# RELIGIOUS INTELLIGENCER

his cross, and the earth was shaking with inward amazement, he himself was remembering his mother, and discharging the filial cares of a good son. And when he burst the bars of death, its first and final conqueror, he folded the linen consciousness BETWEEN THE DEATH AND RESURBECTION clothes and the napkin, and laid them in order apart, showing that in the greatest things, he had a set purpose also concerning the smallest. And thus, when perfectly scanned, the work of Christ's redemption, like the created universe, is seen to be a vast orb of glory, wrought up out of finished particles.

cerns. We shall more admire the healthiness of that which grows up in God's natural springtimes. and ripens in the air of his common days. The ordinary will thus grow dignified and sacred in especially love the daily bread of a common grace, sidered necessary. Paul must have meant something, we insisted on were mere hypothetical. But the in our common works and cares, and all the more when he said to his Hebrew brethren, " being your- reader will doubtless be inclined to do full justice to that it was the taste of our blessed Master to make the ordinary glow with mercy and goodness. Him wicked. A man once said to us, while conversing ing this objection. It has a peculiarly beautiful asfashion of high endeavor, but to walk with him, performing as it were a ministry on foot, that we may stop at the humblest matters and prove our fidelity there. - Dr. Bushnell.

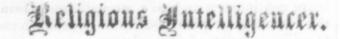
#### TERMS AND NOTICES.

The Religious Intelligencer is published weekly, at th Office of Messrs. BARNES & Co., St. John, N. B. TERMS-\$2.00 per at num.

PATHENT IN ALL CASES IN ADVANCE. JOSEPH McLEOD, ..... Editor. REV. G. A. HARTLEY, EDITORIAL CONTRIBUTOR, over the

letter H. Remittances may be sent to, either Messrs. BARNES

& Co., St. John, N. B., or to the Editor, at Fredericton. All Communications for insertion, should be addressed, Joseph McLeon, Fredericton



### SAINT JOHN, N. B., APRIL 19, 1867.

#### TO THE SUBSCRIBERS AND FRIENDS OF THE "INTELLIGENCEE."

We find that an impression exists in the minds o the public that this paper is hopelessly involved, financially. As administrators of the Estate of the late Editor and Proprietor, we feel it our duty to remove this feeling, which is calculated to injure the future circulation of the Religious Intelligencer, and prevent us from a speedy settlement of the business connected with the said Estate. Previous to the yea

Written for the Religious Intelligencer. IMMORTALITY VERSUS ANNIHILATION. OF THE BODY. (Continued.)

selves also in the body." But now how is it with the the exemplary modesty of our opponents in producpretty good case for the christian ; but show me, if ner is literally to suffer the penalty of the law twice. throughout the Provinces and Eastern States. But you can, a single proof of the existence of the wicked That penalty they aver is annihilation ; it is inflicted that the loss is felt most keenly by those who knew between death and the resurrection ?" I think this upon the sinner when he dies, and then, as they in- him best, is readily understood, when we analyse our

in everlasting chains under darkness anto the judg- The spirit, when it has departed from the body, must, heavier. I cannot refrain from offering a just tribute ment of the great day." That day has not yet come, in the very nature of the case, be either in a happy to the memory of one whom I knew intimately for a and they are reserved for it. 2d Pet. ii. 4, "God or a miserable condition, and take its position ac- number of years; whose truly Christian character spared not the angels that sinned, but cast them cordingly, either among the happy or unhappy. Its was exemplified in every action; whose words comdown to hell, and delivered them into chains of dark- very existence and moral nature involve such a ne- manded universal respect; whose letters were alness to be reserved unto judgment." Then they are cessity. And the attempt to confound this necessity ways filled with wholesome counsel, tendered in an in " hell," reserved unto judgment." Yes, and says Jude vii., " Even as Sodom and Gomorrah and the cities about them, in like manner, giving themselves the assembled universe of angels, men and devils, is cause a pang in so many hearts. His generous naover to fornication and going after strange flesh, are seforth for an example, suffering the vengeance of eternal fire." They are now suffering, and are now set forth | fer a two-fold judgment, this would furnish no valid | called; and years of incessant toil, constant anxiety, as an example. But, says Dobney, "Sodom and Gomorrah refers to the material houses, walls," &c.

