

good. He has such a respect for religion. He is almost a Christian.

The clergyman bent upon her a look of tender concern and sympathy, as he said:

"But almost is altogether lost. Remember that."

The words smote her with a sudden conviction of her husband's danger, and from that time forth her prayers for him were constant and fervent.—S. S. Times.

## TERMIN AND NOTICES.

For one year. \$2.00.  
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 All letters for us, either on business connected with this paper or otherwise, should be directed to us at Fredericton.

## Religious Intelligencer.

SAINT JOHN, N. B., MARCH 8, 1867.

## NOTES OF OUR RECENT TOUR.

We are again at home, after an interesting and, we hope, not unprofitable visit to a few of our churches in the country. The breaking up of the sleighing, and carrying away of several bridges, after we had arranged for our tour, along the route we had intended to travel, compelled us to make some change from our original intentions, and prevented us from visiting all the places we had intended; but it was, probably, quite as well, as it allowed us more time in the places visited; and we shall make a second tour to the other sections the first favorable opportunity. Our travelling companion was our esteemed and worthy young brother—George W. McDonald—pastor of the churches at Oromocto and Upper Gagetown, whose piety as a Christian, and whose ability as a preacher, have few equals in any religious body in this Province. Leaving home with him on Friday, the 15th ult., we reached Upper Gagetown in time to preach to a large and attentive audience in the evening—the appointment having been previously made. Brother McDonald has only been with the church at Gagetown a short time, and has not yet had an opportunity to see much fruit of his labor. The cause is exceedingly low there—the reaction after the revival which they enjoyed last winter, being unusually great; and long, patient, and faithful pastoral toil will be required to place the church at Gagetown in an efficient and influential condition. It is an old and loyal church, having an excellent place of worship, built by the liberality of two or three brethren, but for the want of proper and constant ministerial labor, they have diminished rather than increased in numbers. It is a populous, wealthy, and intelligent community, and should be supplied with preaching every Sabbath.

On Saturday morning we proceeded to Johnson, an appointment having been made for preaching that evening at the Narrows. Some ten or eleven years had elapsed since we last visited this place; we then spent a few days with the people there, and seen good work of grace; but the old complaint—want of God's appointed means of grace for their maintenance, spirituality and enlargement, has left them in a feeble, low, and scattered condition. Brother McDonald preached to them on Saturday evening, our selves on Sunday morning, and Brother M. again at 3 p. m. The audiences were large and attentive, and we believe some impressions were made by the Word, which will not soon be effaced. In the evening we preached to a very large congregation in the meeting house at Perry's Point (so called). This is on the west side of the Washademoak Lake about five miles above the Narrows. We were sorry to learn that no public worship had been held in this house for several months. No preaching had been enjoyed by them for about two years; and yet the church is large and wealthy, and we have the most reliable testimony that for morals and irreproachable life, the members of it, as well as the community generally, have few equals. The anointing by Mary of the feet of Jesus, with the ointment of spikenard, very costly, was the theme of our discourse; and practical lessons from her example were faithfully urged. On Monday evening the house was again filled to listen to Brother M., who preached a telling sermon on the nature and power of the Gospel, and the duty of the Church to spread it. Incidental allusion was made by speakers who followed (among them was Rev. A. B. McDonald, pastor of the Baptist church at the Narrows), to our Foreign Mission Society, and our support of a missionary in India. This touched the right chord in the people's hearts, and although no intention had existed to make an appeal in support of the mission to that meeting, yet, at the suggestion of some of the brethren, a list for contributions was opened, and the liberal sum of thirty dollars and fifty cents were immediately contributed, a list of which may be seen under the heading, "Foreign Mission Fund." This is a good index of what the people in that place are ready and willing to do, in the way of only pledges, and the proper system adopted. Several pledges for future payment were also made. We did not visit Cole's Island church as we had intended, in consequence of the dangerous state of the ice in that direction, and other causes.

