

earnestly in their chambers for his conversion, and he might, and probably would, have gone away unconverted; it was family prayer that overpowered him with recollections which eventually brought him to the cross. Recollections of what? Of the prayers of his parents. Even the domestic worship of his new friends would have been powerless, had not his youth been accustomed to a solemn service at home. What encouragement this is to parents!

TERMS AND NOTICES.

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 ALL LETTERS FOR US, either on business connected with this paper or otherwise, should *always* be directed to us at Fredericton.

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 Our Post Office address is Rev. E. McLeod, Fredericton, N. B.

Religious Intelligencer.

SAINT JOHN, N. B., OCTOBER 31, 1862.

OUR PAPER—FREE BAPTISTS—THE PUBLIC.

We have no little pleasure in learning that the enlargement of the *Intelligencer* has met with the universal approval of our friends, and that its character as a religious newspaper never stood higher than at present. Its unsectarian character is regarded by many of its patrons as one of its chief excellencies. From its origin we have laboured to make this a prominent feature of the *Intelligencer*, and we believe we have succeeded. It, of course, gives prominence to matters connected with our own Church and denomination, but not to the exclusion of others. It is only through the columns of this paper that the Free Baptist Churches are represented to the public, or the faith and practice of our denomination properly known. Previous to the publication of the *Intelligencer*, our people were charged with the greatest errors, and doctrines and practices the most unscriptural were attributed to Free Baptists. To disabuse the public mind in this, to fairly represent our denomination, has been a part of our aim, while also we have not hesitated to refer to customs and practices in which a change has been rendered necessary, by a change in time and circumstances. We have dealt fairly, openly and faithfully with our own people, while it has also been our study to teach and cultivate the grace of Christian charity to all. It is well known that the Free Baptist Church in New Brunswick is of recent origin, and was not planted under such favourable circumstances as some others. Experience and training must impart to us some features and properties which others possessed before we existed. We have endeavoured to teach order and system in the support of the Gospel, and to promote scriptural care and labour in our Churches. This has been a part of the mission of our paper.

We scarcely need say that the publication of a paper the size of the *Intelligencer* involves a large weekly outlay, and requires a large patronage to support it. We not only perform all the labour connected with it, but the whole financial burden is borne by ourselves. In view of this, we appeal to the friends of the *Intelligencer* for the continuance of their patronage and support. WE APPEAL TO THE FREE BAPTIST DENOMINATION TO INCREASE THEIR PATRONAGE OF THIS PAPER. It is their organ—they claim it as such—it represents their interests, doctrines and spirit. We wish it to continue to do so, and, in return, all we ask of them is their support and influence, by giving it their patronage. Ever independent of its connection with the denomination, it is *valuable* for every cent it costs.

We respectfully solicit the patronage of the public generally. The *Intelligencer* is all it claims to be: an unsectarian family religious newspaper—embracing every week a variety of religious and secular reading and news, as is rarely found in any other journal. We will send sample copies for gratuitous distribution to any person who feels sufficient interest in it to wish its circulation extended.

THE ANNihilation OF THE WICKED NOT A DOCTRINE OF THE BIBLE.

(Concluded.)

Having thus shown, as we think, that those who believe they find the doctrine of annihilation in the Bible, occupy an untenable position, let us examine a few passages which do refer to future punishment, and seek to understand what they teach. We refer to single texts, because it is the only way in which we can hope to produce conviction in the minds of those who have embraced the opposite views, although we think that the whole tenor of the Bible implies the unending existence of all men, and is entirely opposed to the idea of the annihilation of any.

