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WHOLE NO. 118.

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AGENT FOR J. STOVEL, TAILOR TO HER MAJESTY'S AND THE HON. EAST INDIA COMPANY'S FORCES.

Original Poetrn.

For the Pioneer. When life's young spring of joy is full, And ever gushing forth;

And hope's bright flowers along thy path Are springing from the earth: Oh! drink thou of that stream that flows From the eternal throne; And cull sweet flowers of heavenly birth. And pure immortal bloom.

While friendship's pure and peaceful light, With mild and gentle ray, Imparting hopes of future joy, Is beaming o'er thy way; Gain thou that Friend, who ever lives To cheer, and guide, and bless; The Saviour's friendship, while on earth Oh! seek thou to possess.

When love shall shoot its tendrils forth To cling around thy heart; And all its springs of earthly bliss, To thee their joys impart, Remember, that the love of Him Who gave to us his Sone Doth far exceed the love of those, On earth, we call our own.

Should riches from her boundless store Of gems and glittering gold, Into thy grateful coffers pour A flood of wealth untold; Oh! seek that pearl of countless price, That gem of paradise, That never failing treasure, hid, A hope beyond the skies.

If the loud trump of earthly fame Should strike thy startled ear. And thy name, borne on every breeze The grateful millions hear ; Oh! bow in humble prayer to Him, Whom myriads praise above ; And seek with lowly contrite heart, His favour and His love.

Then if life's spring of joy should fail, And never more gush forth; And hope's bright flowers should fade and die Along thy dreary path; The draught, thou'st quaffed of that pure stream, A living spring shall be : And angels twine in bowers above, A fadeless wreath for thee.

And if sweet friendship's tie should break, And thou art left to mourn The broken tie, and feel thy love No more may meet return: Hast thou not gained that Friend above, To the saved sinner dear; Whose friendship, changeless as his word, Thy drooping soul shall cheer.

NEER,

paid up.

the discon-

POSTPAID.

BUCHAN,

ND CHURCH

And should the early only loved, But false and faithless prove; Or death should lay his chilling hand On the dear form you love: Deathless and true thy Saviour lives, His smile can ne'er deceive; He can thy sorrows all assuage; He will thy heart receive.

Riches take wings and flee away, The joys they gave are gone; And thou art left to tread this world In poverty alone: But, the rich treasure thou hast hid, Nor moth, nor rust shall fear ; Its casket is the eternal skies,

Thy Saviour guards it there. If fame's loud trump her tone should change And cold neglect be borne; And those who once thy presence hailed Should pass thee by in scorn;

Thy Saviour, when thy days are o'er And thou from time remove; Shall hail thee welcome faithful one, To seats prepared above.

There streams of purest bliss shallflow, And flowers unfading bloom: And friends shall circle thee around, And love shall tune thy tongue; And riches of andying worth Find there, with fame, abode; For thou shalt reign through endless years, A king and priest to God.

Pickering, C. W.

"Liberal" Baptist Experience. To the Editor of the Evangelical Pioneer.

