A PLEA FOR THE PERSECUTED.

The arrival at New York of upwards of sixty Portuguese, driven by persecution [illegible] country, who have commited [illegible] care of the American Protestant Society, has awakened much sympathy in the community. The object of this address is to preset some facts respecting the past and present state of this people, and to appeal to a generous community for aid. Whether they are worthy of confidence, or have strong claims upon our benevovonce, the reader can decide when he has become acquainted with the facts we here publish.

These refugees are natives of Madeira, an island under the government of Portugal, containing about 100,000 inhabitants, all Romish Catholic. A few years since, Dr. Kalley, of Scotland, a very philanthropic and benovolent man, made Madeira his place of residence. Solicitous for the welfare of the Portuguese, whom he found in the deepest ignorance, he began to establish schools for their benefit. From his own purse he sustained teachers and furnished books until *upwards of* 800 *adults*, besides children, were under a prosperous course of instruction. His self-denying efforts for the Portuguese, who had no special claims on him, made at first a favorable impression on the municipal authorities of Funchal, the chief city on the island. They passed a vote of thanks to Dr. Kalley for what they styled "his disinterested acts of benevolence, or philanthropy, such as the establishment of schools in different parts of the island at his own expense, furnishing the people with medical attendance and medicines gratuitously," &c.

Dr. Kalley at the same time gave the Portuguese Bible to all who desired to read it. *All* were destitute of it, and *many had never heard of the existence of such a book as the Bible.* Those now in this city can testify that they never heard of if, until Dr. K. informed them of its existence.

Soon after the people began to read and to learn the doctrines of the word of God, it was taken from them by the priests and committed to the flames. But its influence was not consumed. As a little girl said when the priest burnt her Bible, "You cannot burn up the verses I have in my mind," so it proved to be with them. The truth had taken deep root in the heart and the fruit appeared. They were forbiddea to read the Bible or to meet for religious worship. But their love of prayer and their strong affection for each other brought them together secretly in the night. The low, solemn voice of prayer entered the ear of God; but no hymn could be sung, as this would be the signal for the mob or the police to arrest them. When they could not safely assemble under a roof, they stole away into the fields and mountains in the night, and lifted their united supplications to God for their enemies While thus engaged many were arrested and thrown into prison. They were bound with ropes, and most cruelly treated. Some who are now in New York have been in the dungeon two years and some three years, whose only crime, in view of the priests, was reading the Bible.

Dr. Kalley was the special object of papal vengeance. He was illegally imprisoned. As a subject of the British government, liberty of conscience and of worship was guaranteed by the treaty of England with Portugal. The government and the priests were obliged to release him from prison after a confinement of five months. But he was not suffered to reside in Madeira. His house was entered by a mob, excited by the priests, the windows broken—his splendid library, valued at $10,000, with many Bibles, was thrown into the streets and reduced to ashes. He was obliged to fly from the violence of the mob, in the dress of a female, to a British vessel, and returned to Scotland.

The Portuguese who were guilty of reading the Bible, were prosecuted without mercy. The sentence of excommunication was thundered against them from every Roman Catholic pulpit. One now in the office of the American Protestant Society was among the first who fell under this awful sentence. A friend was excommunicated with him. These two were declared by the highest ecclesiastical authority in Madeira, "to be excommunicated by the curse of Almighty God and of the blessed St. Peter and St. Paul, with those of Gomorrah and Sodom, and with Korah, Dathan and Abiram, whom the earth swallowed alive for their disobedience. Let no one give them fire, water, bread, or any other thing that may be necessary for their support. Let no one pay them their debts. Let no one support them in any case which they may bring before a court of justice. Let all put them aside as rotten and excommunicated members, separated from the bosom and union of the Holy Mother Catholic church, and as rebels and contumacious."

The prosecution of the Bible readers; *Protestants, Calvinists* or *Presbyterians*, as they were called, was of the most violent kind. The houses of such were set on fire during the night.—On one night five houses were set on fire while the inmates were sleeping. The crackling of the flames awoke them, and they fled for their lives in their night dress. Some were arrested when on their way from a secret prayer-meeting, knocked down in the streets, and died of their wounds. One man who had a family of six or seven children, whose house had been burnt, was quickly on his way home when he was knocked down—has arm broken—four wounds in his head opened to the bone, and even females were excited to tear his flesh on his cheek while he was laying upon the ground.