If this be true, then the houses, walls and materials tutes no more a valid reason against the continuity of Church, he occupied a foremost position. That he of the city "gave themselves over to fornication and his existence during the interval which elapses be- was sincerely loved by his own people, is abundantly went after strange flesh." Consummate folly ! It tween those judgments, than it would form a valid manifest in the thousands who to-day honor his meneeds no comment. In Acts i. 25, it is said that reason against the uninterrupted existence of the fal- mory, and by the floods of bitter tears which will "Judas, by transgression fell, that he might go to his len angels during a similar interval. Now we read continue to fall over the scenes of his labors, and to own place." Are we asked what place, or where he expressly that when angels sinned they were imme. moisten his last resting-place. The Church with of the ablest scholars of modern times, to his "me- only this, but that they are reserved in everlasting whom it was justly proud. Though cut off in the Now, I have seen men take their notions about rerited place - his place of punishment in hell." No chains of darkness unto the judgment of the great very midst of his usefulness, he lived about where or what Christ preached to them, or not, does this furnish for denying that he is likewise con. bodies were drowned and their spirits were cast into prison. We do not think Christ preached to them while in prison, but in the days of Noab, and that in the days of Peter they were in prison. In Luke xvi. chapter, we have in the account of the history of the rich man and Lazarus, proof which settles beyond a reasonable doubt, the conscious existence of a wicked exultation and thankfulness he manifested after fixing To claim this narrative as a parable, is to gain nothing. Soul-sleepers say it is a parable. The scriptures present it as a matter of fact. Some of Christ's parables are relations of real occurrences, and all are taken from real things. Luke says, " There was a rich man," and " there was a certain beggar named Lazarus." Our Savidor never employed proper names in parables. But what is gained, if it be called a parable? Does it not teach the truth ? Can any man believe Jesus conveyed false impressions by pa rables ? Who could possibly infer such a doctrine as the unconsciousness of the soul from this narrative ? " And it came to pass that the beggar died, and was carried by angels, into Abraham's bosom. The rich man also died, and was buried : and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom." Much ngennity has been exhausted in trying to explain away the plain meaning of this clear passage. Storrs and others say, " the rich man represented the Jews and Lizarus the Gentiles." We know the Gentiles were looked upon as dogs by the Jews; and this view when he supposed, and asked that wonderfully proof the matter will prove that Lazarus was beggar and found question. The walls and doors of the room . dogs both, and that he lay licking his own sores. where the disciples were, were no hindrance to the Grew, in a work published by him, called the " Inappearance of the Saviour. He entered without termediate State," asks the question, " By what proopening a door. Much less are material walls a hincess of reasoning do we infer the conscious misery drance to spirit. If the Spirit of God could not of a disembodied spirit from the declaration that a reach a man while thus shut up, it might be asked man ' lifted up HIS EYES ' in hell, and felt his tongue how can he get out? Matter does not hinder spirit. tormented in the flame ?" With this same inquiry I wonder if that sage could tell us how many ounces, these quibblers everywhere try to turn the whole scripture narrative into ridicule. Those sayings Homo? or how many square inches there are in an prove that he was alive, and SUFFERED. And the hour's solid thinking ? Sometimes the coffin is called same process of reasoning that represents the rightmetallic and at at other times glass. Of this coffin eous as being refreshed by living water, having argument the Morning Star says :-crowns of glory, and palms in their hands, justify, not -"When we first heard of such questions being prothis inference only, but this fact. The fire in hell posed in a discussion, we thought them too puerile the church in Fredericton with a precious season of need not be earthly fire, nor the water in heaven to be used by any man of sound mind and good sense, in any serious mood. But Mr. G. seems per-

tormented. No labour, nor sophistry can weaken soul dies as well as the body, we ask why do not the home missions. the solemn lesson taught by this passage, and we ur- Scriptures somewhere speak of the resurrection of gently warn triflers to be careful " lest they go to the soul. "The resurrection of the body" is spoken "the powers that be," and utters the severest langu- a witness for Christ." that place of torment." If it were necessary to give of, but nothing is said about the resurrection of the age of condemnation against all who interfere, in any other scriptures that prove suffering between death soul, for the very plain reason that the soul does not way, with the rights or happiness of their fellow and the judgment, we could do so. 2d Pet. ii. 9, die.

The Bible speaks of "the spirits of just men made says, "The Lord knoweth how to deliver the godly Let those who affirm their souls are mortal, feed perfect," " the spirit of man which is in him," and out of temptation, and to reserve the unjust under their souls on the same food they feed their bodies ; of " her spirit which came again," &c., as especially punishment unto the day of judgment. Says Alford, or if their souls are wounded, let them apply the injure domestic happiness, and press upon men all designated and distinguished from the body. It speaks on this verse, " Under punishment, not to be punish- same balm to heal them which they apply to bodily God prescribes our duty ; and it were wrong of the "souls of them that were slain," Rev. vi. 9. ed ; but as in verse iv., actually in a penal state, and wounds, and see whether such things can either feed not to believe that if we undertake God's real work, They were the souls of martyrs, who had been slain thus awaiting their final punishment." The only ob- or heal them. Let them try if the cordials prepared he will furnish us to it, and give us pleasure in it. and were then under the altar. Their bodies had jection that we have read or heard urged against this for the body will revive their souls when faint or fully preached Gospel. He will transfuse into us some portion of his own been slain, and their souls were to be under the altar doctrine, that has any appearance of reason (not cast down. If they are mortal and part of, or deversatility; he will attract us into a nicer observa- " until others were killed as they were." Not the scripture) in its favour, is, as the annihilationists pendent on the body, it must do so if it does it for souls that were slain; but the souls of them that state it, "that it makes the dead to be judged the body. We do not learn that the state in which thus diffused, open men's eyes to see their own that was erected when we were there would ac-