I sometimes feel that it is rather a humiliating po-

ble to have to wage war so often with those whom we tents, believing on Jesus for the forgiveness of their esteem and often love. It is to be deplored that persons professing to be on the side of Christ, are so baptism to be immersion, and immersed none but pe often arrayed one against another. Infidels look on nitent believers. and mock, and from the improper manner that contro- The historian Mosheim, a pedobaptist, says, that versy is conducted between professing Christians they find repose in their unbelief. O, when shall these in their unbelief. O, when shall these intringing discords are in the form of the conducted between professing Christians they find repose in their unbelief. O, when shall these intringing discords are in the form of the conducted between professing Christians they find repose in their unbelief. O, when shall these intringing the conducted between professing Christians they find repose in their unbelief. O, when shall these intringing the conducted between professing Christians they find repose in their unbelief. O, when shall these intringing the conducted between professing Christians they find repose in their unbelief. O, when shall these intringing the conducted between professing the conducted between prof jarring discords cease in the family of Christ? When Council of Trent, 1555, says, "If the truth of relishall they not "hurt nor destroy in all the mountains gion were to be judged of by the readiness and cheer of the Lord?" I suppose you will answer when the fulness which a man of any sect shows in sufferings Church shall be purged from the world and when the the opinions and persuasions of no sect can be truer or surer than those of the anabaptists; since teachers shall cease from "teaching for doctrines the these have been none, for twelve hundred years past, mmandments of men." Till then it will be our im- that have been more grievously punished perative duty to "contend for the faith once delivered | The Baptists ascribe their origin to John the Baptist to the saints." May the great Head of the Church, in doing so, give us the wisdom of the serpent and Mark, iv. 5; xvi. 16; Acts, ii. 41, 42; viii. 36—39. harmlessness of the dove, so that while we rebuke 50 x. 47, 48. The New Testament neither reothers sharply, that they may be sound in the faith, other churches than those constituted of believers we may make it manifest, that our contention is for the faith, and our rebuke against false doctrines—rather than for our december of the faith, and our rebuke against false doctrines—rather than for our december of the faith, and our rebuke against false doctrines—rather than for our december of the faith, and our rebuke against false doctrines—rather than for our december of the faith, and our rebuke against false doctrines—rather than for our december of the faith, and our rebuke against false doctrines—rather than for our december of the faith, and our rebuke against false doctrines—rather than for our december of the faith, and our rebuke against false doctrines—rather than for our december of the faith, and our rebuke against false doctrines—rather than for our december of the faith, and our rebuke against false doctrines—rather than for our december of the faith, and our rebuke against false doctrines—rather than for our december of the faith, and our rebuke against false doctrines—rather than for our december of the faith of the faith

with the Guardian's, or, I suppose, the Methodist people, as our brothren, we here briefly detail. people generally. Well, you began the war by Persons of aspiring dispositions soon originated printing the tract in question, and I suppose you are quite competent to defend yourself. Whether you you may come off victorious.

the even tenor of our way, were made the subjects of rather severe recrimination by the Methodist Preacher here, who noticed us in two sermons which he preached to his people, on the nature and subject of Baptism, some few months ago. I believe it is little as "illiberal," "bigoted," "uncharitable," and I know In the eastern empire they disagreed with one another on speculative points, but THEY ALL immersed

sign was changed-and changed by Christ himself. sign was changed—and changed by Christ himself.

To prove this last assertion he referred to the com
654 epistles. "In their practice they confined the mission, and said, when Christ sent his Apostles, he said not to them to circumcise all mations, but to baptize them. He then went over the thread bare argutizing, and so on. He went indeed farther than the father of his sect ever taught, for he labored hard to prove that the word bapto meant anything but immer- this day. sion. That he believed it did not mean immersion at all-that the persons advocated this view of the subject were of recent date. They originated he said in known in England about 200 years. That they were an insignificant sect in point of numbers to other denominations, and to say that they only were right; and the most pious, learned and neefel, in the church and the most pious, learned and neefel, in the church and reimmersed those who came to them from forth the thouseneds who had a proper of the solutions of the solutions by activities and reimmersed those who came to them from forth the thouseneds who had a proper of the solutions by activities of passion. If you repress these ebullitions by scolding and punishment, you only increase the evil, by changing passion into sulkiness. A cheerful, and the most pious, learned and neefel, in the church of the dangerous post of a minister of the good tempered tone of your own, a sympathy with the gospel among them. His itinerating effort called to the dangerous post of a minister of the gospel among them. His itinerating effort called to the dangerous post of a minister of the gospel among them. His itinerating effort called the thouseneds who came to them from no forth the thouseneds when the control of the soil. Whatever doctrinal sentiments these people and punishment, you only increase the evil, by changing passion into sulkiness. A cheerful, and punishment and punishment, you only increase the evil, by changing passion into sulkiness. A cheerful, and punishment are called to the dangerous post of a minister of the gospel among them. His itinerating effort called the theorem and the properties of the control of the soil. Whatever doctrinal sentiments these people and punishment, you only increase the evil, by changing passion into sulkiness. A cheerful, and the properties of the control of t and the most pious, learned and useful in the church of Christ, were wrong, he denounced as preposterous.

