and for every additional ten, a copy. Parties wishing to pay money in Saint John for the Intelligencer, can do so at the Bookstore of Messrs. Bannes & Co., Prince William street; or at the Drug Store of Mr. M.

McLEOD, 26 Charlotte Street. us at Fredericton.

SPECIAL NOTICE.

Our terms of Advance Payment will in every case in fu-Our Post Office address is Rev. E. McLEOD, Fredeture, be strictly adhered to.

# Religious Intelligencer.

SAINT JOHN, N. B., OCTOBER 17, 1862.

#### THE ANNIHILATION OF THE WICKED NOT A DOCTRINE OF THE BIBLE.

This is the title of the second article in the last number of the Freewill Baptist Quarterly. It is written by the Rev. W. Hurlin, a Freewill Baptist minister in Maine. He understands the subject well, is thoroughly acquainted with the arguments that them fairly with the word of God. The introduction of this soul destroying error into our Province, by preachers from the States, who have no connection with any evangelical denomination, either there or here, as well as by the circulation of periodicals, call of its dangerous tendencies. We purpose giving the article in the Quarterly entire. It will occupy a portion of our editorial space for two or three weeks. We bespeak for it a candid and prayerful reading.

"What is the destiny of the ungodly? Are they to enter, at death, into a state of happiness, or will they endure punishment? If the latter, is it to prove expiatory or reformatory in its character, and having accomplished its object, will the sinner be then admitted to a state of happiness; or will it be eternal in duration? Or will the wicked be annihilated, either at death, judgment, or in any future period? These are questions of the utmost importance, and questions, too, which have of late attracted considerateaches on this subject. In following out this course, we pass by the arguments for man's immortality, which may be adduced from consciousness, the atonement of Christ, &c.; we care not to stop to inquire what the Fathers taught respecting it; but believing that the Bible is the only certain source of information on the subject of the future state, and that its decisions are final, we proceed at once to inquire, "What saith the Scripture?" We are satisfied that if we find the doctrine of the annihilation of the wicked revealed there, it is our duty to receive it; but, if instead of this, we find the opposite doctrine plainly taught, it is not for us to cavil or attempt to explain it away; but receiving it as the truth of God, allow it to have practical influence upon our conduct.

this doctrine. Of these we shall select a few of those which appear to be most depended on by those who hold this doctrine, and if we show that these do not teach it, we may, especially in connection with the without a specific answer. 1. Psalm 37: 20, "But the wicked shall perish,

and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."

An examination of the psalm, and a consideration of its design, will show that there is here no reference they do not teach it, but that only one of them refers to a future state. The Psalm is addressed to those who are troubled in consequence of the apparent present prosperity of the wicked, and it is declared that such prosperity is ephemeral in its character, and that however appearances may seem to teach othera green bay tree. Yet he passed away, and lo, he the reports of these churches. the present life is transient in its character.

sume them, that they may not be." The gist of the Sabbath school. which is consumed is put out of existence; and the with them until Conference. Since, been without a lived and loved together, and seen our sons grow up a very great deal of importance to the Methodist, argument based on this text, appears to be, that that last sentence of the quotation is supposed to confirm pastor. The meetings are sustained, and have some the idea of annihilation. But, like that we have interesting social and prayer meetings. Number 71. already considered, this passage has no reference to Have a Sabbath School, which is doing good. the future state, as we shall readily perceive if we KINGSCLEAR.-Elder Gunter was pastor last year. continue to read. "Consume them in wrath, con- Cause low. Meetings attended by only very few. sume them, that they may not be, and let them know Some trials. Had some Sabbath labour, but little that God ruleth in Jacob until the ends of the earth. care. Number 90. No Sabbath school. And at evening let them return, and let them make a 2D CHURCH, SOUTHAMPTON, in Campbell Settlement. noise like a dog, and go around about the city." But -Had the labours of Elder Barnes a part of the time, if they were annihilated, they could not know any- until Conference. Three added last year, and one thing, nor could they return, "and go round about excluded. Now low, and in some trial. No pastor the city." Still further, in verse 11 of this Psalm, now. Sabbath and Conference meetings thinly atwe find David praying, "Slay them not, lest my peo- tended. Number 67. No Sabbath school. ple forget: scatter them by thy power; and bring 2D CHURCH, NASHWAAK.-No pastoral labour since them down, O Lord our shield." Now, if in one part | the G. Conference. Expect to secure labour soon. of this prayer we find David asking that his enemies Not very prosperous. Have a Sabbath school. may not be slain, with what consistency can we sup- BEAR ISLAND CHURCH. - Elder Barnes laboured with pose that in another part of it he prays for their an- them a part of the time last year, and did good. Had nihilation? We must conclude, therefore, that he some revival in the spring. Three baptized. No means, "Disarrange their plans, overturn their de- pastor now. Number 40. No Sabbath school. vices, and lead them to know they are powerless, UPPER QUEENSBURY, NACKAWICK.—Very low. No blue-eyed Edgar will keep my frolics among the dim for the union of churches, and for the union of hearts,