sages are positive proof against soul-sleeping. Rev. general judgment." To this, we give the reply of nary, but that as death leaves us so the judgment will xxii. 8, 9; Heb. xii. 23; Eph. iii. 15; and very Landis, in his able work on "the Immortality of the find us. We shall next write to show that the civil and religious liberty. The our sight: and without discarding all invention in many other texts might be examined, and used in soul, and the final condition of the wicked." He says, punishment of the wicked will be endless conscious respect to means and opportunities, we shall yet proving the same facts; but it will scarcely be con- "This would be plausible, to be sure, if the point misery after the resurrection.

upon this subject, "Well, you have made out a pect, as coming from those who assert that the sin- Rev. E. McLeod, so well and favorably known other to secure their loyalty. can be made out just as clearly as the other, although form us, he is to be raised from the dead, not to conti- own individual feelings, excited by the dire intellithe case should be considered settled beyond doubt nue in existence, but merely to be annihilated over gence received this morning. And the suddenness when it is proved that the righteous are conscious. again. We do not design the foregoing remarks as with which he was removed from a life of pre-emi-Jude vi. says, "The angels which kept not their first a reply to the objection itself, which at best, howev- nent usefulness-from a loving family, and a vast estate, but lest their own habitation, he hath reserved er, is a mere equivocation on the word 'judged.' multitude of devoted friends-makes the burden still

> prosperity. UNPREJUDICED STUDY OF THE SCRIP. Mr. Beecher has forcibly illustrated the methods

of studying the Scriptures. Not all who read in the of its nature with the formal judgment which must earnest yet unobtrusive manner; whose friendship Bible are profited by it. Let those who would be be passed upon all at the last day, in the presence of was ever considered an honor, and whose death will made holier and wiser by the study of God's word approach it with an honest unbiassed mind. Read the fatuity of inanity. But if the doctrine of the ture knew no selfishness. His chief aim was to perand reflect :--uninterrupted immortality of the soul did actually in- form the duty to which he felt himself especially

"What would you think of a man that should indertake to study astronomy with a kaleidoscope? objection against it in the view of any believer of the ardent hope, sustained by an abiding faith in God, A kaleidoscope, you know, is an instrument filled with little fragments of glass so arranged as to make Bible : for, that man should be judged twice, consti- saw his work steadily advance. In the Christian a great variety of pictures. You take it up and turn it over and over, and these fragments by reflection send back different patterns and figures to the eye, endlessly changing. I have seen boys amuse themwho should do that would say that the moon was sight. red, and blue, and all manner of colors. He would went, we give the reply in the language of one diately condemned and adjudged to hell; and not which he was ever identified, has lost a leader of should take a kaleidoscope to examine it through.

vil and religious liberty.

the rich man had his good things, after death he was rupt the conscious existence of the soul. Now if the educational institutions of the west are the results of them in the name of the Lord, whenever they attempt

to talk thus to you. Tell them you do not want to The supremacy of law is a never failing result of hear them-that you fear God, and with his grace home missions, for the Gospel demands honor, for you always mean to fear him. This is the way to be

MORMONISM.

Should any one of our readers feel at all interested Such missions exert a most powerful influence apon social and domestic life, in that they rebuke all in Mormon worship, we will give him, as well as all those who only know the system to abhor it, an opportunity of seeing what a correspondent to the hose virtues which are the basis of social pleasures Traveller says about it. It is calm :and improvement. Intemperance, lust, pride, revenge,

After a long journey through Idaho and down across overousness, are deadly enemies of social happiness; the northern line of Utah, we came into Cache Valley, but a most deadly enemy do they all find in the faithand stopped at the little town of Logan, 80 miles Civil and religious freedom are an unfailing result north of Salt Lake City. It is one of their most of a successful prosecution of the home missionary flourishing settlements in this valley, containing a what rights belong to themselves and all around them, very plain, resembling our backwoods school houses

seats were movable, so that the floor could be cleared The loyalty of the people, and all true and intelli- to afford room to dance occasionally, for during the gent love of country has been powerfully promoted two weeks of my stay they had two balls, one to acby our evangelizing operations. Loyalty has been commodate the bishop and elders, the other for the vigorous and powerful wherever we have most success- younger people. Lodging in a house near by, I fully planted Christian institutions. We claim that noticed that the bishop and elders kept up their successful labors of New England to pervade the music and dancing until a very late hour. Judging nillions of the great, north-western states with the from the noisy demonstrations made, they were quite Gospel, has been a more powerful agency than any as much at home during these hours as on the Sabbath, when I listened to their discourses.

