It will the law only law ation bewe are. mportant This is knowing

gates from and Port Saturday quiry into heir faith usly agreed as a sister ng the ren. The conand highly recognition. of faith by

aber daily of

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UNION IN

inel the imered to make to the secular Edward, April brought to the ed for Archbiand livmen "to abaptists, here-

burnt, as Joan History is altists in the reign paptists wondernd as we are sorry seduced by that he English as yet or on Easter-day of Anabaptists whereof twentyed, and four, bearsolemnly recanted According to Dr. al of their churches places. The Baprn of James I. and e year 1608 "for and running into ting in big stables, g the reign of this ded their Confesersecution for conn of Charles I. the ing-houses in many ict together as a an Church. They e time of Oliver flourishing body at During the reign freadfully, in com-

sts. Yet, notwiththeir churches was nat time to this, the en steadily increasf century their adt from the earliest ord of the opinions this country, there

ces to those which The first Baptist e have any distinct in his history of the free-will and univerrejected the predesto eternal life, and The pastor of the e successor of Mr. ho, on the death of riends from Holland cape persecution. nists. They originownists, (i. e. Inder Baptist sentiments constitution of the baptized into the t; the false consti-&c. The first Baptrines of par icular severance, of which as formed Sept. 12,

y men and womes,

and divers others who originally belonged to a made by them. In the year 1674, at which time H. Jassey and Mr. it has been asserted that this was a special occa- favorable and indispensable, to a successful ex- ARRIVAL OF THE NIAGARA congregation of the Independent persuasion in Mr. Hardcastle was pastor of the Broadmead Bunyan, pleaded for open communion involved sion, and that the particular reference to the amination of the lesson, It should be remembered in the year 1616, church; most part of the members being bern the particular reference to the amination of the lesson, It should be remembered in the year 1616, church; most part of the members being bern the particular reference to the lesson, breaking of London, which was gathered in the year 1616, church; most part of the members being hap- this, and their practice was in accordance with breaking of bread proved it to have been so. and had Mr. Henry Jacob and Mr John Lathorp tized. The Broadmead records inform us of the their principles. The prevailing practice in this half-wearly quarterly or monthly appointments and had all the society," existence of two baptized congregations in Bris-country of restricting communion with the un-Ancessively for the persons, finding that tol, Mr. Gifford's all baptized, and Mr. Kitchen's baptized to the Lord's supper is a modern expession of the week"? Supthe congregation kept to their first principles of all baptized. Mr. Andrew Gifford succeeded dient, and rests on no well-defined principle. If separation, and being also convinced that baptism Mr. Henshaw (Hynam) as pastor of the Strict the admission of the unbaptized to the Lord's of monthly communion, would not the narrative this exercise depends upon the order of the inwas not to be administered to infants, but to such Baptist church at the Pithay. He commenced Table is regarded as a mere favour which may be as professed faith in Christ, moved that they his ministry in a time of great persecution about bestowed or withheld at the discretion of the might be dismissed from that communion, and alanight be dismissed from a distinct congregation in such pastor of a church. He frequently preached in as she pleases, but if the unbaptized, simply on poder is was most agreeable to their own senti- the church at St. Leonard's, Bristol, till he was the ground of their spiritual union to the Lord meats. Accordingly they were dismissed in a excluded by the Act of Uniformity. He endur- Jesus, are allowed to approach the Lord's table friendly manner, and were constituted a church ed a great fight of afflictions during a period of as a right, on what scriptural ground are they at the time we have mentioned. They held Mr. twenty-eight years. He was often obliged to debarred from other church privileges? John Spilsburg for their pastor. In the year swim through great floods in his journeyings, 3. Open communion is subversive of the very 1638. Mr. William Kiffin, who had joined Mr. which he preferred doing rather than disappoint existence of Baptist churches, and of all our de-Lathorn's church when he was about 17 years a meeting. Yet he often fell into the hands of nominational societies for the spread of the truth Thomas Wilson and others of the same judg- erity. He suffered imprisonment four times in religionists, and to consign our peculiarities,