when God undertakes to control them." 3. Psalm 112: 10, "The wicked shall see it, and Lower Southampton.-Organized October 27th, be grieved, he shall gnash with his teeth, and melt 1861, by Elders McMullin and Curry. Have secured care, and in your development of their characters, away: the desire of the wicked shall perish." Is the labours of brother Curry one quarter of the time. feeling that God will bless you in your holy work. there anything in this Psalm to indicate that it refers Number 31. No Sabbath school. to a fature state? Would any one who had not first Isr Church, Canterbury Station.—Organized I wait for you there. Come after me, and lead thither Emanuel, expressed his admiration of Garibaldi, and reading the whole Psalm? But it is no uncommon a healthy state. Brother C. is pastor.

thing, when men have made up their minds on certain subjects, for them to take single verses or sen- Curry. Number 23. In good standing. Brother to the battle-field. He went over to meet the enemy. PAYMENT IN ALL CASES IN ADVANCE. ... tences, which appear to favor their views, and without | C. is pastor. Any person sending us Ten Subscribers, with the money considering the context, adopt them as proofs of the

upon them the day of evil, and destroy them with while they are able to support one. double destruction," What does this mean? Jere-ALL LETTERS FOR US, either on business connected miah had gone to the Jews with a threat of temporal with this Paper or otherwise, should hereafter be directed to evil, but instead of believing it, and repenting of their sins, they derided him, and said, verse 15, "Where No Sabbath school. is the word of the Lord? let it come now." In consequence of this, Jeremiah prays that they may be conounded and dismayed, but not him; and that by the coming upon them of the threatened destruction, they might know that he was a true prophet, and had received his message from Jehovah. But there is nothing to indicate a reference to a future state.

5. Romans 2: 7, "To them who by patient continuance in well-doing, seek for glory, and honor, how can any be said to seek for immortality?" At first sight there might appear to be some force in the inquiry, but a little consideration will remove the difficulty. The word used is aphtharsia. It is used Titus 3: 7, sincerity; 1 Cor. 15: 42, 50, 53, 54, incorruption. Greenfield defines it, "Incorruptibility, revived. are used by the believeas in this heresy, and meets incorruptness; by imp. immortality, 1 Cor. 15: 42, 53, 54, with the accessory idea of felicity, Rom. 2: conveyed in the text seems to be, that whereas those We believe it was a profitable meeting. who disobey God by placing their affections on the pose its fallacy and corruptions, and warn the people things of this world, will meet disappointment and prayer-meeting at 9 A. M. Elder McLeod preached shall receive eternal life, i. e., the everlasting enjoyment of the favor of God.

that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch." This is thought to be a very strong passage, and we are told it must be taken literally, and as "neither ble attention, and engaged numerous pens. There root nor branch" is to be left, it must mean annihilaare many who take the position that man is naturally tion. But if it is to be understood literally, we should mortal, that eternal life, i. e., existence, is the gift of need to be informed what is the literal root and branch adopted; and we would urge upon the churches im-Christ, and is given to those only who believe in him, of a man, as we had supposed these terms could only mediate action in conformity to them. By reference and sisters. This church last year celebrated its and that sinners will be raised from the dead only to be applied to him in a figurative sense. And even if receive judgment, and that either at that time or after the text stated (which it does not) that the bodies of Second District Meeting, they may be seen. The choice it is 186; 88 were from these three families! Five punishment of a longer or shorter duration, they will the wicked would be burnt up, that would not prove of delegates to Conference, and some other business of its deacons have been from these three families. finally pass away and cease to exist, and will thus be the annihilation of the spirit, for we read, Eccl. 12 of general interest was transacted, all designed to proannihilated. We propose to examine what the Bible 7, "Then shall the dust (i. e., the body.) return to mote the cause among us. A resolution was introthe earth as it was; and the spirit shall return unto duced relative to Church Music, which provoked much This little company would have their academy a real God who gave it;" showing that the dissolution of warm discussion, and seriously disturbed the former Puritan instinct. They have promoted temperance, the one does not involve that of the other. Any one who reads the book of Malachi must see

that this passage has no reference to future punishment. It refers to the first coming of Christ. See chap 3: 1, 2; 4: 5, 6, compared with Mark 1: 2; Matthew 17: 9-13. With reference to the text under consideration, we read, Malachi 4: 5, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." And Jesus Christ taught his disciples, Matthew 17: 12, 13, that John Baptist was referred to in this prophecy. This 3. The Freewill Baptist Denomination: its Position limits the day in which the wicked should be burnt up to a short time after John the Baptist, for if a First.—Let us examine the professedly Scriptural creditor should say, "I will sue you if you do not grounds on which the doctrine of annihilation is pay what you owe me, but I will send a messenger to you before I do so; the debtor would understand It is alleged that various passages of Scripture teach | that these events would quickly follow each other. So with the text, the execution of the threat must be understood to follow quickly after the sending of Elijah; and we believe that it is in the terrible calamities that befel the Jewish nation in connection other evidence we shall bring, leave the minor ones with the destruction of Jerusalem, that we find the fulfilment of this prophecy of Malachi, and that the idea of the future annihilation of the wicked has no our history and prospects.