It only remains to be said-that if home mission-My first attendance at a church of these Latter ry labors do give such power and vigor to all the Day Saints will serve to illustrate the style of the regreat elements of national welfare named above-if ligion in vogue here. The service commenced by the ey promote general intelligence, the supremacy of administration of the Lord's Supper, which, always law, fervent loyalty, civil and religious freedom, and precedes their religious service on the Sabbath. energize all the agencies of social and domestic virtue After this it was conducted in the usual form, viz., and nappiness, then let all patriots and Christians singing, accompanied by the melodeon; a sermon by carry them on with all possible vigor. They are the bishop, prominently devoted to the past history laying deep and broad the foundations of national of the Mormon church and its sufferings by persecution, and berating the Gentiles and the Christianity of the states. The discourse wound up by an appeal to the brethren something near the following :

"We want five teams and twenty men to dig a new ditch by which the water from the mountains may be turned so as to irrigate certain lands which

have hitherto been of no value for the need of that article. We expect to see the brethren on hand at The following is the substance of another notice on

"If that man who took brother B.'s coat from his wagon in his absence will return the same within a given time, no questions will be asked."

the time appointed."

the same occasion :

After this, the postmaster arose and read a list of letters remaining in the post office for the past week. Their early history and sufferings form every recurring topics for Sunday discourses, intermingled with hard sayings against the Gentiles. Christas a Saviour and Redeemer is lamentably lost sight of. However, selves with this instrument, but I never saw a man it should not be understood that the Bible is entirely study through it the way that the moon looks. One set aside, that its great themes are entirely out of

Occasionally you may look for something of a ive astounding revelations about the moon who higher order of preaching when a bishop or perhaps Brigham himself comes down from Salt Lake City, where all the civilization and refinement of Utah is

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were slain for the witness of Jesus. All these pas- twice; once immediately after death, and again at the the soul is between death and judgment is discipli- position as moral and intelligent beings, and to see commodate some three hundred persons. It was [For the Religious Intelligencer.]

1866, the paper had always been a money sinking concern, and at the beginning of that year was very largely involved. This debt, which had been constantly increasing, and was become a heavy burden, would have discouraged and swept away a man of less energy and determination long before. But he struggled on, ever satisfied that he must reap his reward, financially. The years 1866-7 brought him largely increased subscription lists, and by exercising the greatest care and economy in its publication, he was enabled to reduce this debt, as near as we can tell by reference to his book, some fifteen to eighteen hundred dollars. We well remember the feelings of and he then stated that in a very short time he would be enabled to free the Religious Intelligencer from every dollar of its liability.

It was with feelings of considerable doubt and fear that we entered into an examination of the affairs of the Estate, but we now confess that the result is more satisfactory than the most sanguine could have anticipated. We find that the assets of the Estate, including personal property, notes of hand, and monies due on account of Religious Intelligencer, exceed the liabilities two-fold. Our greatest difficulty now is to realize the debts due. The amount is made up of very small sums, scattered over every part of the Province ; but we rely on the honesty of the debtors, and the feelings of respect and love which they have for the departed Editor, for prompt payment. If we could realize what is properly due, we could pay off every liability, and have sufficient to pay all expenses of publication for current year. As administra. tors, we shall leave no stone unturned to carry out this very desirable object. Every dollar realized shall be devoted to it, and those who are engaged editorially, give their services and their time gratuitously until such time as the paper shall be entirely free from debt.

Last week we sent bills to all of those indebted for past years' subscription, also for the current year, and we trust ney will be prompt in forwarding the Our "TERMS IN ADVANCE" have not been money. strictly carried out thus far the current year, but we will soon commence to "strike off " all names that have not paid up as required.

> M. McLEOD. Administrators JOSEPH MCLEOD, Slate E. McLeod.