Three Free Baptist churches exist at the Washademoak Lake, each having a respectable place of worship. The whole distance from the extremity of the lower one to that of the upper, is not, we think, more than fifteen miles or thereabout; a large number of families are attached to these churches, a multitude of young people are growing up, and a finer field for a faithful and working minister we seldom see than is now open to that place. The two churches which we visited have had no labor for nearly or quite two years. Prayer-meetings have been occasionally held, attended by a few brethren; but it can scarcely be said that the churches have retained their visibility; no sabbath schools have been kept by our people, and the religious destitution from Free Baptist sources is unusually great. At Cole's Island Brother T. Vanwart spent a month in the autumn, under the auspices of the Home Mission Society, and to much profit. The church was revived, and souls were converted and added. He purpose visiting the other churches also, but from unforeseen causes, was prevented. What the Free Baptist churches and cause on the Lake want, is a working, laborious, resilient minister—one who knows how to work, and loves to work—a drone will not do. He needs also to be an intelligent man, for there is much interference among the people. He should also be a Christian gentleman, and not a shaven in his appearance or habits. The people are well able, and we believe, quite willing to support any minister among them that will devote himself to the work of saving souls. Any other half-better stay away, for the churches do not want them, and they would do the cause no permanent good.

Our intention had been to proceed from Johnson to St. John's and Sussex by the way of Kierstead Mountain, but the loss of the snow prevented; we therefore, on Tuesday morning, turned our face down the Lake, and thence down the St. John River. We reached Golding's in Wickham, in time to make an appointment for the evening. A good congregation, notwithstanding the severity of the weather, turned out to whom Brother M. preached, and we had a most excellent meeting. No church exists in this place; but worship is held every Sabbath by brethren of different denominations resident there, and a good influence is being shed among the people generally. The clergyman has been preaching occasionally among them of late; and we have no doubt but a faithful and persistent effort put forth in that place would result in the conversion of many souls. Some good and pious brethren are praying and waiting for the salvation of God. The following morning we started for St. John, stopping on our way at the residence of Brother T. Vanwart, to make arrangements for the coming meeting-house, in which he was assisted by Brother Vanwart, that a good interest had been awakened, and that two persons were to be baptized that day.

An appointment for preaching at Tenants Cove on Friday evening, brought together a large congregation. We had never visited this place before. It is a populous district, consisting principally of Free Baptists; they have a commodious place of worship, and enjoyed last year a special season of revival, under the labors of Brother T. Vanwart, who still holds the pastoral care of the church. Many young persons there have professed religion; and we were struck with the large proportion of young men and women in the congregation. This is a most interesting field of labor; and under the constant and faithful watch-care and teaching of their pastor, we have no doubt but this church will grow and prosper. We preached but one sermon to them, and enjoyed a season of much freedom and interest. Saturday evening was our first appointment for Belisle (Lake meeting-house, so called). Brother Vanwart is the pastor of this church at present.

We attended a Conference Meeting with Brother Rude at Greenwich, at 10 A. M. It was an interesting season, and the revival interest was good; several came forward in the meeting and requested baptism, which was attended to on the following day. Brother McDonald preached an excellent sermon at Kars in the evening. Sabbath we preached at 11 A. M. and 6 P. M.; and Brother M. at 8 P. M., and again at Greenwich in the evening. We believe that Sabbath's labour will bring forth fruit to the glory of God's grace. According to previous arrangements, Brother McDonald joined Brother Rude in labouring at Kars. Meetings were held day and evening (Tuesday excepted), at both places until we left on Friday for home. On Monday evening, at the request of the people, we held a Missionary Meeting; the result in funds may be seen under "Foreign Mission Fund." The Lord seems to open the people's hearts in a wonderful manner to favour and support the Foreign Mission, and it should be a great encouragement to the friends of the Society. The labour of the week at Kars produced an awakening in the church; several began to live anew, and some who had never professed religion started, we trust, in the divine life. The meetings were to be continued daily by the pastor, and we expect to hear that a glorious revival has taken place. We may remark in this connection that from the knowledge we obtained of Brother Vanwart's manner of labour, we think him admirably adapted for the pastoral office, as well as to labour in special efforts. He is an earnest, faithful man, possessing piety, and devoted to his work—having common sense, and without vanity; and, we believe, will succeed in nearly any field he may choose to occupy. He largely possesses the confidence and affection of the people with whom he now labours.