Notwithstanding these cruelties, the number of Bible readers and of Christians increased. The work of God went forward. The prisons were filled, and new converts multiplied. One lady, who refused, in the presence of the court, to confess that the wafer in the hands of the priest is the real blood and flesh of Jesus Christ, was condemned to be publicly executed. After about three years' severe confinement in the dungeon, she is in Trinidad. Some of her children are now in this city. Her nephew is here, who had the charge of eighty schools established by Dr. Kalley in Madeira. When the persecution began, the first notice he had of his danger was on awaking in the night he found eighteen of the police about his house, who had come to arrest him. He rose and rushed out of his house, and escaped to the mountains. The government then commissioned 200 soldiers to arrest him. They pursued him upwards of a month, but were not able to find him. During this time, he never slept under a roof, but on the soil or in caves of the earth. He had no change of linen and was reduced to a state of starvation. The manner in which he was saved from death is worthy of notice. The place in which he had concealed himself was unknown to the Christians as well as to the soldiers. There was only one human being that knew where he was, and that was a Roman Catholic girl. Her heart was moved with compassion for these suffering Christians. She did not dare to tell any one, not even her parents, that she knew where he could be found. But she stealthily took flour from the barrel when her mother was absent, and baked a cake in the ashes. She then rolled it in her apron, and seizing an opportunity, she ran into the mountains and gave it to him. On this he lived four days. This cake, and this only, with the blessing of God, kept him from starvation and gave him strength to reach the deck of the British vessel. He sailed first to Demerara, then to Trinidad, and finally to this city. We cannot protract this statement by a particular account of individual sufferers that would be interesting and thrilling. One of the men now with us, when arrested, had his arms crossed and bound in that position, and kept in the dungeon twenty-two months.

What was their conduct and what their feelings under such cruel treatment? Much interest will be felt in this enquiry. Capt. Tate, of the British Navy, who was an eye-witness of their suffering in Maderia, has given noble testimony of their excellent spirit. He says, "Never perhaps, were the members of any church more likeminded one toward another, according to Christ Jesus, than the little flock at Madeira. Never was there simpler faith, simpler hope, simpler love. Their humility, gentleness, guileless simplicity, and burning love, were seen and acknowledged by their most bitter enemies."

A Portuguese merchant who was reckless on religious subjects, said that "if he were called upon to choose a religion suddenly, and without further thought, he believed he should fix upon that of these people, *because he saw them suffer without complaining.*"

The mate and steward of the vessel, in which were two hundred and eleven of these converts going to Trinidad, frequently said, "*that they had never seen folk love one another as these folk did.*"

A little incident on this vessel furnishes a fine illustration of their spirit. There was on board a Roman Catholic family as emigrants to Trinidad who had been their bitter prosecutors. The family was very poor. Through the kindness of British Christians, the converts had received some clothing. They asked those who had given it to them if they might now regard it as their own, and do with it as they pleased. Their benefactors inquired the reason of such a question. They replied it was their desire to obey their Lord's command, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." They then divided their small supply of clothing with their enemies. These enemies publicly expressed their amazement at such conduct.

Finally, in the prospect of perpetual persecution, multitudes of these persecuted people fled from their native land, leaving all their property and many of their relatives for ever. *About one thousand* took refuge for ever in the West India Islands; upwards of 600 in Trinidad. About fifty of those who are in New York came directly from Trinidad, and the others from St. Kitts.

Their desire is to form a Colony in the Western country, where they can cultivate the soil, educate their children, and have the gospel preached to them. The Society expects to send them West as soon as it can be done. Perhaps a few may go this autumn, but the most will be sustained here until spring. We do not think it would be right to send them forth unless provision could be made for their wants the coming winter, which we have not yet been able to make.

When they first arrived, we took them to the Sailor's Home for a few weeks. Since then we have rented buildings, where they can live together, and we furnish them with provisions more economically than we could hire their board.

They had no clothing suitable to our climate. We have been able, through the benevolence of the community, to clothe them with warmer garments. Still clothing will be acceptable. Shawls and cloaks for winter are much needed, and also boots and shoes for men, women and children. All kinds of provisions, such as flour, meal, meat, fish, potatoes, rice, coffee, tea, sugar, &c., will be very acceptable. *Especially does the Society require money to sustain these, and to supply the wants of our Missionaries, who are greatly in need of aid.*

Of the excellent character of our Portuguese brethren we are prepared to bear witness. Not a murmur has been heard from them, although they must at times have been sufferers on account of the want of sufficient clothing for our climate. We were much gratified, a few days since, in conversing with one who was a farmer, who constantly employed five or six men on his farm. This man was taken from his farm and shut up in a loathsome dungeon three years. We inquired of him whether it was not hard to be in the dungeon so long when he had not committed any crime. "Oh! no," he replied, "it is not hard if you believe in the Lord Jesus Christ and in the Bible." We then reminded him that Paul and Silas prayed and sang praises to God in the prison. Yes, he said, he often thought of that, *but he was forbidden by the priests and officers to sing in prison.*

Such is a brief statement of the case of our expatriated and suffering brethren. The plea for aid is found in the facts of their history. Is it not a plea that comes with irresistible power to the breast of every Christian and philanthropist? Who can hold his money with a firm grasp, while these suffering disciples are in need of it? Our hearts have bled in view of their conditions. Our sleep has been disturbed as we have thought of them during the silence of night. After such a night, how has the keenness of our anguish been increased in the morning, when we have met them, and found them cheerful and happy, with the very smile of heaven on the countenance! No sadness, no despair, no complaint; but the full-hearted expression of gratitude to God for the blessings they enjoy and for the hope of a better inheritance in a brighter world.