Verts, and reimmersed those who came to them from forth the thousands who had, from previous severities, other professing bodies. These dissenters were succencealed their opinions, and added a prodigious number of the professing bodies. We suffered rather severely from the unenvious posi- says Du Pin, "that the church ought to be made of his prudent guidance their churches were formed into spoiling children by making them too happy. Happut down so low in the scale of moral excellence.—

opposition, and having planted churches in al
opposition, and having planted churches in al
most every town in Africa, (Jones,) they were,

750 most every town in Africa, (Jones,) they were,

the chilling pressure which produces here an inflam-This new thing called "Methodism" is designed to show to the world a more excellent way, and methinks driven into obscurity. we are having it in these days with a vengeance. Some time after a Baptist Preacher here, preached

on the mode and subjects of baptism, in order that a fair representation of our views might be entertained. This called forth from the Presbyterian Minister of this town, a sermon against our views, and in favor farious the errors of these people in opinion and prace earth is a visible church, into which the holy are of his. The two former preachers gave two sermons each, on the disputed points-but our worthy friend jects in one short discourse of less than an hour.

He, to his credit, combatted the principles, and said but little squinst the persons-he, however, had on a profession of faith in Christ. They never read-sinners." These societies were greatly augmented to me at least, a novel mode of getting over the diffi- mitted delinquents, yet their severity of discipline was by emigrants. From Spain, Germany, and other proculties of Pedobaptism. You know we Baptists take the ground and stand fast to it, that the onus probandi belongs to the other side, and I was not prepared to the Roman empire, (Jones.) They were at first ca- various, were too discordant to permit its members to hear this worthy divine in noticing the position we ressed by Constantine, but afterwards bore a noble be long united; the subject of discipline occasioned a cling to, and our clamorous call for proof, turn upon us and demand proof from us, why we had forsaken a divine command by keeping our little ones out of the

mearly, if not quite, in as bad a situation as yourself.

These afflicted people were considerably enincessant and harrassing labor, in travelling with his
the dark—we are wrong, illi850 couraged by the Paulician Baptists, who very family from kingdom to kingdom, was received beral, bigoted, uncharitable, wise in our own conceits. narrow-minded, and what not. And I, for one, if I could get away from being a Baptist I should rather than quarrel with those whom I would wish to love.—

They were additionally strengthened and enlarged by Gundulph, whose followers were, Heyden, Hornbeck, Cocceius, Hosius, and However, till I learn better, I am willing to bear the obloquy and reproach of even members of the family, and trust I shall always be willing to bear with these lowed and admired by many disciples. The Italian rather than court the applause or favor of mortals at baptist churches, during the tenth and eleventh cen-

I am, Mr. Editor, Yours respectfully, Peterboro', March, 1850.

A brief Sketch of the History of the Foreign Baptists.

BY G. H. ORCHARD.

The Baptists have often been represented as unknown before the sixteenth century, and some are "Anabaptists of Munster." The term "anabaptist," or rebaptist, has been applied to all who baptize those whom others believe to be baptized already, but more especially to those who deny the validity of infant baptism. Some of the enthusiasts of Munster did so, and all free. they have, on that account, been called "Anabaptists." But this peculiarity has existed, in connexion with almost every shade of religious faith and practice; and sometimes, as in the case of the Anabaptists of Munster, with fanaticism and wickedness. The great peculiarity of the Baptists is, that THEY IMMERSE THOSE AND THOSE ONLY, WHO, PROFESSING FAITH IN CHRIST, GIVE EVIDENCE OF CONVERSION FROM ALL UNGODLI-NESS. It does not appear, that in anything but the rejection of infant baptism, the Anabaptists of Munster bore any resemblance to the present Baptists, and their agreement with them in this is but an accidenta sition to be placed among a "sect that is every where coincidence. In Scripture there is no mention of the spoken against;" and that it is anything but agreea- baptism of infants, nor even of adults, except as peni sins. And since then there have ever been great numbers, who, like the present Baptists, believed

tains views on Christian Baptism not in accordance mersion into that glorious name. The history of this ses or Lyonists, in these valleys, were but few, com-

60 and the love of pre-eminence occasioned divisions among the brethren. Those who adhered will vanquish your foe or be beaten yourself remains to the spirit and model of the gospel seceded from the to be seen. May some good come out of it. I sym- degenerated bodies, and, by raising new societies, aimed pathize with you in your beligerent aspect, and trust at restoring Christianity to its native simplicity. So There is but a handful of Baptists in Peterboro' and feebled by them; the eastern provinces were at that these are of the "liberal" kind, and while pursuing time full of dissenters. In Greece this kind of nonconformity can be traced at a very early period.