horn Sept. 3, 1601. He was educated at St. that his funeral sermon might be preached from tian charity it encourages disobedience to an or-John's College, Cambridge, whore he continued Luke Xvii. 10: "So likewise ye when ye shall dinance which Jesus Christ has placed at the about six years, and took his degrees as Bache- have done all these things, say we are unprofit- very threshold of his church, and tends to fostceived episcopal ordination in the year 1627, and our duty to do." was presented with a living in the establishment Appendix No. 4 in the 2nd vol. of Crosby's I hope in my next communication to sail a in the year 1633. He was soon afterwards History of the Baptists, contains a brief confes- little lower down the stream of time, and to give ejected for not using all the ceremonies enjoined | sion or declaration of faith lately presented to | you the modern view of this controversy in Engby the rubric and the canons, and for presuming of the rubric and the rubric and the canons are rubric and the canons are rubric and the rubric and rub don, and accepted the pastorate of the church ment, Matt. xxix. 19, 20) is first to teach or -sufficient grace, which was formed by Mr. Hubbard, and of which preach the gospel to the sons and daughters of Mr. Cairne and Mr. Sam. C. Howe (both of whom men, and then to be bay tixed (that is, in Eagwere Baptists) and later still, Mr. Stephen More, lish, to dip) in the name of the Father" &c .-Mr. Henry Jacob and Mr. John Lathorpe were Art. XII. "That it is the duty of all such as are pastors. Mr. Henry Jessey was a Pedo-baptist believers baptized, to draw nigh unto God in subwhen he assumed the pastorate over this church, mission to that principle of his doctrine" &c .but he subsequently became a Baptist, and an Art. XIII. "That it is the daty of such as are ardent open communionist. The next instance of constituted as aforesaid to continue steadfastly a free-communion Baptist church which we have &c. The confession is "subscribed by certain on record is the church at Bedford, which was elders, deacons and brethren met in London, in formed in the year 1656. The principle on church, 1660, on the behalf of themselves and of which they thus entered into fellowship one with many others unto whom they belong in London another, and upon which they did afterward re- and in several counties of the nation who are of ceive those that were added to their body, was the same faith with us." Forty-one names folfaith in Christ and holiness of life, without res- low, at the end of which it is said, "owned and pect to this or that circumstance or opinion in approved by more than twenty thousand." An Bunyan, who became pastor of this church, Dec. in London in April 1704, shewing the gradual 21, 1671, and himself the champion of open increase of the dispersed and persecuted sect .communion; and in his "Differences about Water In January, 1716, a letter was addressed as fol-

The caurch at Broadmead, Bristol, whose rethe caurch at there is such a
greed to, and signed by "fifty-four ministers
and messengers of the churches in the counties
of the eek, and yet oftener than once a year, as
of the week, and yet oftener than once a year, as
object of such explanation is to inform the understanding. And this work must be done so well
with reference to the objection which has been
raised to the counties
of Bucks, Hertford, Bedford, and Oxford, which
his or its own taste or judgement. The accomthe counties of the revolt has been
and messengers of the churches in the counties
of Bucks, Hertford, Bedford, and Oxford, which
his or its own taste or judgement. The accomthe caucht at there is such a
the case of the passover.

With reference to the object of such explanation is to inform the understanding. And this work must be done so well
that the case of the passover.

With reference to the object of such explanation is to inform the understanding. And this work must be done so well
the case of the passover.

With reference to the object of such explanation is to inform the unthe case of the passover.

With reference to the object of such explanation is to inform the unthe case of the passover.