1. Matthew 25: 41, 46, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." "These shall go away into everlasting punishment, but the righteous into life eternal." The word here used to express the duration of the punishment of the wicked is the same as that which defines the duration of the happiness of the righteous. Dionysius is used seventy-one times in the New Testament. Twice, viz. 2 Tim. 1: 9; Titus 1: 2, it refers to the past, and proclaims aionism is translated, "Before the world began." In Rom. 15: 25, it also refers to the past, and chronicles sinners is rendered, "Since the world began." Once, Philom. 16, it is rendered, "for ever." In each of the other sixty-seven instances, it is either translated *eternal* or *everlasting*, and it is connected with God, life, covenant, weight of glory, habitations, spirit, salvation, punishment, judgment, destruction, damnation, &c.; and there is nothing in any case to imply that it is used in a limited sense. Jude 7 has been thought to be an exception. But it is not, for the reference is to the inhabitants of Sodom and Gomorrah, and the other cities which were overthrown, and not to the cities themselves, for the cities could not give "strange flesh" or to fornication, or go "after strange flesh," and it is those who did this that "are set forth for an example, suffering the vengeance of eternal (aionion) fire."

But even if it could be shown that this word is sometimes used in the New Testament in a limited sense, yet being used in the text under consideration, first to describe the duration of the punishment of the wicked, and then to describe the duration of the happiness of the righteous, there being no qualification in either case, it is clear to us that it must be understood in both cases in the same sense, so that if the latter means unending, so also must the former.

2. Mark 9: 45, 46, "And if thy hand offend thee, cut it off: for it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched." This form of expression is repeated, verses 46, 47, and 48. Could language more explicitly than this be used to convey the idea of unending punishment? Mark, it is not the worm, which might devour one after another, but their worm; intimating something per-

sonal, and belonging to each individual, which does not die, and therefore continues forever.

3. 2 Thess. 1: 9, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. O the words are defined, "perdition, destruction, ruin, misery." The idea conveyed in the text is, the loss of hope, of happiness, and of accomplishing the great purpose of existence. It is not to cease to exist, but it is declared to be "from the presence of the Lord, and from the glory of his power." Ps. 16: 11, we read, "In thy presence is fulness of joy," and Jude 24, "To present you faultless before the presence of his glory with exceeding joy." And it is from this joy and this glory in the presence of God, that the wicked are to be banished. God created man to enjoy this. To lose it, is "destruction, ruin." But on this text, Prof. Hudson says, "The common mistake in the interpretation of this passage, is in taking the preposition from to denote separation, and not the origin or source of the destruction named." But Dr. Robinson, in his New Testament Lexicon, after giving a general definition of *apo*, says, "Its general meaning is, therefore, from, away from;" and if we turn to Donnegan for the classical meaning, we read, "The primitive signification expresses removal from a place; such signification is most frequent in Homer, and may be generally rendered by 'from,' far from, away from, at a distance from." And to go further for illustrations of this meaning of the word in Scripture, we may take Matthew 25: 28, 29, 41, and Matt. 11: 25. We should also mark that it is not said that destruction from God shall come upon them; but they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," evidently intimating separation from the presence of God, and from his glory.

4. Heb. 9: 27, "It is appointed unto men once to die, but after this the judgment." Those who contend for annihilation, speak of two literal deaths: first, physical death, which they believe to be the infliction of the punishment threatened for sin, and then what they call the second death, viz., a final passing out of existence after the resurrection and the judgment. But this text directly contradicts that, and asserts that while men will die before the judgment, he will not die afterwards, for "it is appointed unto men once to die, but after this the judgment." This, to our minds, settles the question of an annihilation, after the resurrection, while the spiritual death, which we think the unrepentant sinner will endure eternally, is one in which he is now involved.