Brother Rude has been doing a good work at Greenwich, where he holds the pastoral care. The church had become greatly reduced in numbers, by dismissions, to form a new church at Tenants Cove. Owing also to the sparse population in that district, it was a small one; but the special efforts put forth by Brother R. have been successful. Nine were added by baptism, and the old members greatly revived and encouraged. We reached home on Friday evening, after an absence of fifteen days—laboriously but pleasantly spent, having renewed old acquaintances and formed new ones, and we hope through grace done something for the cause we love. To our greatly esteemed Brother McDonald, we are under large obligations for his conveyance, and profitable companionship and associate labour while with us.

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## IMMORTALITY VERSUS ANNIHILATION.

LIFE AND DEATH.

No. 2.

All who are acquainted with the manner of controversy pursued by annihilationists, or the arguments used in their attempts to prove their theory, know the great stress they lay upon the meanings they assign to certain words and terms, such as *life* and *death*, *destruction*, *consumption*, *perish*, *cut off*, *blot out*, and others. When the Bible gives us any of these terms, two significations—a higher and lower—they try to rob them of the higher, and force them into the lower, and deny to them but one use. It is important that the true meaning and uses of these terms be understood, as it is a feature in the case that radically concerns their exposition of Scripture.

In this article, we shall undertake to show the Scriptural meaning and use of the terms *life* and *death*. These are words that are perpetually occurring in their books, and are constantly used in their controversies. The meaning they assign to them is clearly defined in the following quotations. Let them again speak for themselves: "The law of God denounces the penalty of death for sin, and as death is a cessation of existence, and as the penalty of death is inflicted upon man, so man is mortal, soul and body, and soul and body alike must cease to live." Blain says: "Death is extinction of being." Dobbey says: "Death is a return to that state of nothingness from which the Almighty first had so recently called us." They make great displays in sounding out the expressions, "Life and death are opposites;" "Life means existence, and death means non-existence;" "Life is to be, death not to be." If this be true, we say the first death must be the first non-existence, and the second death the second non-existence. If there be degrees in non-existence, such arguments manifest the first and second degrees. It is true that life and death are opposites, and that each kind of life has its opposite; but to say that life, in the Scriptures, only means mere existence, or that death means non-existence, is to trifle with the Word of God. The Scriptures contemplate man chiefly as a moral being, and as such address him and speak of him, and so they predicate the term of his spiritual existence, with its tendencies, and results. In the Scriptural use of the term, *death* does not mean, nor does it include, "extinction of being," nor "cessation of existence," nor a "state of nothingness," for we are to assume this, and then to build their whole structure upon such baseless assumption is really to act like the foolish builders, who built upon the sand.

Man as a creature has life as an existence, while man as a moral being has life or death in a moral sense—life being union with God, and death disunion from God. There are just as many varieties of death as there are of life. Death is separation, not extinction. Do the Scriptures speak of natural, spiritual, moral or eternal life, they also teach just as many kinds of death. Of physical, natural, or corporeal death, we need only say, "It is appointed unto man once to die." In this I agree. But this is not the only death man knows. The life of the body is

its union with the soul, and the life of the soul is its union with God; and when death passes upon either soul or body, it affects it in accordance with the laws of its being.