With re Mr. Henry Jessey's church in London urging they say they did most heartily and unfermedly his them to give up Mr. Hardcastle to become their pastor, they urge as a reason, that "the major part of them in the church at Broadmead had taken up the sacred ordinance of baptirm, and they feared that if a man was set over them who was not baptized, they would be guilty of a partial, if not a total backsliding." So much for the confessed tendency of open communion when feells and feells and desired by the pastor, they urge as a reason, that "the major part of them in the church at Broadmead had taken up the sacred ordinance of baptirm, and they feared that if a man was set over them who was not baptized, they would be guilty of a partial ordinance of baptism;" and that "may be instituted came together to them, and upon the confessed tendency of open communion when feells and desired by the disconding the second chapter of the Acts it may be grace of God to persevere in." The 28th Artidity to be adopt the course I deemed scriptural, I should be glad if you would insert it in the Evangelical Pioneer, as it may be instituted into the visible church of Christ without the disciples were "all with one accord in one they feared that if a man was set over them who will be seen that when, on the day of Pentecost, will be seen that when, on the day of Pentecost, will be seen that when, on the day of Pentecost, will be seen that when, on the day of Pentecost, will be seen that when, on the day of Pentecost, will be seen that when, on the day of Pentecost, will be seen that when, on the day of Pentecost, will be seen that when, on the day of Pentecost, will be seen that when, on the day of Pentecost, will be seen that when, on the day of Pentecost, will be seen that when, on the day of Pentecost, will be seen that when, on the day of Pentecost, will be seen that when, on the day of Pentecost, will be seen that when, on the day of Pentecost, will be seen that when, on the day of Pentecost, will be seen that when, on the day of Pentecost, will be seen that when, on the day of Pentecost, and begrave the distribution. The proc them to give up Mr. Hardeastle to become their own, believe and profess, and desired by the fully and fairly carried out!

taining. larly formed Baptist churches; more especially by William Kiffin, Hanserd Knollys, John Harthose holding the doctrine of particular redemp- ris, Geo. Barrit, Benjamin Keach, Edward Man, tion. In the year 1643 a confession of faith Richard Adams. This letter was attended with was published by seven Baptist churches in Lon- considerable effect. The ministers or messengers don. Crosby, the historian of the Baptists, says: of more than a hundred churches assembled at "The Baptists never did anything that more the time proposed. In the narrative of their effectually cleared them from the charge of being proceedings, after having disclaimed all manner dangerous hereties than these did. Their great- of "superiority and superintendency over the est adversaries were forced to acknowledge that churches," they agree "that in those things it was ah orthodox confession. I. was reprinted wherein one church differs from another church in 1646. This edition bears the names of sixteen | n their principles or practice in point of commuministers, ameng whom are John Cocks, John nion, that we cannot and shall not impose upon Spilsbury, William Kiffin and Hanserd Knollys. any particular church therein, but leave every Ivimey's Hist, vol. i. p. 175. The thirty-second church to their own liberty, to walk together as article stated that "the church is a company of they have received from the Lord." If this visible saints called and separated from the world clause was designed to conciliate Mr. John Bunby the Spirit of God to the visible profession of yan and the church under his influence, and to the faith of the gospel, being baptized into that induce them to attend the assembly, it failed in faith" &c. (See Howell on Communion, publits object. They did not attend, nor did they lished by the Baptist Tract Society. The thirty- send messengers, but the church at Broadmend minth article is as follows: "Baptism is an ordidid; and this may have been the case with other nance of the New Testament given by Christ to | free communion Baptist churches. "The assembe dispensed on persons professing faith, who bly therefore," remarks the English editor of upon profession of faith ought to, be baptized. Howell on Comm nion, "must be considered as Crosby, append. ii. There can be no doubt that of admitting the unbaptized to the Lord's Supthree seven churches in London were Calvinistic per, as an allowed practice among the accredited Buptists, preaching strict-communion, and that churches of the Particular Baptist body." they regarded baptism as essential to the true | The following remarks naturally arise on a constitution of a church of Christ.

"It cannot be ascertained," says Mr. Ivimey, "at what precise period the Baptists of the West | tising free communion, have from the beginning of England of the Calvinistic opinions, first formed been a small minority as compared with those themselves into congregational churches. An who have restricted the fellowship to baptized association of these churches met, I conjecture, believers. The great majority of Baptist churches for the first time, at Wales, on the sixth and sev- holding the doctrine of general redemption, as eath days of the ninth month in the year 1653. well as of those holding the doctrine of particu-In the year 1656, these churches published a lar redemption have, time immemorial, mainquarto pumphlet which was entitled " A Confes- tained strict-communion. So much Mr. Hall sion of the Faith of several congregations of admits in his "Terms of Communion." He says Christ in the county of Somerset, and some of the Baptists "They have, for the most part, churches in the counties more adjacent." In this confined their communion to persons of their they declare their approbation of the confession own persuasion; in which, illiberal as it may ap-

of are, was now, five years afterwards, with Mr. his persecutors, and was treated with great sev- Its tendency is to merge us with other bodies of ment, dismissed to Mr. Spilsburg's congregation. the reign of Charles II.; thrice in Newgate, which we believe to be important and founded in The first church composed principally of Bap- Bristol, and once in Gloucester jail, where he had scripture, to oblivion. It contains an implied tists and practising free communion of which we for his companion Mr. Geo. Fownes, pastor of the censure on the first Baptists for seceding from have a distinct record is that under the care of church at Broadmead. He closed his arduous their Pedobaptist brethren, and forming churches Mr. Henry Jessey. This excellent man was and useful career in November 1721, directing of their own. Finally, under the plea of Chris-

atward and circumstantial things,-Mr. John assembly of thirteen baptized churches was held