REVIVAL IN FREDERICTON. - The Lord is blessing revival. The seed sown by the late pastor is bring- earthly water. It was the "water of life" he wanting forth precious fruits. Many wanderers have been reclaimed, and quite a number have found peace flame. in Christ. Eleven were baptized last Sabbath. The prospect now is that the work will be wide spread, ble our Lord shows an ungodly man in a state of audience by such silly queries, or else by making a during the last twelve months. Many of your readand result in a large ingathering of useful members. wretchedness after death. How long it would last little catch of them to take an opponent off his guard, Elders Hartley and McDonald, and Bro. Joseph is not mentioned. It is true there was no hope for either of which we regard as beneath the character McLeod are laboring in the work. We hope to give him. But whether that torment should endure for- of a candid Christian disputant, unless he really be-

Dobney frankly acknowledges that " in this para ever, or would ultimately destroy him, the parable lieves there is some solid reason in the questions.

ed to " cool his tongue," while tormented in that

does not say. It teaches a terrible and hopeless state "Those who contend against the immo-tality of under date of April 3d, that a glorious work of revi-be necessary to remind the reader that this is Dobney, have any pertinence at all, they must first know ten that our blessed Jesus said, that it was more blesval is in progress in that place. He had baptized the English annihilationist writer, and when he says what they appear to assume, viz. : that the soul is sed to give than receive. The inhabitants of this place FORTY. He thinks many more have been converted; "that is all," you will consider that "all" consid- material. The Christian world with few, if any, have given unquestionable proofs of their esteem for erable, to be admitted by an author who elsewhere exceptions who believe in the immortality of the their pastor and his family. A few weeks ago about persistently denies a conscious state of existence be- soul, believe in its immateriality as well. If the one hundred of my friends gathered at my residence, tween death and the resurrection. This "all" is all soul be immaterial then it can go through a glass or and enjoyed the evening in a very agreeable manner, that we claim in this connection. Hudson comes matallic coffin a thousand feet thick, as easily as it pretty well up to this in his admission. He says, can fly off in empty space. Does the materialist chairman, the Rev. G. McDonald, the handsome sum "We therefore freely say, that the parable, whatever say he cannot comprehend how it can be? Of course of \$47 in cash, and useful articles amounting to \$45. it may or may not teach, assumes and implies a judg- he cannot, any more than he can comprehend how Since that time I have received some ten dollars more ment, or some kind of retribution after death." Very light can penetrate his 'glass coffin,' or how heat from the hands of friends, as tokens of their esteem, this county, we urge upon our friends the necessity well, if it teaches any retribution after death, it must can go through his sarcophagus, or how electricity neaking in all \$102. May God bless the donors with be one of conscious suffering, and suffering that com- can pass through the ocean bed to the European all needfol blessings is, and shall be, my earnest mences at death. Grew, again says, "It must be coast, penetrating two or three thousand miles of prayer. admitted that a part of our Lord's representation of metallic substance at a flash, or how the image of an the state of the rich man and Lazarus seems to fa- object can be found on the retina of the eye while the your the opinion of conscious happiness and misery object is at a distance, and thus convey a definite TESTIMONY IN FAVOUR OF HOME MISSION. immediately after death, especially the request of the impression to the mind-and a hundred other things The primary object of Home Mission labour is the made inquiry about the photograph of our father, former, that Lazarus should be sent to his father's which he knows to be facts ! house." These men themselves made out a pretty - "Is God material? The materialist answers, 'Yes.' and the reviving of weak and scattered flocks. That strong case in favour of our views. Now, if "a Well, then, how can the spirit of God, or even the great temporal blessings also follow the labours of is of large size-8x10 inches-and will be sold at 75 part" of our Saviour's teachings teach " conscious love of God, reach the man who is sealed up alive in the faithful carnest evangelist as he goes through the happiness and misery immediately after death," who a coffin? If the spirit of man cannot get out, the country teaching and preaching Christ, is selfevident Any persons wishing to procure pictures, may that receives Him as the THE TRUTH will believe that spirit of God cannot get in, and therefore, 'height Home Mission work is regarded by all denominations forward the money to us at Fredericton, and we will the other part teaches the opposite doctrine? Who or depth or any other creature,' 'can separate of christians as one of the most important departsend them to their address by mail. Mr. Taylor will set the Saviour against himself? All the talk one from the love of God.' If this theory be cor- ments of true gospel labour of the present zealous keeps on hand also the photographs of all our minis- about the abolition of the Jewish priesthood, &c, in rect, then a man who should be sealed up could never age. The Boston Traveller gives the following ters as taken in group by him at the time the General connection with this chapter is passed over as unwor- again be touched by the reanimating power of God, excellent article on the temporal value of Home Conference was held in that city. The price of the thy of notice. The passage plainly teaches++(1.) till a hole shall be knocked through the coffin. Many Missions. We hope our own churches and friends, The rich and poor both die. (2.) That the godly and men were confined alive in a wall of masonry, sur- who have done so nobly in this work, will not get ungodly are both conscious immediately after death : rounded by cement, for Christ's sake, in former weary in well doing :--To COBRESPONDENTS. — "T. O. D." — Letterreceived; the one " comforted," the other " tormented." (3) centuries. Can they have a resurrection before the Home missions never fail of conveying education of our mouths if they are ever ashamed of him. You knowledge His power with grateful hearts, pressing To COBRESPONDENTS. — "I. O. D. — Letter received; the one connorted, the other tormented. (5) centuries. Can they have a resurrection before the and general intelligence wherever their influence is felt. Gospel institutions are great educational instiwill be sent; back numbers if possible; will write while the five brethren of the sufferer were living on We think we have shown from reason and revela-the Gospel make the general intelligence of the people is of religion, and profess to be above that weakness, When we contrast the present condition of our Or-