The Lord gave to Adam a command, with an annexed penalty. He told him not to eat of the fruit of a certain tree, and that "in the day thou eatest thereof thou shalt surely die." Adam did eat. Did the Lord execute the penalty that day? We say he did, although Adam did not experience physical death for some hundreds of years after that; and if death is a return to that state of blank nothingness from which the Almighty first had so recently called him," then the Lord did not execute the penalty upon Adam according to his word. In that sense he did not die that day. The fact is, the penalty inflicted to that transgression was not merely a "return unto the ground." Immediately after the transgression, man began to suffer, and experienced remorse, sorrow, terror, shame, and dread. In Scripture language, a man may be dead in one sense, and alive in another, at the same time. "He that hath the Son hath life, and he that hath not the Son hath not life." Here is a case of a dead living man and of a living dead man. He was a living man, and yet he had not life. He had not life, and yet was a living man. Life in this text, does not mean mere natural existence. The Saviour said, "Verily, verily, I say unto you, he who heareth my word, and believeth on him that sent me, hath everlasting life, and cometh not into condemnation, but hath passed from death unto life." John v. 24. Here is a case where man was dead and passed to life, and yet had human life while he was dead in that sense in which he passed into life. This is spiritual life, or union with God through Christ, superadded to human life. Men pass from spiritual death to spiritual life, while living in this world. Jesus plainly said, "He that believeth in him that sent me, hath passed from death unto life." Spiritual death is the antithesis of spiritual life, which life is only another name for true happiness. It is not the life of the spirit of man, in the sense of the existence of that spirit, but in the sense of a happy state or condition. Our Saviour said to the man who wished to be allowed to go and bury his father, "Let the dead bury their dead. Follow me." It is not possible one dead man can bury another, unless it be possible that he be dead in one sense and alive in another. "Is it not clear as demonstration," says Mr. Campbell, "that one may possess human life, and at the same time be as dead to God as a man void of human life is dead to the world?" Jesus said to the rich young man, "This do, and thou shalt live." He had human life, and could "do" before he should live. The apostle John says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Surely the Apostle understood this matter just as we now contemplate it. "A man passes from death spiritual to life spiritual while possessing both before and after, human life." The apostle Paul gives us a definition of life and death, in Rom. viii. 6. "To be carnally minded is death, to be spiritually minded is life and peace." This is to the point, and a definition in fact. "She that liveth in pleasure (wantonly), is dead while she liveth." Tim. v. 6. Here is a person dead while she is living, or a living dead person. Surely her death was not extinction of being, nor even was she deceased. She was in a state of spiritual death or alienation from God, and without the true end and blessedness of life. "I know thy works, that thou hast a name that thou lovest, and art dead." "And you hath he quickened, who were dead in trespasses and sins." But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Eph. ii. Here were persons "dead in sins," and yet in a state of activity in all manner of lusts and service of Satan. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. ii. 13. To such a one the Saviour says, "If a man keep my sayings, he shall never see death." He does not mean that such will be translated, or that he shall not die physically. While the Scriptures do speak of life as an existence, they also most emphatically speak of life as well-being, or proper existence. "Take no thought for your life," means natural life. "The time past of your life may suffice," &c., refers to the same. But well-being or proper existence is meant in the following passages: "I have set before thee life"—God's favour. Deut. xxx. 15. "Thou wilt show me the path of life." Psalm xvi. 11. "Righteousness tendeth to life." Prov. x. 16. "If thou wilt enter into life," Matt. xix. 17. "Ye will not come unto me that ye may have life." Matt. vii. 14. "That believing ye might have life." John x. 31. "He that hath the Son hath life." John x. 38. "In the way of righteousness is life, and in the pathway thereof is no death." Prov. xii. 28. In these and many more texts that might be given, the term *life* means more than existence; it means salvation from death, or the favour of God through Christ whilst in this world.

The Scriptures clearly establish the fact that life does not literally signify existence, nor death non-existence, but that life designates a certain functional power, attended with certain processes and results—something superadded to existence—and that men are represented as being in a state called death, while they live in sin. It is clear that there are two moral states of the human soul, each existing in this life, with their tendencies distinctly marked, to be followed by the full and final consummation, which is "eternal life," or the "second death," often called "life" and "death." As the believer shall never see death, but hath everlasting life, even so it is said of the unbeliever that he shall "not see life, but the wrath of God abideth on him." By the act of believing in Jesus, men have passed from death unto life. Each state begins here. "Death has passed upon all men," and will be continued hereafter, unless they are quickened through Christ.