We have thus referred to a few passages which we think plainly teach the unending punishment of the wicked, and thus disprove the idea of annihilation. Others might be added, but we study brevity and we think these will be sufficient for the purpose. But while those who argue for annihilation attempt to explain away those texts which declare the unending punishment of the wicked as inconsistent with the justice of God, and say further, "It is no compulsion to human nature to suppose that the infliction of eternal torments and punishments will impel man heavenward, though infinite attractions could not draw him thither;" some of them, we think with strange inconsistency, give a most terrible description of the punishment to be actually endured by the sinner after the resurrection. Thus the writer we have just quoted says, "To afflict the careless, we need no gloomier pictures than of God's fierce anger as burning, devouring, consuming, tearing in pieces, grinding to powder, and the like." And he adds, "Who knows that the lost soul may not, by some law of its nature, so transcend the laws of time and space as to apprehend a certain boundlessness of its woe?" "There can be no sense of relief. The light of life is gone out, the expired soul can never know that it has escaped from pain." "It can never know that its woe is ended. The agony ends, not in a happy consciousness that all is passed, but in eternal night, in the blackness of darkness forever."

There is another thing that we think inconsistent in those who advocate the idea of annihilation, viz., that after they have endeavoured to prove that eternal, everlasting, and forever, and ever, mean limited periods, they then turn round and tell us that annihilation is eternal, i.e., unending punishment. So Mr. Dobney, teacher, and Prof. Hudson says, "Can an irreversible sentence be properly called 'eternal,' though it be a sentence of utter destruction? Or, is the adjective used to denote the eternity of effect?" In this assumption, the man who serves out a sentence of ten years in the State prison, or the child who is chastised for a fault, or the girl who is deprived of a pleasure excursion on account of misconduct, each suffer eternal punishment, for the punishment having been inflicted, is irreversible in its character. Such reasoning appears to us to indicate that those who use it are not satisfied with their own arguments with reference to the meaning of eternal and everlasting.

We think we have shown that the Bible does not teach the annihilation of the wicked, and that it does teach their eternal punishment. There are two arguments frequently used to sustain the doctrine of annihilation, which, in our opinion, are not difficult to answer; but as they are mere appeals to reason independent of the Bible, it is not within our present plan to go fully into them. The one is, that it is unreasonable that for the sins of a *short* life, man should suffer eternal punishment; and the other is, that the infliction of unending punishment is inconsistent with the goodness of God. These are not difficulties to us. With reference to the first, we know that a man may commit forgery or arson in a minute, and as the result of it, be sentenced to imprisonment for the remainder of his life, and it will be generally conceded that his punishment is just. Moreover, we confess to the opinion that they are incompetent to decide what is the proper desert of sin, and to the belief that the Lawgiver of the universe is infinitely wise, holy, and just; and we would therefore rather in this matter trust to the plain statements of his word, which we cannot think are framed so as to lead us astray, than trust to the suggestions of our own reason.

With regard to the latter objection, we believe that God is good, infinitely so; and yet we find suffering in the world. Part of it appears to arise from purely providential causes; another portion is the result of sin, and falls upon the transgressor. And still, a large amount of suffering remains which is caused by wrong-doing, but falls upon others than the perpetrators of this suffering, afford reason to doubt his goodness? This is not affirmed. And if he is now good, although he permits suffering in this world, and if he will remain good, although he may permit suffering for a limited period after the final judgment, as some of the advocates of annihilation believe, we will not dare to say that he will not continue good, although in his wisdom he may not permit the impenitent to suffer forever. We repeat, these are not difficulties to us, but if there are those who honestly find them so, let them remember that it is for us, fallible creatures, to ascertain what God teaches in the Bible, and when satisfied that, interpreted by the plain grammatical rules which we apply to other subjects, its statements teach certain doctrines, we may safely leave it with God to vindicate his own character, demonstrate the righteousness of his laws, and the justice of his penalties, and reconcile apparent discrepancies.

Here we leave the matter. All that admit that the doctrine of eternal punishment is an awful one; and

* Debt and Grace, page 187.

* Debt and Grace, page 187.

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we believe that God intended it should be so, and while we reverently say, "Even so, Father, so it seemed good in thy sight," let us heed the admonition addressed to us, "Give diligence to make your calling and election sure." And "knowing the terror of the Lord," let us "persuade men," with the hope that the Holy Spirit will bless our efforts, and that they, through Jesus Christ, may be delivered from "the wrath to come." And "in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth," let us show, by all our conduct, that we believe the doctrine of the eternal punishment of the wicked is a solemn and important reality, and that however men may reason themselves into a belief of it, that the annihilation of the wicked is not a doctrine of the Bible.