sistent in thrusting them upon the notice of his

opponents, we are told, and evidently imagines that

doubt the place for which, by treason and covetous- day. (See 2 Peter ii. 4, and Jude i. 6.) Suppose he strove long and hard to accomplish being crowned ness, he was fully prepared. 1st Pet. iii. 19, speaks then that the sinner is judged and condemned at the with success, and reared to himself "a monument of "the spirits in prison," and whether men agree last day (as all admit he will be), and what reason more lasting than pillared piles or the eternal pyramids." His precious memory will linger in our does not alter the trath, that the spirits were in demned and adjudged to hell immediately after his hearts while we are sensible of a single generous imprison at the time referred to by the Apostle. Their death ?" This is plainly and honestly presenting the pulse. Nor can this affection be wondered at, when case. The soul does exist, and must be in some place we realize his steadfastness, self-abnegation, liberality as well as in some state. of thought, minute regard for the tenderest sensibili-

Another mode of supposing and questioning (not ties of the entire community, and his ready sympareasoning) referred to, to sustain the theory that the thy for those in distress. With malice towards none. but with charity for all, he possessed sufficient cousoul cannot be separate, nor separated from the body s found in this strange quotation from a speech rerage to advocate the right, whatever obstacles might ported from their Goliah in debate, -" Supposing interpose. Nothing which tended to the public good we put my brother here into a metallic coffin (herfailed of his willing support, and whatever was likely netically sealed); he soon dies. Now let him show to demoralize received his certain but timely rebuke. now the soul can get out. How large a hole does it Few men have possessed so many rare qualities-no take for a soul to pass through ? Can it go through one was ever less conscious of them. With a quick the pores? If not, how can it get out." The reader perception, unbiassed judgment, and a ready pen, he need not laugh, and say the man was insane; he was surmounted great difficulties; and as an editor, earnnot. He was doing the best he could for a bad cause. ed a place second to none in the Province. His un-Let us look at this question a moment. The soul of swerving fidelity to principles, not rashly accepted, man is that which loves, hates, perceives, reasons, coupled with his ability to defend them, inspired his remembers, hopes, adores, fears, thinks, anticipates followers with confidence, full and genuine. His puvills; and as Job says, " his soul within him shall rity of life and warmth of affections, secured the love nourn." The soul suffers or enjoys from what it. of both young and old. As a clergyman, he was not more admired for richness of thought, expressed anticipates or dreads in the future. The soul is affected by news, or mourns the loss of friends. But in language simple, yet often truly eloquent, than for to the question about the size of the hole it will take an earnest, impressive style, which never failed to for the soul to pass through. It will take just as arrest the attention of the listener. No higher euloarge a hole as it takes to think through, when you gium can be pronounced on his character than by think of the folly of the question ; just as large a saying he was a devoted Christian man, who perhole as you will require to remember through, when ou remember the silly question; just as large a hole as it would take to perceive through, when you think of the extremity into which the man was driven stricken hearts. C. H. GIBERSON.

you a few facts concerning my labors of late. About two months ago, in company with the late Rev. E. McLeod and the Rev. G. McDonald, we commenced a Troy weight, it would take to tell who wrote Ecce series of meetings at the Lake meeting-house (so called) in Kars, in Kings Co. The former gave an account of his visit and labors to this place in his last editorial to our valuable paper, the latter spent some ten days with us to the satisfaction of himself, as he expressed on leaving. His labors were instrumental in comforting saints, inducing wanderers to retura, and sinners to bow to the feet of Prince Immanuel. In this revival of God's grace there has been some 60 souls converted to God, 40 of whom I baptized in the name of the Trinity-12 of whom were heads of famihe gains an advantage by blinding the eyes of an lies. God has greatly blessed the inhabitants of Kars ers are aware that some eighteen months ago I moved my family to this place, and took the pastoral care of

the churches in this parish. Since then I have heard Rev. Wm. Downey writes from Cape Island N. S., for the wicked after death, and that is all." It may the soul, should know that before such questions can love to the good of the people, they have not forgot-T. VANWART. April 12th, 1867.

and go to the Word of God, and turn it over and over, and see nothing but those notions rattling, and rattling, and rattling, round, and round, and round. Some men see this, others see that, and others see something different still, in the Bible .-But the Word of God, as I understand it, is like a chool. It is full of instruction, by which a man may be thoroughly furnished unto every good work."