We have seen that the terms "life" and "death," on which so greatly depends the theory of annihilation, so far from supporting such a doctrine, teach a very different doctrine. Some of the expressions that annihilationists call so absurd, and that they so ineffectually pronounce, are really sustained by the Bible. Stories, in his Six Sermons, laughs about "a death that never dies." The sinner who spends his whole term of probation and privileges without being pardoned, or through faith in Christ passes from death unto life, will always be dead, or separated from God, and never cease to exist; like the Ephesians, who, while "dead in sins," were "fulfilling the desires of the flesh and of the mind." The wicked will die in one sense and will not die in another; will experience eternal death, and yet never cease to exist. He "will linger in eternal pains, and yet forbid to die." Life, then, being something more than existence, "eternal life" is something more than eternal existence. The word "eternal" denotes merely the continuance of the life. The expression "eternal life" occurs forty-four times in the New Testament, and in no one of those places does it indicate mere eternal existence. It always means eternal enjoyment of life. It does not mean mere existence, but existence in a certain state. The "second death," or eternal death, means an eternal existence in a certain wretched state. Of these two classes, our Saviour positively said, "These (the

wicked) shall go away into everlasting punishment, and the righteous into life eternal." The theory that teaches that eternal life means eternal being, and eternal death means eternal not being, is but an exploded theory.

The Scriptures teach us that there are two classes of angels, as well as two classes of men—good angels and bad angels, or happy angels and unhappy angels. Michael and his angels, and the Devil and his angels. Both classes exist—those who kept their first estate, as well as those "angels who have sinned," but they do not exist in the same state. One is in the existence of suffering, the other of enjoyment.

We think it unnecessary to extend this article. We may, however, just say that we are satisfied that one of the great mistakes made by the advocates of annihilation, is that when they find words used in two senses in the Bible, and their sense requires that these words should have but one sense, they undertake to force them into that one sense, and represent that as the only true meaning. It is proper for any man to undertake to palm off the meaning "extinction upon death," or mere existence upon Scriptural spiritual "life."

## LETTER FROM INDIA.

SUNDAY, XXVI.

To the Editor of the Religious Intelligencer.

Last month I wrote you from Bangalore. Now I write from another large place, the centre of another large district in which there is not, to my knowledge, a single missionary of the gospel. Contai is the principal town of the Higglee division, and is situated 60 miles to the south-east of Bangalore. Both the Bengali and Oriya languages are spoken here, the latter rather more than the former. We have been here upwards of a week. In the bazaars and markets we have daily published the glad tidings of salvation to audiences that have been large and most attentive. Within a short distance, in almost every direction from here, are markets. Your readers may recollect my writing about these "native markets" just a year ago, when our camp was at Sidlagore. At these we never fail to secure a good audience, and we always make it a point to attend them, because, by so doing, we virtually reach a much broader area of country than by preaching only in the villages. The tracts distributed at a market are scattered over a large section of territory. You will recollect that the little book which brought our brother, Bongoe Mahabate and his associates, to a knowledge of Jesus, was given away at Mahabate market, on the Subarnika river, far away from their home. And thus the leaders bearing the words of everlasting life are sent into many, many homes throughout this pagan land. O that we could hear from them all again! The majority, I fancy, are destroyed, either by those receiving them or by the priests of their villages; but some are doubtless concealed away and read from time to time. I have more than once come upon our tracts unawares when halting at some house for rest or for a drink of water. Often do I feel that could the convictions of the utter worthlessness of their system of religion be once strongly impressed upon these idolaters, could they feel the power of the Holy Spirit, be made to feel their lost condition, there would be an eager searching for the Christian's way of salvation; and many of the tracts long since given away and carefully concealed, would find time to light to be faithfully read and obeyed. Just as I have seen in communities in America, where professors of religion have grown worldly, and saints and sinners all fallen sound asleep, when by some sudden and searching providence the realities of eternity are brought before the mind, how the old drowsy Bibles are taken down and read with fearful seriousness, and the devotional authors long neglected, sought for, and pored over with peculiar interest. Whenever my mind reverts to the seasons of revival which it was my happy privilege to witness and share in several of the American churches, I long for a thorough and mighty awakening—a true and deep revival which shall arouse the dead in trespasses and sins throughout this dark land, and raise this supine people to a new and spiritual life. For such an awakening and such a resurrection I long, and for it will not every Christian reader help me to pray and to work?