We have thus taken up some of the passages which we understand to be most relied on to teach the annihilation of the wicked, and have seen not only that

(To be Continued next week.)

### THIRD DISTRICT MEETING.

The Third District Meeting of Free Baptist Churches wise, it is a fact that the righteous have, even now, was held, according to notice, at Woodstock, comreal prosperity and security in the favor of God. mencing on Saturday last, and closing on Monday. Thus we read, verses 9, 10, "For evil doers shall be Elders present-J. T. Parsons, Kinghorn, Gunter, cut off; but those that wait on the Lord, they shall White, McLeod, Curry, Rattray, and T. Vanwart, inherit the carth. For yet a little while, and the Licentiate. A social Conference was held as usual, wicked shall not be: yea, thou shalt diligently con- on Saturday morning. In the afternoon, the reports sider his place, and it shall not be." These verses of the churches were received. The meeting was orevidently refer to the present, and not to the future; ganized by the election of Elder E. McLeod, as chairfor if they teach the annihilation of the wicked, they man; and the principal part of the reports was in also teach the annihilation of the earth. So also, in writing. Reporting the churches by letter, is a deverse, 21, the Psalmist says, "The wicked borroweth, cided improvement on the former mode of reporting and payeth not again; but the righteous showeth verbally. By the latter mode, it is more frequently mercy, and lendeth;" still limiting the application to a report of the delegates themselves, than a report of the present state. And verses 34-36, are of the the Church they are sent to represent. The Third same character, "Wait on the Lord, and keep his District is now composed of fifteen churches; four way, and he shall exalt thee to inherit the land; when being organized during the last year, and received in the wicked are cut off, thou shalt see it. I have seen union at this meeting. For the information of our the wicked in great power, and spreading himself like readers, who are Free Baptists, we give a synopsis of you.

was not: yea, I sought him, but he could not be UPPER SOUTHAMPTON.-Number 107. Have been found." The design, then, of these portions of this without a pastor nearly the whole of the last year; Psalm, and of the 20th verse among them, is not to hence, are very weak, but in peace. Many attend teach the future annihilation of the wicked; but, in another place of worship, where there is preaching, 2. Psalm 59: 13, "Consume them in wrath, con- one half the time hereafter. Have an interesting

1st Church, Nashwaak.—Elder Parsons laboured

pastor. In trial. Number 35. No Sabbath school.

conceived the idea of annihilation, ever gather it from May 28th, 1862, by brother Curry. Number 49. In the little children."

FREDERICTON. - Number 80. Added 7. Occupying a new place of worship. Have preaching twice every 4. Jeremiah 17: 18, "Let them be confounded that Sabbath, and are in union. Conference, social, and account of what is being done for seamen by the dispersecute me, but let not me be confounded: let them prayer meetings interesting. Have Sabbath school. tribution of books &c., among them. He says:e dismayed, but let not me be dismayed: bring Elder McLeod is pastor. Intend to have a minister

> labour since brother Barnes left, in June. Low state seamen. Many of these preachers are aged men who since. Keep up Sabbath and Conference meetings. have long been known as faithful ministers of the

> attended. Have a Sabbath school. Elder Gunter is men of the sea. Besides these, are some modern pastor. Have had several visits from other preachers. preachers of good reputation, and whose 'fame is in CHURCH AT LOWER PRINCE WILLIAM .- Organized all the churches' upon the land. These preachers June 11th, by Elder McMullin. Number only 11. have all been licensed and approved. They are all Held Conference meetings. No pastor. No Sabbath selected and commissioned by those who are directed

ported by brother Knox. Almost or quite lost its Five thousand of these preachers are on board menand immortality, eternal life." It is asked, "If all visibility. Number 64 nominally. Are in great need of-war; the rest are in merchant ships. These quiet men will certainly enjoy conscious existence forever, of labour to help them, and revive the cause. No preachers are sent out to their fields of labor in cases pastor. Have a Sabbath School.

sister churches, the real state of those reported as by work as opportunity presents. giving this brief synopsis of their reports. The true "All this great company of preachers are under the