KNOWLESVILLE.

We intimated in the early part of the summer our intention of visiting Knowlesville sometime during the season. Our limited time and other engagements rendered it impossible for us to fulfil our wish during our recent visit to Carleton County. At the district meeting in Brighton the religious condition and wants of this new and interesting settlement was considered, and Elder S. Hart was unanimously appointed to visit them, and take such action for their future religious prosperity as he, in consultation with the people, should deem advisable. We may here remark that Knowlesville is a new settlement in Carleton County, embracing, we think, in all about 10,000 acres, and called by this name in honour of our esteemed brother Elder Charles Knowles, of Nova Scotia, and a large number of the inhabitants are Free Baptists from that Province.

We have just received the following letter from Brother Hart, giving some account of his visit to Knowlesville:—

JACKSONTOWN, October 20th, 1862.
 DEAR BROTHER MCLEOD,—In agreement to the wishes of several of the friends at Knowlesville, I write to inform you that I have fulfilled the appointment I received from the district meeting in Brighton. I went to Knowlesville on Thursday, the 9th inst., attended a meeting that evening, and on Friday and Saturday two or three meetings each day. On the Sabbath Brother Wheaton and wife, formerly of Nova Scotia, were baptized, and on Monday Elder Doucet and I organized a Church of fifteen members, including Brother D., who also resides there. In the evening we had another meeting. There are several others who, with a little labour, would unite with this Church. We appointed two deacons, a clerk, and two helpers. They have the prospect of prospering as well as any Church in the country. Our visit was a precious season, the Lord was among the people, and they are no dishonor to the Province from which the most of them have come. They bid fair to be one of the most prosperous settlements in our country; the land is good, and well watered, and they have made great improvements during the time they have been there.

I would observe, before I close, that there is a good revival at present in Jacksonton, near where I live, in connection with the Calvinist Baptist Church. I learn they have already baptized thirty-one.

Yours in Christian bonds,

SAMUEL HART.

RELIGIOUS EFFORTS IN BEHALF OF THE JEWS.

It is well known that during last few years much of the bigoted opposition of the Jewish race against the reading of the New Testament has been removed, and that the spirit of religious enquiry is abroad among them. This state of feeling has no doubt been brought about instrumentally by the efforts which Christians have made to bring the light to the Jewish mind, and it affords hope that some of the unfulfilled predictions contained in the Jewish Scriptures may be speedily realized. Special measures were adopted during the recent great Exhibition in London to reach the Jews, and a stall for the sale of the New Testament in Hebrew, whole, and in portions, for foreign Jews visiting London, was kept open. Some of the results, as already known, are given in the October number of the *British Messenger*, which we subjoin:—

"Out of the 1100 Jews who came up to the stand since it was opened, only 20 refused to accept of the New Testament. These did not refuse it because they believe it contained errors, but because their fathers never read it; and so they say, 'We must not be wiser than they.' All the others received the book with pleasure, and wished me much success."

"The whole number of Testaments given away amounts to 300; besides these, 2000 Hebrew Bibles, above 2000 single Gospels and Epistles, and several thousands of Scripture cards, have been distributed from the Hebrew department. I had several foreign Jews who told me that they had heard of this place in their own countries, and had seen little books among their co-religionists who brought them home, and spoke of the kindness of the English people. They therefore determined when they came to England, to call at the place and ask for some too. Some of the English Jews as well as foreign Jews residing in England, have called several times, with a real intention to know something more about the truth. One Jew in particular, who received a New Testament, came back with a smiling countenance, and addressed me in the following words:—'Sir, do you remember that you gave me a book three days ago? Yes.' 'Well, I would not sell it for five shillings.' 'I am very glad that you think so highly of it,' said I; 'but pray tell me how you have found out that the book is so valuable.' 'Why, I have been reading it, and my wife and two daughters have been reading it too. We are quite struck with the beautiful things contained in that book, and with the good and holy words which Jesus taught the people. A Christian man, who is my landlord, explained the book to me so nicely, and now I am fully convinced of the truth of Christianity, and desire to be baptized with my house.' You may imagine my joy," writes Mr. S—g, "to hear those expressions from the lips of an Israelite. I exhorted him to search the Scriptures, and to offer devoutly the prayer, 'Open thou mine eyes,' &c.; and when he is well read and instructed in the Word of God, nothing will hinder him from being baptized. He thanked me heartily for my advice, and promised me to become a student of the Old and New Testament."