Like Bangalore, this is one of the places which should be occupied by a missionary. Situated only five miles from the Bay of Bengal, there lies to the north and south of it an immense area of territory, which up to this present day has no resident missionary. Our brethren from Orissa made a visit here five years or so ago, since which time I fail to learn of any preaching here. We pass ten days here, spending several hours daily in the bazaars and markets, and then we go off in another direction. It may be years again before a Christian teacher is heard here. Do you wonder that we sometimes plead so earnestly for more men, to fill the places still vacant and minister to the wants of tens and hundreds of thousands of perishing souls? Would that the New Brunswick and Nova Scotia churches might send us one, two, and three men for these important posts. Cannot Fredericton, St. John, Charlton, Woodstock and other churches send us a man—a representative—to work for these benighted ones? Two and a half years have passed since I stood in your pulpit and pleaded for the heathen of my native land. This month closes my eighteenth month in India. Rapidly are we moving on towards the great judgment day. Then shall I meet the thousands to whom it has been my unspeakable privilege to preach Christ crucified, and many, many thousands, yet millions more, to whom no man has ever preached, who lived and died without hearing even the name of Him who is the only Saviour of sinners. My dear friends, are we aware of the heavy responsibilities weighing down upon us? And have we well considered how, whether well or ill, we shall meet the issues of the last great day? With these closing days of another year have such serious reflections come to me, and as I took my pen to write, they claimed the precedence of all else that was in my mind to say to you. So now I say goodbye to you for this year 1867.

## WORK THE LAW OF RELIGIOUS LIFE.

Christ is the foundation of the new life, but work is the condition. We are saved by grace, but growth, enjoyment, and usefulness, are dependent upon work. A convention of evangelical Christians was recently held in Portland, Me. Congregationalists, Methodists, Baptists, and Free Baptists were freely represented. It was called by the Young Men's Christian Association of Portland. Its object was the increase of spiritual life in the churches, and devising means by which revivals might be secured. The first meeting was a prayer-meeting. The key note of the whole two days meeting was here struck. Deep and earnest was the feeling, and the prayers and remarks bore the same impress. And so we entered upon the discussions of the Convention with increased earnestness of soul, and stronger faith in God and higher hopes for the church. Nearly every one who spoke, said something. You recollect the story of the little girl, who said, "a gentleman visited her Sabbath-school and he talked, and talked, and talked, and she thought he was going to say something but he didn't." So often we talk on religion, and fall to say those little things which are just the need of the present time. Here it was not so; men said just what, and only what was needed. Such subjects as "What shall the laity do for Christ?"—"Temperance?"—"Sabbath

## SCHOOL REPORT.

Rev. G. A. Hartley, Sec. Home Mission Society.

St. John's, N. B., March 3rd, 1867.  
 The flight of time has brought us to the close of another month. It is now my duty to forward my monthly report to you.

I commenced to labour on Snider Mountain on the 15th of January, according to your direction. I found the church in a very low state and much scattered. I continued my labours there for eight days, and was happy to see some revival in the church. There was a prospect of quite an interesting one, but the storm came on and blocked up the roads in such a manner that it was impossible to hold meetings; and I was obliged to leave, promising to return in April. I went to Dutch Valley and spent a few days, getting matters arranged in regard to financial affairs. I then went home and remained a few days, and left on the 7th February for Lewis Cove. I found the church in a very low state with several trials existing in it. I commenced holding meetings in the evenings and visiting from house to house during the days. Some of the brethren engaged with me in pleadings with the Lord to revive his work. The Lord was pleased to hear, and many were restored. Several of the trials were removed. There is one trial yet existing, of a serious nature, which hindered the work that we anticipated. But we trust the day is not far distant when all will be healed. Many prayers are going up from a few brethren in that place, that the work of the Lord may be revived. I spent some eighteen days with them, labouring faithfully in the fear of the Lord, and I trust my labours have not been in vain.

The brethren feel grateful to the Home Mission Society for sending them help. I have received for the Home Mission for the month, \$16.45. Yours truly, SAM. DOWNEY.