The church at Broadmead, Bristol, whose re- In 1678 a Calvinistic confession of faith was

passing of the Act of Toleration following after, There were, it is presumed, several other a long storm of persecution afforded the Baptists Baptist churches practising open-communion af- time to breathe and animated them to new exerter the example of Mr. Henry Jessey's church in Jions in the cau-e of truth. The first step taken London, and those at Bedford and Broadmead, by them was to convene a general meeting of but to what extent, we have no means of ascer- Particular Baptist churches, with a view to enquire into their state, and to promote their pros-We return now to notice the Strict or Regu- perity. The circular calling the meeting is signed and after, to partake of the Lord's supper."- having for the first time recognized the custom

1. The Baptist churches in this country prac-

tice among his professed followers.

I am, dear Brother, Yours very truly in Christ, Rev. James Inglis.

THE LORD'S SUPPER.

Having been instrumental in introducing into the the whole church a question relative to the duty of attending to the weekly observance of the Lord's Suping to the whole church be come together into one place, and all speak with tongues, and there come in these that are unlearned or unbelievers' trine, equally true in theology, philosophy and fact, is, change the understanding; change the

by the members seem to range themselves under to be made private also? Could the scoffer see | do, with dull heads and hard hearts. But, what

3. Some think that it may not only be attended to before the whole congregation, as part of the ordinary service of the church, but that important ends might be served by its being so at-

ended to, -While
4. Some think, on the other hand, that the ornance is of a private nature, at the observance f which only members should be present.

I hesitate not to avow myself to belong to the

on examining the passages in the Evangelists, riz., Matthew xxvi. 26, Mark xiv. 22, and Luke xxii. 19, and in the 1st Epistle to the Corinth ans, xi. 22, where the original institution of the ordinance is narrated, it will be observed that no thing is stated regarding the frequency with which it was to be attended to. In Paul's narrative the expression is introduced "This do as oft as ye drink it," as used by our Saviour, and Paul adds, as a reason given by himself, "For as often as ye eat this bread and drink this cup ye do shew the Lord's death till he come." There being then nothing definite as to the frequency of the observance, in the original institu-tion, our next duty is to endeavour to ascertain

regard to it.

Leaving out of consideration the passages re-

posing that the church had been in the practice day of the month when the disciples came together to break bread." Or if on the other hand, the church attended the ordinance on the ples at Troas were in the habit of meeting to- rush and growd for the door; and gazing about, ether on the first day of the week to attend to and even noisy, after they get into the street, the Lord's Supper. Paul, as a Christian brother Teacher! lay these things up in thy heart. and an Apostle, being in the place, joined with 3. The reading of the lesson and prayer. His them, and preached to them a very long sermon. class in order and atlentive, let the Teacher, next.

from the injunction given to them in chapter xvi. plainest duty and sweetest privilege. And there-v. 2 of the same Epistle, to lay by them in store fore, all alone with their classes, amidst the which they attempted to scale on all sides, but

Dear Brother—I hear from many quarters, complaints of the neglect of this important and distinguishing ordinance of Christ in some of our distinguishing ordinance of Christ in School and the Christian and the Christ in School and the Christian and the Christian and the C

some mocked; and about 3000 souls were converted. This surely was not a private meeting.

It is also stated in Cor. xiv. 23, "If therefore would either secure the reward of his labor in Having been instrumental inintroducing into the the whole church be come together into one informing the understanding or changing the life discussions in consequence, I hope it will not be considered out of place in me to lay before the church, as shortly and distinctly as I can, what appears to me to be the bearings of Scripture on the subject.

The different opinions which have been given.