BAPTISTS IN THE EAST.

The first dissenters in Greece, distinguished by name, were the EUCHITES, i.e. a praying per 70 ple. This was the root from which sprang all nonconformity throughout the east and west. matter whether we are "liberal" or "strict," so long They can be traced through provinces and kingdoms as we hold that baptism means immersion, and that in succeeding ages, by the disallowance of human inpersons having faith in Christ are the only proper ventions in the affairs of religion, by administering subjects of that ordinance. Here lies the bane of the all orders of clergy, and by rejecting the old Testa-Baptists, and so long as they promulgate these sentiments, so long will they be railed at by pedobaptists in after times, and in different places, variously named.

251 penitents on a profession of faith, and reim-This enlightened Rabbi, in the sermons alluded to began his thesis, by going into a history of the ana-called anabaptists. The Novatian baptists of Italy logy of baptism and circumcision-circumcision was became very numerous in the east, particularly in first, it was a seal and a sign-when Christ came, the Phrygia. These puritan churches, after some ages, were revived by the PAULICIAN brethren, who derive

words of the gospel and the sacraments to the faithful." (Gibbon.) These communities maintained their standing for ages. Their imtize them. He then went over the thread bare arguments of the "impossibility" of finding water in and one hundred thousand suffered death in every

Judea," and the "indelicacy" of our method of bap- form. Many were driven into Italy, France, and other kingdoms of Europe; and, notwithstanding the 1520 persecutions they endured, a succession of them continued to the reformation, if not to BAPTISTS IN AFRICA.

The northern part of this continent was, at an 250 the Christian name. The MANICHEANS VCTV of Christ, were wrong, he denounced as preposterous. other professing bodies. These dissenters were successful to the Baptist community. Under as possible all sources of annoyance. Never fear by severe measures, dispersed, destroyed or

of the Presbyterian Church disposed of mode and subjects in one short discourse of less than an hour.

original simplicity and purity. "The Novationists none to the sacrament of baptism, but persons that considered the Church of Christ," says Mosheim, "as are of the age of reason; because infants are incapa-

320 These puritan communities continued to flou- classes, distinguished by the terms moderate and rigid. rish until the fifth century, when they were 455 driven into obscurity. The patience manifes- 1544 David George; after his decease, his followers ted by these brethren under sruel measures,

early came into Italy. The Paterines and 1561 to his rest and reward in 1561, and was suc-Paulicians agreed in religious duties, and their united

turies, sent out so many of their teachers into other 1577 without baptism; and the pernicious example terines continued in Italy till the reformation, QUARTUS. under the name of Waldenses.

BAPTISTS IN FRANCE AND SPAIN.

At an early period these kingdoms were bles-254 sed with the gospel. "In the third century, divers holy men (Novationists) planted churches at Toulouse, Tours, Paris, Clermont, and in other cities and towns." In the fifth century these apostolic churches were encouraged and enlarged by emigrants from Germany-Goths, Goodand originated the VAUDOIS. They were 500 people who sought freedom, and the Pyre-

nean Mountains afforded them a refuge. Here senters lived in thousands and tens of thousands "The churches in Spain, in early times," says Dr. Allix, "always united with those of the south of France." Dissenters went under various names in Spain, and were there innumerable (Robinson). All religious parties baptized penitents by immer-Vaudois of Spain resembled closely the Donatists of Africa. In 729, many thousands of these

baptists emigrated over the Pyrenees, from the Spanish to the French foot of the mountains, and 1003 became known by the name of Albigenses .-In 1003, the Paulician baptists appeared in France, and thirteen of these suffered death at 1083 Orleans. These churches were resucitated by flocking emigrants of the same stamp from

Bulgaria. "These Albigentian churches admitted persons to baptism after an exact instruction," 1091 (Allix.) In 1091, Berenger, head of the anabaptists, advocated gospel truths, and became the leader of a vast party. He was succeeded by Peter de Bruis and Henry of Toulouse, "two 1110 anabaptist doctors, whose preaching and efforts infected usque ad mille civitatis, a thousand cities," (Gillies.) Peter taught "that persons baptized in infancy are to be baptized after they believe, which is the right baptism." In 1160, the Baptists were computed, in round numbers,

have been eight hundred thousand, (Clark. "They formed, by degrees, such a powerful party, says Mosheim, "as rendered them formidable to the Roman Pontiffs, and menaced the papal jurisdiction with a fatal overthrow." To prevent this 1206 overthrow, the Popes engaged the crusading armies, and the Albigensian churches were 1230 drowned in blood, (Sismondi.)