Over the stand where the New Testament, Psalms, &c., in Hebrew are kept for distribution, is written, in large Hebrew characters, 'Believe in the Lord Jesus Christ and thou shalt be saved, and thine house.' One Austrian Jew was recently riding past on the top of an omnibus. His eye fell on these words; he was arrested thereby, and left the omnibus. Coming up to Mr. S—g, he asked, 'Is this the place where they give away Hebrew Testaments? I saw one of them in the hands of one of my countrymen, but he would part with it at no price.' It will be seen how Jews who came early in the summer to London, and who have gone back with the New Testament, have led others to come and seek for it too. Who shall venture to predict whereunto this may grow? The Scriptures are now being scattered among the Jews over the world, through this simple agency. "Several Jews and Jewesses," says Mr. S—g, "from Turin, have taken the New Testament, and also some Gospels, for distribution. One Polish Jew received the four Gospels in Hebrew. When I asked him if he would make a good use of it, he looked at it, and said, 'Who could make a bad use of such a nice little book!'"

Private enquiries are thus stimulated. Several Jews have called at the missionary's house to have quiet conversation about Christ. Mr. S—g took some of them to places of worship. They were highly delighted with the services. Especially was this the case when the inquirers were from among Jews who live in Roman Catholic countries, and who have been accustomed to see nothing else but pictures and images in so-called Christian churches; they exclaimed in a most emphatic manner, "If such a Christianity as we see in England were in our country, many Jews would be led to form a different opinion of Christ and Christianity than they do now." Ah! how sadly true this. Oh, MYSTERY BAPTIST! what a stumbling-block has thou been for centuries to this people—still "beloved for the fathers' sakes"—not only by the fierce persecutions which kindled for them inquisitorial fires, and which to this day—even in Rome itself—shuts them up in the Ghetto as an accursed people; but also by their Mariolatry and thine image worship—all which outrages that holy Law which Jehovah gave to this very Hebrew race auld thunder and flame!

FREEWILL BAPTIST.

The Freewill Baptists of the States recently held their General Conference at Hillsdale, Michigan. This Conference is held once in three years, and embraces the whole denomination. The introductory sermon was preached by the Rev. D. M. Graham, from 24 Timothy 1: 6. There is a large and flourishing Freewill Baptist College at Hillsdale, where a large number of students are being educated. This fact gave additional interest to the Conference. From the correspondence of the *Star*, we learn that both the business and devotional exercises of the Conference were of the most agreeable and profitable kind. From an interesting description of the exercises of the Sabbath, which included a Baptismal scene and a communion season, we extract the following:—

The Sabbath morning of the General Conference at Hillsdale, Mich., Oct. 5, broke upon us in beauty and glory, in bright sun and cheerful skies, and in the joyous smiles of nature around. The members of Conference all here, and numerous other brethren and sisters from abroad, to appropriate the glad day in communion with the church here, a feast in Zion must be anticipated.