TURES.

### WOMEN SPEAKING IN MEETING.

During our whole denominational history, it has always been claimed that our sisters have a perfect and scriptural right to take part and speak in our meetings of worship. Some of the most pointed and effective testimonies we have ever heard delivered for Christ and the gospel were from the lips of prudent, godly women. Occasionally we meet persons who entertain doubts about the propriety of it. Let us be careful that there be not more pride than prudence at the bottom of those doubts. The following article on this subject is from the pen of the Rev. G. H. Ball, and is taken from the M. Star. After reading it, answer your own heart the question Shall women speak in meeting ?

Among some Christian sects it is considered disorderly for women to speak or pray in a public assem- all harmonize. The interests of one class subserve bly. Of course they quote 1 Cor. 14: 34, 35 as de- and promote the interests of the others; while the ciding the case. Paul says, "Let your women keep silence in the churches; for it is not permitted unto them to speak.'

If this passage is to be taken as a general law, it is orbidden to a woman to speak, pray, or sing, in pub- twenty dollars receive \$200 and if \$5 are invested lic ; for silence is commanded. It is as much a violation of this scripture to "exhort in psalms and hymns and spiritual songs," as to exhort in prose, and to pray. But no one thinks it wrong for women double itself in ten years, and at the end of that period to sing in public. Why should they forbid the other be entitled to receive \$200. Members can borrow

The fact is, Paul is here correcting abuses, disorders, which caused confusion in the churches at Corinth, and he commanded those who possessed the \$400, and so on. The conditions on which loans are gift of tongues to be silent unless an interpreter was made is that the security must be real estate and the present; and that only one should speak at a time. All of this concerned those who possessed, or pretended to possess, supernatural gifts, and were exercising them so as to cause confusion. Women were not to wrangle and yield to pretended impulses, and this Institution pays interest semi annually, i. e., on But nothing is proved by this in regard to what is proper in orderly, sober assemblies. Bceause it is very improper for women to take part in such meetings as they had at Corinth, it does not follow that they may not take part in orderly religious meet-

o 1 Tim. 2: 11, 12, women are commanded to earn in silence and forbidden to teach or usurp authority over the men. This cannot mean absolute since, but the opposite of loquacity, impertinence, argance. In some of the churches they had fallen ito the habit of disputing, and become much excited, and the result was great disorder. Where women indulged in this, the matter was made worse, on account of their being generally more excitable than Society's office and get a prospectus, which will inform men; and immodesty on their part caused offence and scandal. It was very necessary that this should be forbidden. Women, who usurp authority over men, and become dictatorial in public assemblies are aproper to speak in a proper manner.

That these passages do not forbid a modest, orderly atterance of their views, hopes, and joys, in religious meetings, is evident from the fact that the Scriptures endorse and commend such acts. In 1 Cor. 11: 5, The only difference made between men and women is that men are to uncover their heads, and women are to cover theirs, when they speak or pray. Joel prophesied that under the gospel dispensation the "sons and daughters" should both prophesy, or exhort as the word means; and Peter (Acts 2: 17) so applies it. It is not likely that Paul's words conict with this. Philip the evangelist (Acts 21: 9) had four daughters that were exhorters, and so noted and useful were their services, that the inspired writer was Most Worthy Grand Lodge, at its next session in Limoved to mention them, that all other sisters having verpool, N. S., on the 10th Aug. next, and one apthe same gifts might be encouraged to exercise them in the same way. When women are forbidden to speak for Christ the spirit of the gospel is violated.

umed to centre. On hearing his preaching for the moment, you almost forget that you are not in an evangelical church in the states until you are brought to its recollection by some duty enjoined upon men in their married relations, where his partner is designated as his wonien or his wives.

One would be apt to suppose by the preacher's use of the plural in his allusion to wives that all the men of these settlements had two or more wives. But the fact is, not more than one half of the married men belonging to Mormondom have more than one wife, and the unmarried daughters of Mormon families detest the system, as well they may.

St. John Building Society and Investment Fund. Incorporated by Act of the Provincial Legislature, 10 Vict., Cap. 83.