BAPTISTS IN PIEDMONT.

We have no early records of these people. They ther than for our denomination or against any other. tinued through the first three centuries. Durlng that in having a creed, and in being all trinitarians; but in I have been led to these reflections from reading period, all Christian communities consisted of baptists, every other respect they were substantially the same your late editorials upon the conduct of the Christian Guardian. I find you have been severely taken to task for allowing an offensive little tract to be published at the Pioneer office, because said tract consistence of the Christian to the Christian of the Christian to the Ch pared with the Baptists in other kingdoms. After holding the truth consistently for ages against Rome, they were comprehended, at the reformation, in the prophecy, safely declare, that religion in such a place churches of Calvin and Luther.

BAPTISTS IN GERMANY.

The pious people of this empire were, at an early period, called Begnerds, i. c. earnest in pray-1150 er. They were the same class of persons, who, in other countries, were named Wal-. In Bohemia and Moravia they had extensive establishments of a religious character, which main to profess their faith before baptism, and prose 1315 lytes they immersed anew in water, [Wall.] In 1315, Walter Lollard, a learned man, wa raised up and became chief of the Begherds on the Rhine. He agreed with the Waldenses in religious views and practice; and from him they were calle Lollards. His labors on the Continent and in England were remarkably blessed. In Bohemis 24,000. Many, with himself, suffered death for denying the sacraments of the Roman Catholi Church. People holding tenaciously the sentiment

ment was amply made up by the edge of the sword. Dreadful slaughter ensued, both of men and women, who paid the price of live for preaching that "that many Anabaptists suffered death, not on account of their considered rebellious subjects, but

sions will admit comparison with any." "The constitution of this sect," says Mosheim, "was founded mind's green and yellow sickness—ill temper."—Edon this principle,-that practical piety is the essence ucation of the feelings, by Charles Bray. General departure from the institutions of the gos- of religion; and that the surest mark of the true pel in the old Italian churches occasioned so church is the sanctity of its members. This princi many to withdraw from them, that in A. D. 250 | ple was always universally adopted by the Anabap-Italy was full of dissenters. However multi- tists. The kingdom which Christ established upor tice, no infant baptism was known among alone to be admitted; and it is consequently exempt them for the first three centuries. In 251, from all those institutions and rules of discipline in Novatian arose to restore Christianity to its vented by human wisdom. They admit, therefore, a society where virtue reigned universally." They ble of binding themselves, and it is altogether unceradmitted none to their communion without immersion tain whether, in future years, they will be saints or approved by many, and they became very nu- vinces, "Baptists came in shoals" into Holland, to 300 merous, (Lardner); so much so, that churches enjoy the privileges of Christian communion. The maintaining their order, were planted all over views, however, of a body composed of materials so timony to the truth under his bloody edicts. separation, and the Men ionites were divided into two

Among those who became conspicuous was So you see notwithstaning our "liberality," we are gave rise to the cognomen Patherines, i. e., patient of the name of Nicols, whose zerl disturbed the continearly, if not quite, in as bad a situation as yourself.

Sufferers, in which name they gloried, Acts, v. 41.—

These afflicted people were considered. Menno, after twenty-five years of

> ceeded by Theodoric. The Mennonite breexertions increased their churches greatly .- thren received the commendations of Commenius, very numerous in several provinces; and by 1572 others. A few years after Menno's death, the The Italian cinus, the founder of Socinianism, succeeded, in Po- he had not yet made a public profession. land, in becoming a member of a Baptist church

kingdoms, as almost to inundate the European of this church was followed by others. In Amongst the stories which Mr. Bateman told, was year by year by year that their faith is genuine, and that they provinces (Mosheim). The body of these Pa- 1619 1619, Socinian views so far prevailed as to one which greatly affected the little boys and girls. no longer put confidence in "old wives' fables." And raise the extensive communion of the Colle- It was about a Hindoo woman who threw her little giants. "All were admitted to the communion of this baby into the river Ganges. Some of you have very | * Three have been recently added by baptism.

