and unaccustomed to thinking closely, will be interested in lengthy and learned disquisitions on any subject. We think the attention should first be enlisted on subjects suitable for the mental training necessary, and those of daily occurrences seem to be the best.

We wish to see a religious journal—the organ of some religious body—in every family. And we wish to see it well filled with religious intelligence, Scripture expositions, Christian experience, and biography, with such other general intelligence as may be necessary. Toward this object we wish to contribute. While some are casting in of their abundance, we wish to throw our mite; and we are not too proud to say, this is one of our intentions in the publication of this sheet. We intend to publish twice numbers on trial, at the low price of one shilling and three pence. These will be published only monthly, unless we see signs of future success. We hope it will make way throughout the Province for a larger, more frequent, and more useful journal. We do not expect it to be very interesting to those who have extensive means of information. We design it for such as have not these means, and such as we were ourselves when we ventured out into the world, with very little knowledge of men or things. And the lack of information, which we might have acquired previous to that time, (and that we would have acquired, had it been put in our way, or had we known that it existed,) has been to us the cause of deep regret ever since. We feel for those in like circumstances, and we will aid them if we can. Our sheet is not designed as a new paper, but it is intended to convey facts in connection with the rise and progress of the various branches of Christian labour, employed in the advancement of Christianity. Bible Societies, Missions, and Sabbath Schools, we shall advocate. These, as well as many other institutions, having similar objects in view, have failed to enlist the sympathies of many benevolent minds, because they have not been properly represented, or have been misrepresented. Second only to the great object of personal holiness, we shall endeavour to enlist the benevolence of the people in favor of these institutions. And in order to do this, the condition of the 'dark places of the earth'—the habitation of cruelty, must be referred to, as well as the unholy influences at home; the power of which is felt in our midst, and must be known in order to be resisted. This is a part of the work in which we shall engage; and to which, impelling God's blessing, we now address ourselves."

From the first of January 1850 until July 1860, with the exception of the year from July 1858 to July 1859, he held the pastoral charge of the F. C. Baptist Church in St. John; and for the last seven years of that time, discharged the arduous duties of pastor and editor, largely to the edification and growth of the church, and the increased usefulness of the paper. In the first week in January, 1854, the *Intelligencer* was first published as the property and organ of the Free C. Baptist General Conference. Brother McLeod was then engaged by the Conference as its editor. He has continued in that capacity from that time until the day of his death. At the General Conference in July 1858, Brother McLeod and ourselves became the proprietors and editors of the paper. We continued as co-editor until January, 1861; since which it has been the property of our deceased brother, by whom it was also solely edited. Through all the changes through which the paper has passed, it has been under the editorial charge of him who originated it. And we are sure the aim of our brother, in its origin, which was to do good, has been its aim during his whole connection with it. Through its columns he has ably and zealously advocated the claims of God upon man, and labored hard to promote the interests of religion. The institutions and organizations that have aimed at promoting true religion and godliness, have found in him