Schools—"What shall a number of small churches of the different sects in one place do to sustain the Gospel?"—"Home evangelization"—and others of a kindred nature, occupied the time of the Convention. All seemed actuated by the same spirit. There was a oneness in Christ Jesus, which was most cheering and encouraging. One minister said he had thought he could tell what denomination a man belonged to by seeing and hearing him, but he found he was not able to do so here. One speaker was thought to be a Methodist because he advocated a Methodist thing, but it turned out that he was a Congregationalist.

In this state of things, and with this spirit of union, the Spirit of God came down. There was real worship, fervent prayer, and strong faith. There also came the springing up of higher and brighter hopes, for the immediate future of the churches. Many a minister and layman, and sister, went home, praying, hoping, expecting better times for his or her local church. Such was the spirit of hope awakened by the Convention, that every speaker out of a full heart thanked the Young Men's Christian Association for calling the meeting. One incident at the close of the noon prayer meeting on the last day was peculiarly touching. The hour had arrived for the Convention to meet. The leaders of the prayer meeting rose to close, when a man jumped up, and said he "wanted to speak one word." "So do many others," said the leader. "But I have but point I wish to present," said the man. "So have many others," was the reply. "But I am only seven weeks old, and I must speak." And so he spoke his "one word," presented his "one point," telling how Christ had just now saved him; and the meeting closed with a thrill of heavenly joy and life in every heart.

The pervading spirit of the meeting was work, work for Christ and souls. I have long felt that work was the law of life and prosperity to the Christian and to the Church; and this is why I have rejoiced at the fact that the Free Baptists of New Brunswick and Nova Scotia have engaged so heartily in Foreign missions.

But I have never seen and felt this law of work in Christianity, as since this Convention.

With your permission, I hope to be able to present my views on this subject, through your columns, ere long; and perhaps give some of the excellent views presented at the Convention. C. O. LIBBY, Kennebec, Maine, Feb. 20, 1867.

NOTE.—We must with great pleasure, the foregoing excellent and suggestive letter from Brother Libby. We shall welcome to our columns all articles from his pen on the subject referred to. Work is the secret of all Christian enjoyment as well as of usefulness and power.—Ed. Int.

## AUTHORITY OF LICENTIATES.

We have no knowledge whatever of the case referred to in the report of Brother Taylor, inserted in our columns last week, in reference to a licentiate giving the right hand of fellowship to persons wishing to unite with a church, beyond what the report itself contains. There may be circumstances connected with the case that justify complaint, whether that complaint be in proper form or with a proper spirit or not. The "remarks" of Brother Hartley, though intended to be clear and explicit, are very capable of misconstruction, and are not clearly in accordance with some former facts. The duty or right of licentiates to receive members into churches, by giving them the right hand of fellowship, after the church has received them in the usual form, and where there is no pastor to perform the duty, we were not aware was ever disputed. Our Conference has never, that we are aware of, laid down any direct rule in relation to this matter, for the simple reason that it was not necessary. The license of a brother to preach authorizes him to teach and perform all the duties in the church of a minister, except baptizing and administering the Lord's Supper. At least, so we have understood it during twenty-five years connection with the denomination, and eighteen years in the ministry, during all of which time we have been a careful observer of matters connected with our history. The great number of churches belonging to our Conference without pastors, and the frequency of baptized believers removing from place to place, seems to render it important that licentiates should have this authority, and we see no reason why a properly appointed deacon should not have the same authority; and we believe that cases of deacons giving the right hand of fellowship into our churches, where there was no pastor, has occurred, though not recently. For a licentiate, or even ordained Elder, to receive persons into a church without the voice of the church, is, we think, decidedly wrong; or, for either to receive members into a church having a pastor, and during his merely temporary absence, is equally wrong. Licentiates in other denominations, much older than ours, give the right hand of fellowship to members when necessary; and we know a highly esteemed licentiate in the Baptist body who has officiated at the Lord's table; and we believe that both licentiates and deacons do this in England when circumstances require. If young men or old men seeking license to preach, have not sufficient discretion to be entrusted with authority to give the right hand of fellowship to a member after the church has received him, they certainly should not be licensed. Our Churches, District Meetings and General Conference, should be careful in giving licenses; they should feel pretty well satisfied that the candidates have piety, are moved by the right spirit to enter the work, and are also "apt to teach." If we adopt the very excellent plan of the Methodist Church, and have a class of men as local preachers, who are never expected to receive ordination, or be supported as pastors, then from these licentiates we may properly withhold the authority to receive members. But it is well known that probationers who are appointed to circuits have the right to receive members. Brother Hartley says, he "knows of no precedent where a licentiate ever gave the right hand of fellowship into any of our churches, much less a church having a pastor." It is not necessary that a precedent should exist. But we have authority for stating that a licentiate while employed by our Home Mission Society did give the right hand of fellowship to members joining a church; and, also, that when an ordained Elder, at the request of a licentiate, made the enquiry in our G. Conference in July last, relative to the authority of licentiates in cases of this kind, the Chairman of the Conference promptly and emphatically stated that licentiates were authorized to receive members.