ed in various parts of the Continent; and, though they goddess. She thought that the stream would bear have had to meet with much opposition, prove, by their patient continuance in well-doing, and darling babe might, perhaps, fall off the raft and be

Decent Churches.

forming power of the Gospel upon the character of the to take it up; but no, she had given it up to the most barbarous savages. Even in the view of their temporal comfort, there is a tribute to religion, in the passed under a branch, the little thing caught fast decency of their deportment, in their dress, in their hold of it, and lifed itself up a little from the raft .dwellings, and in their intercourse with one another. The moment the mother saw that, she was seized When the essayist mentioned the case of the poor degraded Hottentots, that when they came to the knowledge of the truth, they rose so much in the scale of spirit. So she rushed down to the spot, and scramcivilization, and gave as an evidence of this fact, the improved accommodations in their dwellings, and especially their strict attention to the comfort and decent arrangements of their places of worship, we river, where it sunk to rise no more! thought, that some congregations amongst ourselves might take a lesson from these poor Hottentots.— out; but I would rather say, "Oh, ignorant Hindoo When we see a dirty unswept church, polluted by mother!" Poor woman! she did not know that God trived box; like a pillory, which a careless people have send her word of the glorious Gospel of God, and tell provided for an ambassador of the King of Zion to her, she need not throw her child to the Ganges, for occupy, when he comes amongst them to declare his God has given up his Son, and "His blood cleanseth Sovereign's message-we can, without the spirit of from all sin." is at the lowest ebb. We do not by any means suppose, that an elegant church is a certain proof of a

ountry .- Free Church Missionary Record.

Many of our readers will doubtless remem-1535 the German empire. The deficiency of argu- mountain, is now speaker of the Ohio Senate.

Bad temper is oftener the result of unhappy circumstances than of an unhappy organisation; it frevish child often needs dieting more than correcting. merely because the, were judged to be incurable he- Some children are more prone to show temper than othretics; for, in this century, the error of limitating the ers, and sometimes on account of qualities which are administration of baptism to adult persons only, and valuable in themselves. For instance, a child of acthe practice of redaptizing, were looked upon as most flagitious and intolerable heresies." The number of is more likely to meet with constant jars and rubs, Buptists who suffered death at this period than a dull passive child, and if he is of an open wealth always obtains consideration, and shades of early period covered with professors bearing 1536 has been computed at 150,000, Amidst this nature, his inward irritation is immediately shown in colour are not too closely investigated .- Hesperos, by carnival of death, Menno appeared. On re- bursts of passion. If you repress these ebullitions by Mrs. Houston. given by the Holy Spirit, and their confes- the chilling pressure which produces here an inflam-

Rev. Baptist Noel.

[From a letter in the Christian Visitor.] We have a delightful interview with Rev. Paptist Sabbath-week deliver a discourse in the unction of the Spirit, to a crowded audience, in the large chapel Mr. Noel presented us each with a copy of his work this idea has become so disseminated, that at the preon Baptism, and invited us to dine at his residence, sent day many of the priests of Boodh in their mofices which he has made for the truth, when I reflect on to a dead god. the praiseworthy, scriptural step which he has taken, when I meditate upon his fearless advocacy of, and David George; after his decease, his followers formed into the Family of Love by a person prayer will continue to be offered by the churches for name of Nicols, whose zeal disturbed the continuation in and his family. I rejoice to find in our intercourse with Episcopalians, that while they lament of his former church and congregation; he his continually having accessions to his church by baptism; he will administer the ordinance this evening. An influential gentlemen of the Episcopalian church himself, "so that he might win souls" to Christ. Having to go forth alone to meet the taunts, in

The Hindoo Mother.

sect who acknowledged the divinity of the Holy Scrip- likely heard that there is a river in the north of India tures, without regard to the nature of Christ and the called the Ganges, and which the poor, ignorant peotruths of Christianity," [Mosheim.] Baptism was administered agreeably to the candidates views; and ters as very sacred, and fancy that if they drink them the society comprehended persons of all sentiments, who professed themselves Christians. The long de- wash in them, they will come out quite cleansed from bates' between the Mennonite brethren were their sin; or if they die in them will go all bright and 1630 brought to a close, in 1630, by mutual asso- glorious to Paradise. The great value they thus set ciation. In 1637, the Uckewallists endea-vored to restore the Baptists to Menuo's order and discipline. By the preaching of Dr. Hasn, the Waterlandians were led to embrace the wide views of rules over it will do them good. Even little children

Arminius, and to deny justification by faith are sometimes thrown thus into the river.