The preaching on Sabbath was as follows: After a punishment, those of whom he here speaks are look- from the 133d Psalm. The subject of course was alist Quarterly. It shows the power of Christian ining beyond this world, and by their obedience to God | Christian Union. At 3 P. M. Elder Parsons preached fluence, and illustrates the inspired truth, that "godare seeking for that glory and honor, and those in- from Zachariah iii. 9; and at 7 P. M. Elder Curry liness is great gain." corruptible blessings which God has promised to his preached from Nahum i. 7, 8. All these meetings "In the years 1779-'80, three families went down children in the future state, and it is declared they | were numerously attended, and the word spoken was | into what is now Litchfield, Me., and settled-two listened to with great attention. We trust it will brothers, Smith, with their wives, and their sister, not soon be forgotten. Elder Curry preached at with her husband. They were people who feared 6. Malachi 6: 1, "For, behold, the day cometh, 10 A. M. for the 2d Nashwaak Church, and brother God. Far away in the wilderness, with only two T. Vanwart, at 3 P. M., at the same place. Elders families besides themselves, they instituted Sab-White and Rattray supplied the Church in Frederic- bath worship. They sustained it alone for many ton, and enjoyed an unusually good season.

> the minds of the brethren generally being that each Church should choose for itself in this matter.

#### FREEWILL BAPTIST QUARTERLY.

The October number of this Quarterly is received. It completes the tenth volume of this excellent work. The number before us contains the following articles: 1. A View of the Divine Government. 2. The Annihilation of the Wicked not a Doctrine of the Bible. and Prospects. 4. John Leland. 5. Suffering as a Discipline. 6. The Invention of Writing; the Alphabet; and Printing. 7. The Sermon: Form; Qualification. 8. The Free Christian Baptists. 9. Lessons from Ancient Cities. It is embellished with a fine portrait of the Rev. Daniel Jackson, a the Free C. Baptists was written by the Rev. D. M. Graham from information gathered during his visit to this Province, and from Minutes of Conferences. It contains two or three errors, of no very great im-

#### NOTES AND GLEANINGS. A TOUCHING LETTER.

change. It was written by an officer in the Federal army to his wife, just before he fell in battle. It was read at the anniversary of the Fulton Street Prayermeeting. The audience was much affected while the true spirit of affection which it breathes for those at nome are calculated to move almost any heart :-

strong that we shall move in a few days, perhaps to-morrow, and lest I should not be able to write to you again, I feel impelled to write a few lines that may fall under your eye when I shall be no more. Our movement may be one of a few days' duration, and full of pleasure, and it may be one of severe conflict and death to me. 'Not my will, but thine, O God! be done.' If it is necessary that I should fall on the battle-field for my country, I am ready. \* \* \* \*

My love for you is deathless; it seems to bind me with mighty cables which nothing but mountains brothers, who, in the providence of God, met in this could break, and yet my love of country comes over most extraordinaay way. They had been separated me like the wind, and bears me irresistibly on with in early childhood, and now, after the lapse of thirty all these chains to the battle-field. The memories of long years, they had been brought most surprisingly together. As I have been sitting here and listening figurative language, to show that their prosperity in shewing the necessity of having a minister regularly. all the happy moments I have spent with you come to allusions about heaven, I have said in my heart, Have engaged brother Rattray to labour with them creeping over me; I feel most grateful to God and to that is my place of destination, and I hope, through you that I have enjoyed them so long. How hard it grace, to stand triumphantly upon Caanan's shining is for me to give them up, and burn to ashes hopes of tian, I have said inwardly, that is pre-eminently my future years, when God willing, we might still have name. I am a Methodist Christian. I do not attach to honor and manhood around us ! I have, I know, but I would place very strong emphasis upon the but few and small claims upon Divine Providence, designation, Christian. Just as my name is Alfred but something whispers to me (perhaps it is the soon it was George, or Joseph, or John, but I cling wafted prayer of my little Edgar) that I shall return | tenaciously to my family name. As you have made to my loved ones unharmed; but if I do not, my very touching and beautiful reference to Jesus, I can dear \_\_\_\_, never forget how much I love you. When say he is my elder brother, and I hope, after a while, my last breath escapes me on the battle-field, it will ful truth, that we are associated to-day, brothers and whisper your name. Forget my many taults and the sisters in Christ Jesus, hastening onward as rapidly many pains I have caused you. How thoughtless as time bears us and how foolish I have oftentimes been, and how gladly would I wash out with my tears every little spot upon your happiness, and struggle with all the misfortunes of this world to shield you and your children from harm; but I cannot! I must watch you from the spirit-land, and hover near you while you buffet

with a sad patience till we meet to part no more. done, never knowing a father's love or care. Little Willie is too young to remember me long, and my memories of his childhood.

"I have unlimited confidence in your maternal Tell my two mothers I call God's blessing upon them.

The officer sent the letter to his wife, and with continuing the occupation of Rome.