Since that time he has held the pastoral care of the F. C. Baptist Church in that city. The church in Fredericton built for him one of the finest meeting houses owned in the denomination. His ministry was highly appreciated by his congregation, while the accessions made were numerous. That church was wonderfully enlarged and established during his pastorate. With the disadvantages of being so far from the office of publication, he continued to discharge the double duties of pastor and editor with increased vigor and usefulness. From the time he entered the ministry he held a very prominent position in the denomination, and worked hard to promote every enterprise into which our people have entered. For many years he filled the office and discharged the duties of Corresponding Secretary of the General Conference, and some years was Chairman of the Conference. At the time of his death he was the Corresponding Secretary of our Foreign Mission Society, and the President of our Educational Society. He has travelled quite extensively amongst our churches in the different sections of our Province, as well as amongst many of the more prominent churches of our people in Nova Scotia. His influence in the denomination, and in the country generally, was large and widely spreading. We cannot yet realize that he is dead. When looking at the many vacancies left by his removal, we wonder why it is so. We ask, How are they to be filled? As a denomination, we have been very greatly weakened by the loss of two such men, in so short a time, as Elders HARTT and McLEOD. He was a man of quick apprehensions, warm and zealous affections, and possessed of almost boundless perseverance. He made no boast of scholarship, but was possessed of a large amount of common sense, and lived determined to do what good he could. Whatever he was or had, he consecrated to the work of God. He died at his post. The day before he was taken sick, he preached a funeral sermon—his last sermon. The last letter he ever wrote was to ourselves. It was written the day he was confined to his bed. It seemed that no aid could be rendered him, by which his life could be prolonged. All that medical skill could do, was apparently done. In this case, the language of the prophet was literally fulfilled: "In vain shall thou use many medicines; for thou shalt not be cured." He did not enter the ministry at a very early age, nor did he live to be old, and yet he had accomplished so much in his life as he did not live quite nineteen years after his ordination, but they were years of toil and abundant success. He has, by his honest, straightforward, and devoted unsectarian life and labors erected to his memory a monument more precious than gold or silver, and more durable than costly stones. In his life was illustrated the sentiment of Tennyson, who, in speaking of life, says:

"We live in deeds, not years; in thoughts,  
 Not breaths; in feelings, not in figures on  
 A line. We should count time by heart-throbs.  
 He most lives, who thinks most, feels the noblest,  
 Act, the best."

The foundation of the F. C. Baptist Church in Carleton Place was laid by his labors. Before he entered the ministry, he held a little prayer-meeting in a private house in this place, of which we have often heard, one of our brethren speak. In these meetings, he prayed and exhorted and wept over the people. God blessed these sincere and early efforts, by watering the seed that was then planted. Several persons were converted, a number of whom were amongst the members of which the church was composed at its organization, and some of them are now its most prominent officers.

Largely may the language of the apostle be quoted as appropriate to his labors.

"For yourselves, brethren, know our entrance in unto you, that it was not in vain: \* \* \* For our exhortation was not of deceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth the hearts of men. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness: God is witness: Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, we the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travel; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you into his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

All that we can now say, is to repeat the sad words, BROTHER McLEOD IS DEAD. "How unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? Or who hath been his counsellor?"

The labors that, for many years, he performed with so much profit and satisfaction, now devolve upon others. Brethren, who among us can discharge these duties? Who will lay themselves upon the altar? May we all so live that we too, will be missed when called away, and together meet in heaven when our toils on earth shall be over.

LINKS ON THE DEATH OF THE REV. E. McLEOD.

To live prepared, ready to die;  
 Death's terrors gone, the Saviour nigh;  
 Girded his loins, the armour on;  
 His watchword, Lord, thy will be done.  
 A partner's sighs and children's tears  
 Affect him as his home he nears;  
 A loving look his couch surround,  
 Yet grave, triumphant, grace is found.  
 The hope of glory strong within;  
 Present redemption from all sin;  
 Firm on the rock, the truthful word,  
 Upholds the servant of the Lord.  
 Adieu, my dearest ones adieu!  
 My people, keep the prize in view;  
 I soon shall greet a happier band,  
 In your fair clime, "The better land."  
 Earth's books and papers mine no more,  
 I shall not need them on that shore;  
 Earth's clearest truths are but a type,  
 Of knowledge there, both pure and ripe.  
 The reason why disturbs not there,  
 Heaven's light makes every subject clear;  
 And while truth's marvellous bands we range,  
 With new emotions, pleasing, strange,  
 Our highest bliss shall ever prove,  
 To know—and see the God of love;  
 The song of grace, the loudest strain,  
 Jesus hath died, and lives again.  
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Donation VISA.—A number of the friends of the Rev. J. E. Reid recently made him a donation visit, when they left him \$45. His friends in Hampstead made him a New Year's present of \$35. In all, he has been the recipient of the handsome sum of \$80 in cash, independent of his salary.