One day a young Hindoo mother was seen going time passed under the name of Anabaptists, on down to the Ganges, carrying a sweet little baby in the Continent, is beyond calculation, [Brandt.] The her arms, which she was loading with her kisses and Mennonites, as a whole, were now scarcely better than state professors; but the Uckewallists and Apostoolists still maintained a primitive simplicity. Dutback the Uckewallists and Apostoolists still maintained a primitive simplicity. Dutback the Ganges;" so he watched her. ring the seventeenth century the Mennonites were When she got down to the river, he saw her lay her very greatly diminished; and, during the very greatly diminished; and, during the lay her lovely babe upon the grass, and then going to the eighteenth, were almost swallowed up by worldly or heretical societies. Efforts on the part of the English brethren, to revive the Mennoson as as to make a sort of little raft. She then nite churches, have proved of no spiritual service .- gathered a number of the beautiful flowers of the They appear indifferent to all missionary efforts, lotus-a sort of waterlilly-and with these she made though they abound in wealth, learning, and a wreath all round the raft. Then lighting a little 1820 talent. They amounted, in 1820, to 30,000, lamp, and placing it in one corner, she lifted up her but are every year lessening in number, and are now very few. Other Baptist churches, sound in midst of the flowers, and then pushed all off upon faith and strict in discipline, have recently been plant- the surface of the stream, a beautiful offering to the the success which attends them, that God is drowned in the sacred river, and that then, as its blest spirit rose to paradise, the goddess would pardon her

sins and bless her soul. But it so happened that she did not push it far enough, and the eddies of the river brought back the little raft underneath the overhang We lately heard an essay read on Moravian Mis- ing branches of some bushes at the side. The little ions, in which special notice was taken of the trans- babe held out its hands to its mother, and cried for her

The Degradation of Colour. It is well known that marriage between a white igh state of religion, any more than that fine dress man and the descendant of a negro, in however remote betokens spirituality of mind, but, a certain degree of external decency, is intimately connected with the methods have been found of evading this law; but as profitable use of the means of grace. Poor people a successful employment of such devices, not only often find it difficult to provide the meanest accommodation. There is no reason, however, why the most humble place of worship should not be clean and neat, tained a high reputation for ages. The same sort of and as far as practicable, so arranged that worship be legally solemnised between a white and colored people abounded in Poland. The Begherds had no pers may without distraction, attend to the service of person, the former is required to make oath that he separate order of priests; they required all candidates God, with that decorum which is becoming its solem- has colored or negro blood in his veins. The difficulty to a white man taking this oath, lies not only It is difficult to conceive how a minister without in its absolute falsehood, but in the melancholy fact, spiration, can preach to a listless auditory in such a that by acknowledging the existence of such a stain house as we have described, or how a people in such in his escutcheon, he voluntarily shuts himself out of ircumstances, can expect to profit by their atten- communion with his countrymen for ever. Great, however, as is the natural repugnance to this step, it Such relics of a dark age, are happily very rare, and was once taken, and that not very long ago, by a since the Hottentots will not tolerate them, we may young American, who was resident in New Orleans. 1320 his brethren were 80,000, and in Germany expect that they cannot long exist in a christian A rich merchant and sugar planter, of, I believe, Jewish extraction, had an only child, a daughter, and moreover, a quadroon of great beauty and accomplishments-to use the most received term. The young of the Baptists, were found in almost every country of Europe, [Mosheim.] Luther's appearing, brought Seba Smith, on the death of a woman who perished wealth, but he refused to bestow either his fortune or them into view in furthering the reformation. In in the snow-drifts on the Green Mountains of Ver- his pretty quadroon on any but a white man, and that Luther's absence, Carlestadt, one of the reformers, began the reform church, by rebaptizing. The princes of the empire disapproving of this proceeding, Luther wrote against Ana- locked in the arms of death, but the babe survived .- riage, and to be willing to take the oath which was baptism, and disputed with Baptists all over That infant, thus preserved from the snows of the necessary to make that marriage valid in law. With a view, in some sort, to satisfy his scruples of conscience, the suitor of the maiden, previous to his appearing before the authorities, pricked the finger of nis fair fiancec, and inserted some of the blood which trickled from the wound into a gash which he had previously made in his own hand. After performing this delicate operation, he fearlessly and with an open front, took a solemn oath, that within his own veins claim his bride. But after such an avowal, America was no longer a country for him, so he lost no time in carrying off his rich and lovely bride to far-off