2D CHURCH, CANTERBURY .- Organized by brother the morning sun the roll of the Trumpet called him A shot struck his heart, and he fell to rise no more.

LIGHT ON THE OCEAN. A correspondent to the N. Y. Observer gives some

"The American Seamen's Friend Society has now afloat upon the ocean upwards of fifteen thousand CHURCH AT LOWER QUEENSBURY. - No ministerial preachers, who have access to as many thousand the farmer or Christian Indians have been compelled, Word. John Bunyan and Richard Baxter are among CHURCH AT DOUGLAS. - In union. Meetings well this company of witnesses for the truth among the to lay hands suddenly on no man, so that the utmost CHURCH AT CAVERHILL. - Sent no delegate. Re- confidence may be felt in the safety of their teachings. called Seamen's Libraries, every case containing about We think there is no way we could lay before fifty of the preachers, each of which is bound to do his

eight times in the New Testament. In 2 Tim. 1: 10, standing of each is by this means learned, some idea superintendence of 350 sailors missionaries. At their it is rendered as here, immortality. In Eph. 6: 24, of what they want may be formed, and the remedy bidding they go and come, and are kept in continual necessary in order that they may be helped and circulation. As the result of this labor many prayer meetings have been established on board vessels of The reporting of the churches occupied the whole all classes, and as many as 200 conversions have been of the afternoon session on Saturday. In the evening reported. From one man-of-war a sailor missionary 7, et al. &c." Donnegan defines it, "Imperishable- Elder Y. White preached an appropriate and excel- writes: 'Oh my dear friend, if you could only be ness; incorruptibility; immortality." Dawson, "Im- lent sermon from Acts viii. 35; which was followed by here to see how our meetings are crowded with anximortalitas, proprie, incorruptibilitas." The idea remarks from Elder Rattray, Kinghorn and others. ous souls that are inquiring what they shall do to be saved, it would rejoice your heart." INFLUENCE OF ONE FAMILY.

The following narrative is from the Congregation-

years. Occasionally a preacher came among them. Our business Session commenced on Monday at 9 Not till 30 years had gone did a home missionary A. M. Several matters of a local nature were discus- labor continuously among them. In 1811, 32 years sed and satisfactorily disposed of. The resolutions after their settlement, a Congregational church was adopted by the District Meeting in Brighton, and organized. It contained 11 members; five of them which we published last week, were unanimously were the two brothers, their wives, and their harmony of the meeting. It was finally withdrawn, good morals, and 'every good word and work.' Not one of the 600 descendants of these three families is known to have been of a degraded moral character; it is believed that there is not a drunkard or a tippler among them ali. Let little companies of Christians, in the small and new hamlets of California, learn much to quicken and encourage them; let parents especially believe, what hundreds of such Puritan histories may teach them, that it is well with the families that are faithful to God: let them doubt not | ever. that there is a substantial basis for baptising their children into the same faith with themselves."

in the New York Observer : It may not be generally known that the section of Upper Maryland, over which the fierce tide of war has been rolling, is the home of many peaceful Dunprominent Freewill Baptist minister. The article on kers. This is the name of a denomination which rose in 1724. A German, weary of the world, retired for meditation to a solitude within fifty miles of Philadelphia. Curiosity attracted followers, and his simple, devout demeanor made them proselytes. They soon settled a little colony called "Euphrate," in alportance, however, and is an interesting article on lusion to the Hebrews, who sang their songs of captivity on the banks of the Assyrian river. From this centre they spread to other parts of the State, and to other States. They derived their name, probably, from baptizing their converts by plunging. They use the triune immersion, with laying on of hands We find the following letter in an American ex- and prayer. They believe that heaven is obtainable

only by penance and outward mortification in this They admit works of supererogation, and deny the eternity of future punishment. The dead will have the Gospel preached unto them by Christ, or by the souls of the just. They are small slaveholders, letter was being read. Its touching language and the and non-combatants-even in self-defence. In many respects, they resemble the Shakers. The men and vomen have separate habitations, and distinct governments-not mingling in marriage or in worship. "MY VERY DEAR -:- The indications are very The true Dunker will eat no meat save mutton. Every brother is allowed to speak in the congregation. Their fertile fields along the banks of the Potomac, and their spacious farm buildings tell of thrifty agriculture and love of quiet.