DEATH OF THE REV. E. McLEOD.

With much regret that we announce the death of the Rev. Ezekiel McLeod, Editor of the *Religious Intelligencer*, took place in Fredericton on Sunday night. Mr. McLeod appeared recently to be in the prime of health and usefulness. He had attained to a position of commanding influence in his own denomination, and for many years had been a pastor and an ardent supporter of British institutions. He was a man whose force of character enabled him to conquer social disadvantages, and to contribute largely to the progress and influence of the religious denomination with which he was connected. The *Religious Intelligencer* alone would suffice to show the character and extent of his valuable labors. From these he is by a mysterious Providence suddenly removed, his departure to his eternal rest and reward leaving a sad domestic and public blank behind. We deeply sympathize with the family who have lost to do his work; and our brother rests from his labors, and his works will follow him. May we each and all heed the message which calls upon us to be also ready. We tender to his bereaved widow and family our heartfelt sympathy, and pray God to pour into their bereaved bosoms the consolation of his love.

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## REMARKS OF THE PRESS.

We have collected and re-publish to day the remarks made by the city papers upon the death of our late Editor.

(From the Christian Visitor.)

DEATH OF REV. EZEKIEL McLEOD.

With unfading sorrow of heart we write as above. Another valiant soldier of the cross has fallen at his post. Mysterious Providence! "How unexpectedly are thy judgments, and thy ways past finding out." "Thou turnest man to destruction; but who art thou, oh man, that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? In this case, as in all others, the death-deed was directed by the hand of infinite wisdom.

"Blind unbelief is sure to err,  
 And scan his work in vain;  
 God is his own interpreter,  
 And he will make it plain."

Our departed brother professed his faith in the Lord Jesus in 1842, in this city, and was baptized by the late Elder Samuel Hartt. He was ordained to the work of the Christian ministry in the Free Baptist house (then in Waterloo Street) on the 6th day of November, 1848, by Elders Hartt, Noble, and other brethren. Feeling deeply the importance and value of the religious press, he started the *Religious Intelligencer* on his own responsibility, at the commencement of 1853, first as a small monthly sheet. At the end of six months he doubled its size, and published it semi-monthly, until at the opening of the second year, when he further enlarged it and made it a weekly. In addition to his editorial labors, he filled the pastorate for some years, of the Free Baptist Church of this city; and when he resigned the charge, he became pastor of the Free Baptist Church in Fredericton. So that for the last thirteen or fourteen years he has fulfilled the double duty of pastor and editor. In addition to all this, he has managed to travel and preach extensively, both in New Brunswick and Nova Scotia. His influence in the denomination, and in the country generally, was large and widely spreading. We cannot yet realize that he is dead. When looking at the many vacancies left by his removal, we wonder why it is so. We ask, How are they to be filled? As a denomination, we have been very greatly weakened by the loss of two such men, in so short a time, as Elders HARTT and McLEOD. He was a man of quick apprehensions, warm and zealous affections, and possessed of almost boundless perseverance. He made no boast of scholarship, but was possessed of a large amount of common sense, and lived determined to do what good he could. Whatever he was or had, he consecrated to the work of God. He died at his post. The day before he was taken sick, he preached a funeral sermon—his last sermon. The last letter he ever wrote was to ourselves. It was written the day he was confined to his bed. It seemed that no aid could be rendered him, by which his life could be prolonged. All that medical skill could do, was apparently done. In this case, the language of the prophet was literally fulfilled: "In vain shall thou use many medicines; for thou shalt not be cured." He did not enter the ministry at a very early age, nor did he live to be old, and yet he had accomplished so much in his life as he did not live quite nineteen years after his ordination, but they were years of toil and abundant success. He has, by his honest, straightforward, and devoted unsectarian life and labors erected to his memory a monument more precious than gold or silver, and more durable than costly stones. In his life was illustrated the sentiment of Tennyson, who, in speaking of life, says:

"We live in deeds, not years; in thoughts,  
 Not breaths; in feelings, not in figures on  
 A line. We should count time by heart-throbs.  
 He most lives, who thinks most, feels the noblest,  
 Act, the best."