The difference of the church, for the church, 1. Some of our members consider that the with the other? If our meeting for the observ- tain point to gain. The heart must become dinance ought to be observed every Lord's ance of the supper are private, how can we be savingly impressed with the truth; with its im-2. Some think that while we have the priviege of doing so, the weekly observance is not a
introduction interval.

I think it quite as impressive an ordinance as baptism; and quite as much intended for public observance as any of the other ordinance.

At the same time I think the question must be converted and as a composited position.—And are we going to stop short of this? N, never? These children, Teachers,

> know some, along with myself, are desirous of Believe me, Teacher, if you take hold of this events, the willing consent of every member.

THE SABBATH SCHOOL.

Sabbath school lesson. The object of this labor fo your largest success in your hard, but hallowis, for the teacher to attain the knowledge, feel ed toils. On the field you cultivate pour out the power, and taste the sweetness of the lesson, "the sweat of your face," copiously. More cofirst of all, for himself. This is properly his piously may God give genial beams and refreshgreat business, as his name indicates, it is ing showers and by and by, send you home with what was the practice of the Apostolic churches, to teach. But, how, pray tell me, shall he your arms full of "Sheaves," and what were the directions of the apostles in | teach what he does not know? How can he sit | down with his class, and explain the terms and phrases of the lesson, and point out to them the Leaving out of consideration the passages relating to the breaking of bread by our Saviour precise duties, it requires them to perform, and all this, with power, and unction, unless he has in company with the disciples at Emmaus, and all this, with power, and unction, unless he has occupied by him as a store, and the other by Mr. Heaved and also that relating to the "breaking bread from house to house" mentioned in Acts ii. 42, where it is said, "They (the disciples and converts) continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and prayers." Here the various exercises which this the primitive church engaged in are all classed the primitive church engaged in the engaged in the minds of his class. To conquer the difficulties of the lesson and become master of its meaning and be ready to open it clearly and forcibly to the following in the Montreal Churrier of Tuesday:—There

beyond the space of time he occupies in the immediate instruction of his class .- Sitting with his class, during the examination of the school by

them, would not the exciting cause have been intendent, with readiest attention; the other, up having failed, on Wadsesday Mr. Whiteside, mentioned; for, as will be observed from the pre-ceding verse, Paul was only seven days there.— again, he should train them to the strictest de-fence. it appears perfectly clear to me that the meet- | corum and the loveliest manner in coming in and ing for the purpose of breaking bread is merely in going out of the Sabbath school room. It the notice of an ordinary occurrence; that it is speaks badly for a Teacher's government, if not quite incidental, and noticed at all as introductory for the character of his instructions and the arthe narrative of the miracle which Paul per- dor of his piery, to see his chiss, the moment ormed in restoring Entychus to life. The dis- they are dismissed from their seats, hurry and

The young man Eutychus being overcome, fell read, the lesson, in a distinct and impressive mandown from a height and was killed. Paul resement, and pray with his class. The object of thus tored him to life, and this most wonderful act reading the lesson is to bring it directly before of the apostles, is the main circumstance brought the minds of the children, so that in praying over under our notice in the history.

The next passage occurs in the 1st Epistle to subject of the lesson substantially the matter of In France much excitement and alarm conthe Corinthians, the eleventh chapter, where the his prayer. And the object of such prayer of tinue to prevail. lor and afterwards as Master of Arts. He re- able servants, we have done that which it was er a general laxity both of sentiment and pracain irregularities which had been introduced in- as it respects the teacher himself, is to inspire a majority, after a very able discussion, in which to their observance of the Supper, and instructs deeper devotion, and secure the special aid of Lamartine took a prominent part, upon having them how to attend to it in a proper manner.— God, in doing the solema work of explaining the only one Legislative Chamber. The Committee inspired oracles to infant minds; and so far as it on the Constitution has decided that the Prisident wident that when the Apostle speaks of their regards his class, is to make them familiarly ac- of the Republic shall be elected by universal sufeat" (v. 33); he refers to the ordinary meetings | most devoted teachers we have known, have suc- On Saturday, a scene of confusion occurred in of the church. If so, and it being granted that cessfully practised this duty. They have met the Chambers, almost unparalleled in the histhese ordinary meetings were held at least every their classes, with their own minds cariched with tory of that Assembly. One of the members first day of the week, it follows as a matter of the knowledge of the lesson and their hearts having commented in severe terms upon some course that the Corinthian church was in the throbbing with concern for its saving effects on late republican banquets and condemnatory in their pupils. Under these circumstances and statedly every first day of the week is evident with these feelings, prayer has become their party were thrown into such a rage, that they