At the recent anniversary of the Fulton-street Prayer Meeting, the Rev. Alfred Cookman made the following remarks on Christian union: Before I sit down, allow me to speak of a circum-

stance which transpired in the neighborhood of Bos-I cannot describe to you my feelings on this calm ton. A few years since, two gentlemen entered a car summer Sabbath night, when two thousand men are in that city, en route for the interior, and, seated side sleeping around me, many of them enjoying perhaps by side, they very naturally fell into conversation, when it transpired that they were both travelling to the last sleep before that of death, while I am suspi- the same place, and soon, to their mutual surprise, cious that death is creeping around me with his fatal they discovered that they bore the same name. Then dart as I sit communing with God, my country and they ascertained that they were both going to see an elder brother, one whom they had not met for many, many years, and then the almost overpowering truth burst upon them, that they were literal, natural Cookman. I care not for the Alfred, I would just as to be associated with him in heaven. It is a delight-

"To the house of our Father above, The place of angels and God"

I thank God that the points in which we agree are so numerous, while the points in which we differ are comparatively so few; that the points in which we agree are found in the Bible, while the points in which we disagree are foun! rather in catechisms, creeds, and disciplines; that the points in which we agree the stream with your precious little freight, waiting are fundamental, while those in which we disagree are of secondary importance; and I thank God with "As for my little boys, they will grow up as I have a sincere heart, that those things in which we agree are blessed, heartfelt, eternal facts, while those in which we disegree may perhaps be mere theories. I am a Union man. I go for the union of States, and and for the union of efforts for the extension and establishment of the Redeemer's kingdom in the

The eloquent Italian priest Gavazzi has been addressing the people of Ireland on the present crisis in Italy. He vindicated the character of Victor

THE INDIAN TROUBLES IN MINNESOTA. The Rev. A. D. Williams, a Freewill Baptist minis-

ter in Minnesota writes to the Morning Star, under date of Sept 24th, as follows:-

Two more companies of whites have been rescued and returned to their friends, by the Christian Indians; and Wabashaw, a chief favorable to Chris tianity, proposes to desert his savage brethren, and go over to the whites, with all the captives he can against their will, to fight the whites, under penalty of death. And yet, they thus show that Christianit the first fierce grasp of the rebellion, here in America all the relief from the fiercest savage atrocity, and all

Two fierce battles have been fought with the Indians since my last; one in the southern, and one in the central, portion of our western frontier. In the first, thirteen whites were killed and some forty wounded, In the latter, the casualties were considerably less. How many Indians were killed, is not known; as, from their being, in both cases, the attacking and guiniary, and decisive battle will soon be fought, though our officers are evidently avoiding it in hopes of first obtaining possession of the more than a hundred prisoners, which the Indians still have. Were the Indians to be first signally defeated, these would doubtless be at once slain-or perhaps pushed ahead of their ranks, to receive our fire, or procure immunity for their charge, in the heat of the battle.

victims. All the skill of the pit seems to have availed them in the devising of their fiendish outrages. But their work is over. The avenger is upon their track. Our troops, in overwhelming numbers, are to be filled again on the first day of the next session. pressing close upon them, and are in no mood for There are some gentlemen in the House not attached mercy. The bold Sioux is doomed. He can do no more than to die, as perhaps he will, selling his life at as dear a rate as possible. Right or wrong, the whites will not trust him more-will not allow him must take his march, with re-decimated numbers, towards the Pacific-soon to meet his mortal foe advancing with his, to the Indian, death-dealing civilization, from the Pacific.

#### FREE BAPTIST.

Rev. B. F. Rattray has accepted a call from the Upper South Hampstead Church, to labour with them one half of the time. He enters upon his duties with this Church next Sabbath.

Brother Rattray requests us to give notice that he on Sabbath the 26th inst., at 11 o'clock A. M.

#### METHODIST.

The Rev. W. W. Perkins reports to the Provincial town on the Miramichi circuit. He says :-

Already over thirty persons, several of whom are heads of families, have professed faith in Jesus the sinner's Friend, and are rejoicing in a consciousness of sin forgiven. Apparently the good work is only just commencing. The fear of the Lord is falling upon the people. Many are singing the Virgin Mary's works are to be constructed with borrowed foreign song, many others are groaning the publican's prayer, while others struggling for liberty, gasping for life,

"Lover of souls, to rescue mine Reveal the charity divine That suffered in my stead; That made thy soul a sacrifice, And quenched in death those flaming eyes, And bow'd that sacred head.

O what a scale of miracles is here. Truly God hath done great things for us, whereof we are glad. All sufficient to pay the running expenses, including wear our ascriptions of praise are unto Him that sitteth and tear. The interest is paid abroad, and I am much upon the Throne, and unto the Lamb for ever and mistaken if the effect of this has not already been

### BAPTIST.

Brother Isaac Lawrence, of Kingsclear, having received a call from the Upper Kingsclear Church, was and preserve public faith. We find the following notice of this singular sect | examined by a council for that purpose, and set apart on the 16th ult. to the work of the ministry. He immediately entered upon the duties of the pastorate.

## Correspondence.

SCHOOL TEACHERS.