The foundation of the F. C. Baptist Church in Carleton Place was laid by his labors. Before he entered the ministry, he held a little prayer-meeting in a private house in this place, of which we have often heard, one of our brethren speak. In these meetings, he prayed and exhorted and wept over the people. God blessed these sincere and early efforts, by watering the seed that was then planted. Several persons were converted, a number of whom were amongst the members of which the church was composed at its organization, and some of them are now its most prominent officers.

Largely may the language of the apostle be quoted as appropriate to his labors.

"For yourselves, brethren, know our entrance in unto you, that it was not in vain: \* \* \* For our exhortation was not of deceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth the hearts of men. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness: God is witness: Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, we the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travel; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you into his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

All that we can now say, is to repeat the sad words, BROTHER McLEOD IS DEAD. "How unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? Or who hath been his counsellor?"

The labors that, for many years, he performed with so much profit and satisfaction, now devolve upon others. Brethren, who among us can discharge these duties? Who will lay themselves upon the altar? May we all so live that we too, will be missed when called away, and together meet in heaven when our toils on earth shall be over.

LINKS ON THE DEATH OF THE REV. E. McLEOD.

To live prepared, ready to die;  
 Death's terrors gone, the Saviour nigh;  
 Girded his loins, the armour on;  
 His watchword, Lord, thy will be done.  
 A partner's sighs and children's tears  
 Affect him as his home he nears;  
 A loving look his couch surround,  
 Yet grave, triumphant, grace is found.  
 The hope of glory strong within;  
 Present redemption from all sin;  
 Firm on the rock, the truthful word,  
 Upholds the servant of the Lord.  
 Adieu, my dearest ones adieu!  
 My people, keep the prize in view;  
 I soon shall greet a happier band,  
 In your fair clime, "The better land."  
 Earth's books and papers mine no more,  
 I shall not need them on that shore;  
 Earth's clearest truths are but a type,  
 Of knowledge there, both pure and ripe.  
 The reason why disturbs not there,  
 Heaven's light makes every subject clear;  
 And while truth's marvellous bands we range,  
 With new emotions, pleasing, strange,  
 Our highest bliss shall ever prove,  
 To know—and see the God of love;  
 The song of grace, the loudest strain,  
 Jesus hath died, and lives again.  
 Heaven's light makes every subject clear;  
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Donation VISA.—A number of the friends of the Rev. J. E. Reid recently made him a donation visit, when they left him \$45. His friends in Hampstead made him a New Year's present of \$35. In all, he has been the recipient of the handsome sum of \$80 in cash, independent of his salary.

DEATH OF THE REV. E. McLEOD.

With much regret that we announce the death of the Rev. Ezekiel McLeod, Editor of the *Religious Intelligencer*, took place in Fredericton on Sunday night. Mr. McLeod appeared recently to be in the prime of health and usefulness. He had attained to a position of commanding influence in his own denomination, and for many years had been a pastor and an ardent supporter of British institutions. He was a man whose force of character enabled him to conquer social disadvantages, and to contribute largely to the progress and influence of the religious denomination with which he was connected. The *Religious Intelligencer* alone would suffice to show the character and extent of his valuable labors. From these he is by a mysterious Providence suddenly removed, his departure to his eternal rest and reward leaving a sad domestic and public blank behind. We deeply sympathize with the family who have lost to do his work; and our brother rests from his labors, and his works will follow him. May we each and all heed the message which calls upon us to be also ready. We tender to his bereaved widow and family our heartfelt sympathy, and pray God to pour into their bereaved bosoms the consolation of his love.

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tion in this Province, was built by his congregation for him there.

Almost always in advance of the brother ministers of his denomination, his mind conceived the project of establishing a Religious Journal which should be the organ of the denomination, at a time when some doubted the