churches. I confess that I cannot understand observed by the members of a church met to- from the scriptures has its subject, and its practi- majority of the National Assembly. churches. I confess that I cannot understand how a church professing to be established in the the other stated ordinances of the Christian relibration in the theorem and phrases, or the other stated ordinances of the Christian relibration in the theorem and phrases, or the other stated ordinances of the Christian relibration in the theorem and phrases, or the attempt to claim a Republic at Baden has the other stated ordinances of the Christian relibration in the theorem and the reliable to the content of the other stated ordinances of the Christian relibration in the theorem and the reliable to the content of the other stated ordinances of the Christian relibration in the theorem and the reliable to the content of the other stated ordinances of the Christian relibration in the theorem and the reliable to the content of the other stated ordinances of the Christian relibration in the content of the other stated ordinances of the christian relibration in the content of the other stated ordinances of the christian relibration in the content of the other stated ordinances of the christian relibration in the christian relibration in the content of the other stated ordinances of the christian relibration in the christian reliar reliar relibration in the christian reliar reliar relibration in the christian reliar reliar reliar reliar reliar reliar reliar reliar rel order of Gospel, can fall into the irregular or infrequent commemoration of the Saviour, s death, Lord instituted this ordinance to keep us in restands all these and that his scholars do not. At 16th, a great number of the insurgeus were slain, unless it has lost a habitual dependence on Him, membrance of his death. The Sabbath was least, that his understanding of them is greatly and some hundreds of prisoners taken. Among changed from the seventh to the first day of the superior to theirs. They have come to the the latter was Struve. He and eighty of his imand the love of its members has consequently waxed cold. Certically the irregularity or neglect should occasion alarm to all who are inter- Are not the two inseranably connected in the feasedly, at least, as an Instructor, to make all The affairs or Northern Italy, still are unset ested in the spiritual welfare of the churches. It work of our redemption, and, being so, why these things plain. Then let him do it. Let him, tled, and in Southern Italy matters did not look Baptism to Bar to Communion" supplied the late Robert Hall with the principal his more polished treatise on Terms of Communion, and about London, send greeting."

The ret min doi: Let him, the charges and in Southern that matters are matters and in So result, and that is the want of any settled rule on the subject. I believe that there is such a of the week, and yet oftener than once a year, as must think, and feel, and speak, and do. The

> have the multitude less to do with the one than its character? Certainly not. We have a cerof attending to it between or after the other services of the church resolves itself into one of convenience.
>
> Strumentality. See to it, then, upon your peril, lest their blood be required at your hand, see to it, that your Sabbath School and your class, be to it, that your Sabbath School and your class, be to it, that your Sabbath School and your class, be to it, then, upon your peril, lest their blood be required at your hand, see to it, that your Sabbath School and your class, be to it, then, upon your peril, lest their blood be required at your hand, see to it, then, upon your peril, lest their blood be required at your hand, see to it, then, upon your peril, lest their blood be required at your hand, see to it, then, upon your peril, lest their blood be required at your hand, see to it, then, upon your peril, lest their blood be required at your hand, see to it, that your Sabbath School and your class, be to I would remark in conclusion, that while I | them, the pathway of life, the gare of heaven!seeing the adoption of the change in frequency | work with your heart you will succeed. Speak, of communion which has been suggested, we have prey and sing, from the heart. Do every thing no wish to force any measure on the church; and you do in your class, as unto the Lord and for ETERNITY! Explain clearly; illustrate formeet with the cordial approbation, or at all cible; question closely; appeal directly, and then events, the willing consent of every member. expect confidently that God will bleas your endeavours. He can employ you to flash, upon the dark minds of your dullest and most unpromising pupils, the keenest convictions; and to strike, in hardest hearts, the deepest springs of The Subbath School duty of the Teachers .- | sensibility. Here, we admit it, you have work The main duties of the Teacher, suggested be the the hardest; there, we assert it, encouragements relation, he sustains to his class, are the follow- the highest. As your steady hand grapples with one; let your strong faith seize the other. And our most fervent prayers go with you, Teacher,