MR. EDITOR-Not unfrequently have I heard complaints made by the proprietors of schools, that their beg to tender to your Excellency my resignation of teacher was either lazy, incompetent, inefficient, or the office of Attorney General, as well as my seat in wanting in zeal, energy, and tact; then place all the the Executive Council. blame upon the "Board of Education." Now, suppose there is some cause for these complaints (for I will admit we have too many lifeless spirits in the nation. service, as well as incompetent ones; and a still before employing such teachers, did not the proprie and learn the character of the teacher they are about

school in this Province receives two visits each year by the District Inspectors, and a faithful report of will depend much upon the negotiations effected

swered by the officers at the educational office.

say-"serves you right."

mprovements of the day.

murmurings to themselves.

The missionary news from Africa continues to ital, in order to be present at the appraoching coronation. It may be expected that the Christianization The traffic receipts of the E. & N. A. Railway, for of the entire island will make rapid progress, and that the year ending 30th September, 1862, are \$8,551.34, denounced the policy of the French Government in its completion may be witnessed by the now living against \$10,000.44, for the corresponding month last

### THE NEWS.

OCTOBER 17, 1862.

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POLITICAL The resignation of the Hon. A. J. Smith as Attorney General, and member of the Executive Council. and the appointment of the Hon. J. M. Johnston, late get possession of. It is said, however, that some of Speaker of the House of Assembly, to fill his place. are the important political events of the last week. Mr. Smith's opposition to the Intercolonial Railway has largely modified the savage-as nothing else has led him to take the step he has. We subjoin his ever done. How significant! that, while in India reasons, as furnished his Excellency. The friends of Christianity saved to England all that was saved from the railway will doubtless all regret that Mr. Smith could not see the matter differently, and give to the the safety attained by any whites once within the enterprise his influence and advocacy. He has, howpower of the Indians, come solely from the influence ever, proved to his enemies that he did not hold office for office sake, but, when differing from his colleagues on a matter of great public importance, on which they were agreed, sooner than violate his principle. he tenders his resignation. However much we differ from Mr. Smith relative to the railroad, we cannot but commend his honesty, and we feel quite sure besieging parties, they were enabled to carry off their that where principle of this kind exists, no factious dead and wounded. In both cases, the Indians were opposition will be found against any party in power. eventually repulsed. It is thought that a more san- We learn that Mr. Smith and his late colleagues have parted officially on the best of terms, and the Government will probably still retain his support on all other matters for the public welfare.

The appointment of the Hon. J. M. Johnston so promptly, shows that agreement must exist between the Executive and their friends, and we presume that The Indians have committed the most inhuman and the appointment will give general satisfaction. Mr. inheard of atrocities upon their captives and murdered | J. has long been a faithful member of the liberal party, and is a gentleman of knowledge and talent. By his appointment the Speaker's chair will be left vacant, to the party now in power, but who are, nevertheless, friends and advocates of the great principles of liberal government. We should like to see these uniting in more to live within our borders. Onward again he the advocacy of the Intercolonial railway, and whatever other and minor differences may exist, we trust no factious opposition to men or party will be allowed to interfere with so important a public work as the Intercolonial railroad. Substance of the Communication of the Attorney

General to the Governor assigning reasons for his

The Delegates representing the Government of this Province at the Convention recently held in Canada, to consider the subject of the Intercolonial Railway from Halifax to Quebec, have undertaken on behalf of this Province, to build the Raiiway conjointly with will preach in the meeting house, Lower Brighton, Canada and Nova Scotia, and to bear seven twentyfourths of the cost of the work; and the Council have affirmed their action, and are preparing to take steps to give effect to the arrangement so made.

This scheme, in my opinion, is fraught with conse-Wesleyan, a work of revival at a place called Williams- quences most injurious to the best interests and welfare of this Province. It involves a heavy charge pon the Revenues, which, added to or debtedness, will impose a financial borthen which I think our population and resources will not justify upon any sound principles of political economy. A very important element in the consideration of

this subject in my judgment, is the fact that these capital, the payment of the interest of which will be a never ending drain upon our financial resources, which, ultimately, must have a most withering effect upon the prosperity and seriously retard the advancement of the Province. It should not be forgotten that the interest on the debt already contracted for our present Railway is

about two hundred pounds per day. The earnings of the road, it may be fairly said, are not more than highly prejudicial to the business of the country. Our present financial condition is by no means

flattering, and will require the most careful and prudent management in order to meet local requirements The proposed enterprise, if accomplished, must largely increase taxation, which in my estimation the

people are unable and unwilling to bear. The present tariff is is high as circumstances will warrant. My views on this subject may be erroneous, but I have given it the most careful and deliberate consideration, with a full appreciation of its magnitude and the importance of the step I am about to take. Under these circumstances I feel myself constrained by a sense of public duty to separate from my col-

leagues and retire from the Government, and now I would beg respectfully to ask your Excellency's permission to make public the reasons for my resig-