THE BAPTISM.—9 O'CLOCK. At nine, this lovely morning, out past a beautiful oak opening an hundred rods' west of the college, hundreds were assembled at the water side, expectant of the holy baptismal rite. A glad song of praise swelled out on the air from hundred voices—and father S. Wire offered prayer in earnest and clear tones, so characteristic of this good man of 70 years. The administrator made some remarks; and so did brother Wire, who stated that during his ministry he had enjoyed many such precious scenes as the present, and had baptized nearly 1300—an unusually large number, it must have seemed to the many pastors now present. Prof. Whipple, who is associate pastor of the college church with President Fairfield, led five happy converts down into the stream, and baptized them—the song rising at the intervals from the hundreds standing around. Prayer and the benediction were then given by Rev. A. K. Moulton; and all were ready for the chapel services. Among the five baptized, one was the daughter of a Congregationalist clergyman, who still ministers in holy things a few towns away, and whose five daughters had been, and are being, educated at Hillsdale.

AFTERNOON.—At half-past one, the Chapel was filled to its utmost capacity, notice having been given that communicants were desired to take the seats in the body of the house, and others the galleries. Rev. G. T. Day, of Rhode Island, gave a sermon from Heb. 2: 10. "For it became him, for whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings." His theme was—*Perfection through sufferings*. We attempt no statement of the preacher's plan or ideas. He was earnest and eloquent, and listened to with wrapt attention the whole hour—if he described the sufferings of the Saviour, or portrayed how the Christian's interior life had grown brighter and risen into a higher sphere through sufferings. 2724 hymn was sung; and as some from the galleries came down and pressed into the body of the chapel for the communion service, the audience arose and united in the hymn, "Did Christ o'er sinners weep," at the request of Pres. Fairfield, who presided during the day over the several meetings.

THE COMMUNION.—This made a part of the afternoon services, but deserves separate mention, in recording the festivals of this Sabbath. The communicants numbered "above 500 brethren," about one-third of whom were sisters. The services of the whole afternoon were three hours and a half, and were exceedingly interesting and precious. Bro. Fairfield announced that Bro. Knowlton and Fernald, of the Conference, and Gallagher, pastor of the Presbyterian Church, Hillsdale, would officiate. As the elements were distributing in so large an assembly, time was had for remarks; and these were made respectively by the following brethren—Burgess, Hall, Moulton, Ramsey, Clark, Burr. Previous to the communion, the administrator, who had baptized, read the church covenant, and gave the hand of fellowship to six persons.

Another writes at the close of the Conference:— "Our General Conference terminated on the 8th inst. at 11 o'clock at night. It was eminently harmonious throughout, and we trust that its doings will result in great good to the denomination. Upwards of five hundred dollars were raised for each of the Mission Societies."

Hillsdale is a beautiful place, and the people, judging from the generous hospitality which they bestowed upon us, possess noble souls and warm hearts. The College stands upon an eminence, overlooking the town and surrounding country as far as the eye can extend—and is a fine and capacious building. The number of students at the present time we understood to be about 300, and a better appearing company of young ladies and gentlemen is rarely seen.

AFTER THE CLOSE OF THE CONFERENCE, two hours were spent in social worship.

FREEWILL BAPTISTS.—In the United States there are 31 yearly meetings, 142 quarterly meetings, 2,855 churches, 1,033 ordained preachers, 186 licensed preachers, and 58,055 communicants. Maine contains the largest number of the denomination of any State in the Union; namely, 14,336, and New Hampshire the next largest, namely, 9,234. In Vermont there are 2,842, and in Massachusetts and Rhode Island there are 4,560. There are none in Connecticut. Whole number in New England, 31,704; which leaves only 26,351 for all the rest of North America.

BAPTIST.

We were not aware that an "African Baptist Association" existed in Nova Scotia, until we saw the following notice in the *Christian Messenger*:—

"We have received the Minutes of the Ninth Session of this body, held at Grandville Mountain, Sept. 20th, and following days, from which it appears there are fifteen churches containing 508 members. In these churches there has been an increase of 39 and a decrease of 23 members, net increase 16. Their contributions sent to the Association amounted to £68 8d."

It appears that the Rev. James Thomas is the minister of seven of the churches.

The Association is to meet at Salmon River, Yarmouth County, next year.