Br. Duncan, of the Southwestern Baptist Chronicle appears by the following, to be exceedingly out of patience with the disposition of some in his section. to complain of the terms of his paper.

tion he placed us, and I felt rather ashamed at being put down so low in the scale of moral excellence.—

| Just and holy men." After enduring, for ages, every opposition, and having planted churches in all piness is the atmosphere in which all good affections opposition, and having planted churches in all piness is the atmosphere in which all good affections opposition, and having planted churches in all piness is the atmosphere in which all good affections opposition, and having planted churches in all piness is the atmosphere in which all good affections opposition, and having planted churches in all piness is the atmosphere in which all good affections opposition, and having planted churches in all piness is the atmosphere in which all good affections opposition, and having planted churches in all piness is the atmosphere in which all good affections opposition, and having planted churches in all piness is the atmosphere in which all good affections opposition, and having planted churches in all piness is the atmosphere in which all good affections opposition, and having planted churches in all piness is the atmosphere in which all good affections opposition, and having planted churches in all piness is the atmosphere in which all good affections opposition, and having planted churches in all piness is the atmosphere in which all good affections opposition, and having planted churches in all piness is the atmosphere in which all good affections opposition, and having planted churches in all piness is the atmosphere in which all good affections oppositions are proposition. t to them for nothing, and they will want it for less. They will seen complain if you do not pay the postage. It is the same sort of people who, all over the land are cheating their ministers and defrauding the churches, by refusing to pay their just proportion of expenses."—Register.

Tavoy Baptist Missionary Society.

We have received by the last overland mail the W. Noel. He is truly a lovely man. You cannot be long in his society without feeling that you are breathing in a holy atmosphere. I heard him last sionary Magazine for March.

Burmese in Tavoy. Probably very few, if any, of the inhabitants of in John-street, which chapel, you will be glad to find by the enclosed paper, is being secured for him.— with the truth, that an eternal God exists; in fact, intimating that he should feel much pleasure in con- nasteries admit it ;-and yet, they and the people still tributing to our object. When I think of the sacri- bow down to graven images, and offer their devotions

The good seed has been sown broadcast in former years by missionaries and native assistants, though obedience to the truth, I feel my soul stirred within the past year but little has been done except by the me into a spirit of wrestling with God in prayer, im- assistants. Bibles, testaments and bound volumes of ploring him to preserve his servant, and honor his tracts as well as single tracts, have been distributed truth by granting him large blessings. I hope that and they are often called for at the depository by people from the villages, and from distant places. Though there have been, and still are, a few hopeful

Mr. Noel's secession, they speak very highly of his past year. Aside from the all-powerful influences talents and devotedness to the cause of God. He has baptized nearly one hundred, who were all members of the Holy Spirit without which a Paul would plant in vain, the great thing that seems wanting to ensure pleasing success, is the time and labor of a devoted missionary, who would not hold even life dear to influential gentlemen of the Episcopalian church told us that he and some members of his family cule and sneers of their bigoted countrymen, who are Having to go forth alone to meet the taunts, ridistrict discipline of some of these churches de- would be baptized by Mr. Noel in a short time; that still "wedded to their idols," the assistants are far Arnold of Brescia, a bold reformer, who appeared publicly against Popery, and was folpeared publicly against casionally accompanied by a tried and faithful missionary. That they hold out in their course under so many disadvantages circumstances, is evidence year by year that their faith is genuine, and that they