Mr. Editor - You will confer a favor by permitting me to place the merits of this Society before your numerous readers in the sister provinces as well as in our own New Brunswick. The social reforms now being developed through the instrumentality of this Society deserve the attention of every intelligent individual, it matters not to which class he belongs. The distinctive characteristics of the institution are those of co-operation: whether as monthly investors, depositors, or borrowers, the interests of

interests of all are distinct and clearly defined. Any one who can save one or more dollars monthly, by investing on shares, will for every one hundred and monthly for 120 months, will at the end of that period receive \$1000. \$100 paid as a paid up share will the full amount of their shares ; a member who has one share can borrow \$200; one who has two shares the despate

payments must be made by monthly instalments on the first Tuesday in each and every month for one hundred and twenty months. As a Bank of Deposit, come excited and immodest in such assemblies. 1st January, and 1st July the rate of interest being six per cent per annum. The subscribed capital of the share list is considerably over Two Hundred Thousand Dollars, whilst the Deposits have been increased full fitty per cent. since 1st January 1866. Through the medium of this Society the wealthy classes possess a security which common mortgages frequently fail to give. Parents are offered a safe and easy method of providing for children, or for any other exigencies, and that at a time of life when such provision can be most easily accomplished. A hearty welcome is extended to all and sundry to call at the them very fully on the various ways in which they may be benefited.

With thanks for your kindness, and trusting I have very much out of place; but that does not prove it not trespased unreasonably on your valuable space, I remain with great respect, Yours most respectfully

THE SECRETARY. Sociery's OFFICE, April 13, 1867.

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formed his duty faithfully. But he has gone to receive his reward, and may his mantle fall on one not less worthy, is the sincere prayer of many sorely For ress Monroe, Va., April 7th, 1867. LETTER FROM REV. THOMAS VANWART. DEAR EDITOR, AND ESTEEMED BROTHER IN CHRIST-Believing that anything relative to the advancement of our Master's kingdom is interesting to you and the numerous readers of your valuable paper, I write

publication.

We would remind our subscribers that Mr. E. M. Truesdale still continues to act as agent for the Intelligencer. Parties visiting Woodstock can make payment to him. As there are large amounts due in

We are happy to be able to state that Dr. Jack is convalescent; and strong hopes are entertained of his recovery.

We wish to say to the numerous friends who have that Mr. Taylor, of Fredericton, is preparing some, and they will be ready in a few days. The picture

conversion of souls, the planting of new churches,

# CHRISTIAN BOLDNESS IN COLLEGE.

The Watchman and Reflector says :- The following lines, written lately by one of our own missionaries abroad, to his son in a New England college, have the true ring in them. They are well worthy of perusal by our young men, and especially at this time. "We rejoice that you are getting along so well in your studies, but very much more to think that you are a Christian, and want to devote yourself to God's service. Yes, do not be a doctor, or lawyer, or a merchant, and never wish to be a senator or a gover- W. Co. Chief, Officers and Members : nor. Be an embassador for the King of kings. It I have much pleasure in once more greeting you in is a lofty calling, and God will honor you above the County Lodge meeting, and in assembling on this ochighest potentate on earth, if he calls you to it. Show your colors, and nail them to the mast ... Never all our blessings, and while the Great Chief of the

the earth. The case is a clear one. In his lifetime I tion, that a severance from the body does not inter-I an object of their earnest regard. Two-thirds of the as they call it. Poor, weak-headed fellows! Rebuke der in this County with what it was a little over a

Westmorland County Lodge of "British Templars"

Held its Quarterly Session with "True Briton Lodge, No. 6," at Shediac on Wednesday, 27th ult.

W. Co. Chief R. Maddison, Esq., of Moncton, presided. Twenty-nine delegates, representing ten Lodges, were present, besides six visitors. Two new Lodges were reported formed during the quarter. The report of the Co. Secretary below shows the order to be in a prosperous state. The following resolutions (among others) were unanimously adopted, viz : one appointing C. E. Knapp, Esq., representative to the pointing the next session to be held with Bayfield Lodge, No. 22, on the last Wednesday in June, at 10 o'clock, A. M.

Reports were read from the various committees. Votes of thanks passed to the members of True Briton Lodge, and to the Superintendant of the European & North American Railway for allowing excursion tickets to members and visitors. Some time was spent in hearing remarks from the different representatives present in regard to the condition of the cause in their respective localities, when a very interesting and harmonious session was formally closed. The following report was read by the County Secretary, and orderd to be printed.

> Office of W. Co. Socretary, tacked the Salisbury, 26th March, 1867. side, who w

casion under such favorable circumstances. We do "In college be bold and out-spoken for Christ, well to remember the source from whence we derive be ashamed of the testimony of the Lord. The Lord universe has deigned to bless the feeble instrumenta-

Spec A great c here. A m ing off sover to the amou ease is that nade by Mr ;old, only c

8 supposed ools, moul overeigns u The Havo