> > FIRE IN WATERLOO .- A destructive Fige oc ROMANISM IN THE 19TH CENTURY .- Ne find n-

weak, and is easily thrown out in winter. Now this participation of the Christian world, which, whatever diversity of opinions may have prevailed, have generally concurred in missing upon Paptism as an indispensation of the Christian world, which is sown; and in this I am borne of the third that the church at Broadment, Bristol, was one of the first elurches at that practised open communion. Its records, that practised unto them, the treatment of the concurred in the proposation of the Lord's Support, and, the presentation of the Lord's Support, and the presentation of the Lord's Support, and the presentation of the Lord's Support, and the concentration of the Lord's Support, and the concentration of the Lord's Support, and the con

SEVEN DAYS LATER FROM EUROPE.

IRELAND. O'Brien's counsel demanded a copy of the the superintendent, he is to watch their order. indictment, and a list of the witnesses to be pro-for the good order of the whole school during duced against him, according to English law; dividual classes that compose it, and this manifestly depends upon the Teachers. Each teacher, therefore, should remember that he has two eyes, ing between Protestan's and Catholics on the and that, in this case, he has abundant use for Jury panel. The trial is to proceed. These at both of them. The one should be on the Super- tempts to gain an advantage

> ENGLAND. The Chartist trials in London have been concluded. Conviction has been the usual result Mowning, the Irish confederate, Cuffey, Lafferty, and Mullin were sentensed to transportation for life. Several of the less preminent conspirators

pleaded guilty, and were sentensed to fine and The Attorney General abondoned the prosecution of the others. The main feature of these rials consisted in the merciless exposure of the infamous spy system.

FOREIGN NEWS. The news from the continent betrays consider-

for the poor saints at Jerusalem.

These, as far as I have been able to discover, are all the passages having a direct reference to bowing with them in solemn, noiseless prayer,

President to seale on all states, but were prevented. A report is current that the Government has resolved to leave the choice of bowing with them in solemn, noiseless prayer,

President to be decided by universal suffrage; but

which I am a member, and though the church of being present at the meetings of the churches. This done, let his eye be upon another, and the pire appears to be nearly complete. Hungary is almost over-run with the troops of another Aus

MARKEES.

LONDON, (c. w.) October 28. Wheat-small supplies, Fall brings 3s 5d to 3s 9d per bushel, Spring 2s 9d to 3s per bushel of 60 lbs for Town con-

Oats, Is per bushel, Hay, 45s per ton. Barley, 2s 6d por bushel.

to be made private also? Could the scoffer see | do, with dull heads and hard hearts. But, what | London District Council on the 5th instant, I hereby less to indicate in it than the Lord's supper? and of this? Does the difficulty of our labor alter give notice that JOHN S. BUCHANAN, Esq., is Treasurer of this District, and request all persons having District moning in their hands to forward the same to his office. London, 14th Ostober, 1848,

> BOOKS! BOOKS! Cheap CASH Book-Store.

JUST RECEIVED at JAMES GILLEAN'S

Book-Store, opposite Messrs. Darch & Sons, Saddlers tish Library in 6 vols, Nelson's British Library in 6 vols, Magazine of the Rising Generation Barm's complete Works, in I vol. History of Scotland, Lives of the Poets, Smith's Wealth of Nations,

History of America, History of the United States,

Josephus Works, complete in I vol. 200 voss of J. S. Pratt's Books, Leadon, England. The fol-lowing is a list of some of them: Jenks' Devotions; Watts' World to Come; Watts on the Mind; Herrey's Meditations; The Great Secret; The Cabinet of Arts, M.B.--Just received this day par express, a large assortment

London, C. W. Oct. 21, 1848.

MISS CARNALL, Importer of FRENCH MILLINERY, STRAW & FANCY ARTICLES SHOW-ROOMS
Opposite the City Hotel, James Street,

HAMILTON. N. B. The New York market visited twice a year.

WINTER FASHIONS. A VARIETY OF CLOAKS, MANTILLAS, &c.

re | proper food for the plants, and it is consequently weak, and is easily thrown out in winter. Now