METHODIST.

The *Provincial Wesleyan* of last week contains the following relative to the Rev. Mr. Churchill, the

former editor of that paper, and well known to many of our readers:

"The numerous friends of Mr. Churchill in these Provinces will be gratified to hear of his welfare. His reception upon the *Second Leeds Circuit* has been all that he could desire. From the subjoined extract of a letter from him, dated Sept. 30, it will be seen that he has entered upon his work in that interesting Methodist field with all the vigour and freshness of his early ministerial course."

"I do thank God most sincerely for his goodness to me in the position which I now hold. I cannot tell you the delight which I feel in the work in which I am now fully engaged. I feel my whole soul absorbed in my duties. I am like a new man in many respects. I entered my work in the spirit of full and entire consecration. We have had—three of us are new men—the most pleasing reception among this people, and I am already fully engaged in my duty. Our largest chapel will hold near 3000 persons. Our leaders meeting numbers nearly 100 persons—we have nearly 1800 members and we are earnestly looking for the outpouring of the Spirit and the revival of the work of God. We had a special society meeting last Friday to read the pastoral address. I spoke on the importance of personal holiness and the duty of developing it in all the relations of life—it was a blessed time. On Saturday night I led the Band-meeting. On Sunday I preached twice in the large chapel—held a prayer meeting at night and exhorted—besides holding the Lovefeast in the afternoon. I often walk six miles a day and preach in the country—and we have all round us such a lovely country."

From the English correspondence to *Zion's Herald*, we make the subjoined extract relative to the British Wesleyan Conference and the labours of Dr. and Mrs. Palmer:—

If the question be asked, What are disorderly revivals? The answer of the Wesleyan Conference would be—such as are promoted by W. Caughy, and Dr. and Mrs. Palmer, of America. This year the Conference among its miscellaneous members records that it "deems it expedient to direct superintendents not to sanction the occupation of any of our chapels for continuous service by persons who are not amenable to our regular discipline." It is further stated that, "The object of this action is to discourage efforts to promote revivals of religion, (for these we have ever sought to encourage by such means as consist with sound doctrine and godly order,) but to prevent irregularities which tend to impair the true and lasting prosperity of the church." Acting therefore upon this resolution, the Conference, no superintendent can allow Dr. and Mrs. Palmer henceforth to conduct revival services in any Wesleyan chapel. But if one door may be closed, others will doubtless be opened, and Dr. and Mrs. P. will be able to prosecute the extraordinary work to which they believe themselves called.

Correspondence.

A PROVINCIAL TEACHERS' INSTITUTE.

MR. EDITOR.—I notice that several of the Teachers' Institutes are to hold their meetings soon. The one in Woodstock, Carleton County, about the 10th inst. in November; that of King's County, about the same time; and that of York, on the last Friday in this month. As I have but little acquaintance with the business likely to come before the teachers at these several meetings, I am not prepared to express an opinion with regard to it. We hear of a Teachers' Institute now, and to what I think might be brought before them with advantage. Among other things, the subject of a "Provincial Institute" might be discussed. Say that each County makes choice of as many delegates or representatives as it is allowed by the Provincial Institute, to be chosen by the members of the Institutes now, and hereafter, to be organized. This would form a body as numerous, if not as wise and popular, as the House of Assembly. Thus organized, they would be prepared to act; what they wanted, they would be prepared to ask for. For instance, they wish to prepare and forward petitions to the Legislature for direct taxation for the support of common schools. At the Provincial Institute, this course once decided on, printed forms of petitions could be prepared, and one or two of the members of the Institutes now, and hereafter, to be organized, the House of Assembly would soon be flooded with petitions, and who can doubt the result. Again, teachers now, as a body, can ask for nothing; the grievance may be ever so great, it must continue from year to year, for they have no voice. We hear of a Teachers' Institute now, and to what I think might be brought before them with advantage. Among other things, the subject of a "Provincial Institute" might be discussed. 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