We learn that the Hon. S. I. Tilley has proceeded greater number that get blamed, when they are not to England as delegate from the Government of this deserving of the censure.) Who are to blame? Why, Province to meet (with the delegates from Canada

tors make application, in writing, or otherwise, at the and Nova Scotia) the British Government, for the office of the Board in Fredericton, or of the Inspec- purpose of deciding on the route of the Intercolonial tor of the district, who is supposed to know more railway, and also to obtain still more favourable about teachers than teachers do about themselves, terms financially, if possible. From the Courier of Saturday last we transfer the following remarks on If I understand the matter aright, almost every this contemplated public work :-

each school given, with the energy, zeal, tact, and with the British Government. All reasonable men admit that in the consideration of this subject all party If this be so-and I believe it is-proprietors have bias should be set aside. All fair men acknowledge no persons to blame but themselves, if, under these that it is unwise to condemn the project before the circumstances, they employ a worthless, incompetent | Government have an opportunity of laying whatever teacher. I am certain, for I speak from experience, scheme they may agree upon before the representatives that every reasonable enquiry will be promptly an- of the people. All honourable men condemn those factious obstructives who try to throw obstacles in Nothing marks an absence of interest in the cause | the way of the accomplishment of this great underof education more, than to see a district engage a taking, because those opposed to them in politics are teacher, simply because he bears the name of in power. All sane men are fully convinced that the teacher," or is in possession of a "school license." road is a necesssity nationally, an advantage commer-Persons who have a deep interest in the cause, and cially, a benefit generally, and that sooner or later it feel anxious that their children should have, at least, | will have to be built. All progressive men are of a good common school education, make due enquiry opinion that it would be wise to commence it now as to the character and ability of such persons they | when money is plenty, and can be readily obtained at a low rate of interest by Imperial guarantees, and I can sympathize with that district in which po- when labour also is cheap. All candid men now verty compels them to engage an inferior teacher. concede, that the course pursued by the delegates But districts in which wealth is abundant, and pro- from this Province, whether in regard to the question prietors able, but, from a want of interest, fail to seek of route, the plan of offering security, the proportion formation from the proper source, and, in this way, of liability to be borne respectively by the three Proemploy a poor, worthless teacher - with such people, vinces, or the mode of settling matters with the Im-I can have no sympathy. When I hear such com- perial Government, was, under all the circumstances, plaints as frequently reach me, I am constrained to judicious. If satisfactory arrangements in regard to the terms are effected with the Imperial Government, There are some teachers in the ranks, whose age should inspire respect, but who have taught so long — Legislature by our Government, will doubtless be taught and slept, and slept and taught-till they have discussed in the most liberal spirit. There may be become perfectly stupid; and still such persons, in found some men who having the fear of "mourning, some localities, get employment as readily as the lamentation and woe" always before their eyes, will young, sprightly teacher, with all the vivacity of not, even if they can, see a bright spot in the future youth on his side, and, in addition, all the modern of the Province while their political opponents guide the belm of state. Happily for the Province the day But what care the grumblers about all these things. of such selfish, unscrupulous, factious men is past. The only teacher they are willing to engage, is the Their influence for good or for evil amounts to nothone that will work for his board and lodging. Ability, | ing; their opposition is neither feared nor regarded; character, tact-all are valueless, when compared with | their friendship is lightly esteemed at all times. Honest governments need not regard them; and even cor-Now, sir, I wish to leave this one suggestion with rupt governments need not fear them. They are your readers, viz.: never employ a teacher-it mat- leprous spots in the body politic and to be shunned ters not what the pretensions may be on his part- If at this time the Intercolonial Railway project until you have diligently enquired, either of the In- should fall through, we feel satisfied that the represpector, or at the educational office, his or her character, as the case may be, both as a teacher and as to blame. Of the three Provinces, in Canada alone is morals. By pursuing such a course, you will be there any prospect of serious opposition to the prolikely to procure a good teacher, which is one of the ject; and even there it is not induced by any lofty greatest blessings any district can have bestowed and liberal considerations. A certain clique of men in upon it. But, sir, if they neglect, or refuse to apply Upper Canada, who have always been opposed to to the proper source for information, and find they union, even, between the two sections of their own have employed a poor, worthless teacher—then, I Province, appear to think that they cannot support hope they will have the good sense to keep their any project which will eventually bring about that nurmurings to themselves.

I long since promised your readers not to be of all the Provinces through which the Railroad lengthy, therefore I close this, to resume my pen passes, develope and extend commercial intercourse again soon. Yours truly, Magister. between all the Provinces, and crush forever their hopes of effecting a legislative separation between Upper and Lower Canada. Notwithstanding the efforts of these men, and the press which favours their be favourable. The King of Madagascar has invi- notions, we believe that there will be found in the ted the Rev. Mr. Ellis to hasten his visit to the cap- Canada Legislature a considerable majority in favour of the Railway.