Our time and limits will not allow us to say all on this matter this week that we might say; but we remark further, that if the case referred to was contrary to the wish of the Church, or in violation of the privileges of the pastor, it is a cause of just complaint. Pastors' rights in our body have been regarded as so trifling that we are glad a matter has come up that will be likely to enlighten both preachers and people thereon. We have known cases where ministers have gone into a church having a resident pastor, and during his temporary absence of two or three weeks have received members, and quite changed the face of things, not for the better. Other cases of ministerial discourtesy have come to our knowledge, which should be checked. We presume they have not been intentional, but simply the result of our excess of liberty in certain directions. A Home Missionary has no more rights in a church having a pastor, than any other brother, unless invited; but the rights of a pastor, as such, are of course suspended, when he receives appointment to the Home Mission work, and is labouring under the direction of the Mission Board.

## Valuable Periodicals for Schools and Families.

We have pleasure in calling attention to the following valuable English periodicals, issued monthly, and which in beauty and excellence have no equals published this side of the Atlantic. They are received direct from the publishers in London every month by George A. Perley, Esq., Fredericton, Secretary of the Wesleyan S. School, and will be supplied to parties ordering, with payment in advance, at the following rates, which be informs us only about covers cost and charges. The good that may arise from the circulation of these papers and magazines is the compensation which Mr. Perley desires for his trouble. We are well acquainted with all these periodicals, and we can confidently recommend them to Sunday Schools and families. The following is the list of them:—

The British Workman . . . 40 cts per annum.  
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 Friendly Visitor . . . 40 "  
 British Workman . . . 40 "  
 Band of Hope Review . . . 18 "  
 Missionary News . . . 60 "  
 British Messenger . . . 60 "  
 Gospel Trumpet . . . 18 "  
 Good News . . . 18 "  
 Juvenile Missionary's Magazine . . . 18 "

These are all illustrated except The Gospel Trumpet, and are undoubtedly the best periodicals of the kind in the world. Any number can be forwarded by mail at the above prices.

## HOME MISSION REPORT.

Rev. G. A. Hartley, Sec. Home Mission Society.

St. John's, N. B., March 3rd, 1867.  
 The flight of time has brought us to the close of another month. It is now my duty to forward my monthly report to you.

I commenced to labour on Snider Mountain on the 15th of January, according to your direction. I found the church in a very low state and much scattered. I continued my labours there for eight days, and was happy to see some revival in the church. There was a prospect of quite an interesting one, but the storm came on and blocked up the roads in such a manner that it was impossible to hold meetings; and I was obliged to leave, promising to return in April. I went to Dutch Valley and spent a few days, getting matters arranged in regard to financial affairs. I then went home and remained a few days, and left on the 7th February for Lewis Cove. I found the church in a very low state with several trials existing in it. I commenced holding meetings in the evenings and visiting from house to house during the days. Some of the brethren engaged with me in pleadings with the Lord to revive his work. The Lord was pleased to hear, and many were restored. Several of the trials were removed. There is one trial yet existing, of a serious nature, which hindered the work that we anticipated. But we trust the day is not far distant when all will be healed. Many prayers are going up from a few brethren in that place, that the work of the Lord may be revived. I spent some eighteen days with them, labouring faithfully in the fear of the Lord, and I trust my labours have not been in vain.

The brethren feel grateful to the Home Mission Society for sending them help. I have received for