The principle on which we appeal in behalf of these persecuted brethren is stated by Him before whom every reader will soon appear and hear him say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and the reverse. Mat. xxv. 34—45. *We assure you the Portuguese are not the only persecuted ones.* Converts from the church of Rome, under the labours of our Missionaries, *in our own country*, have suffered severe persecution. But we cannot now give a narrative of facts. We plead earnestly for the persecuted, and for the means requisite to sustain them and the Missionaries who labor for their spiritual welfare.

Donations of money, clothing and provisions should be directed to the American Protestant Society, 150 Nassau-street, New York.—*Alliance and Visiter.*

HERMAN NORTON,
Cor. Sec. of American Protestant Society.
November, 1848.

GOD SEES THROUGH ALL PRETENCES.

How simple is this proposition, and yet how amazing!—admitted by all, believed by a few, and by them not steadily.

God sees through all pretences. Then why should I use pretences? Why be ambitious to appear what I am not, rather than try to be what I ought.

God sees through all pretences. And he will one day make his intelligent universe see through them too. No wolf can carry his sheep's clothing to the judgment seat. He must leave everything false and painted behind. There he must appear as he is, and not as he would like to have men think of him. Why then spend my time in garnishing the outside of my character, while my character itself is neglected?

God sees through all pretences. And he will blow them away at the last day like chaff before the whirlwind. Everything false and hollow will be carried into eternal oblivion. Nothing but the naked reality will remain. Oh, what a wreck of human pomp and parade and vain show!—How insignificant will the great ones of this world appear, when all the outward "pomp and circumstance" in which their greatness lay is left behind, and they appear in their own proper littleness before the Judge of all the earth!

Would men take a hundredth part of the pains to *be*, that they do to *seem*, good and fair, how well would it be for them and society too. *Ohio Observer.*

SHE WORKS FOR A LIVING.

Commend us to the girl of whom it is sneeringly said, "she works for a living;" in her we are always sure to find the elements of a true woman—a real lady. True, we are not prepared to see a mincing step—a haughty lip—a fashionable dress—or hear a string of splendid nonsense about the balls and young men—the new novels and the next parties—no—no; but we are prepared to hear sound words of good sense—language becoming woman and to see a neat dress, a mild brow, and to witness movements that would not disgrace an angel.

You who are looking for wives and companions, turn from the fashionable, lazy, haughty girls, and select one from any of those who work for a living; and never—our words for it—will you repent your choice. You want a substantial friend and not a doll; a help-mate and not a help-eat; a counsellor, and not a simpleton.—You may not be able to carry a friend into your house, but you can purchase a spinning wheel or a sett of knitting needles. If you cannot purchase any new novel, you may be able to take some valuable paper. If you cannot buy a ticket to the ball, you can visit some afflicted neighbour. Be careful then when you look for companions and whom we choose. We know many a foolish man, who instead of choosing the industrious and prudent woman for a wife, took one from the fashionable walks, and is now lamenting his folly in dust and ashes. He ran into the fire with his eyes wide open, and who but himself is to blame?

The time was when ladies who went a visiting took their work with them. This is the reason why we have such excellent mothers. How singular would a gay woman look in a fashionable circle darning her father's stockings or carding wool to spin? Would not her companions laugh at her? And yet such a woman would be a prize for some body. Blessed is the man who chooses his wife from despised girls "who work for a living."

FAMILY DEVOTIONS.

"All the duties of religion," says Dr. Dwight "are eminently solemn and venerable in the eyes of children. But none will so strongly prove the sincerity of the parent; none so powerfully awaken the reverence of the child; none so happily recommend the instruction he receives, as family devotions, particularly those in which petitions for the children occupy a distinguished place."

LORD'S DAY IN NEW ORLEANS.—The Lord's day in New Orleans, says the *Louisiana Statesman*, is becoming emphatically a day of devotion and rest in this city. No one who has resided long in this community can fail to perceive the great change which, in this regard, a few years have wrought. Shops are generally closed, and the business of the week laid aside; the houses of public worship are filled with attentive listeners, and an air of quiet and sobriety generally characterize the greater portion of the city.

WHOLESALE EXTERMINATION.—It was stated recently, by Rev Mr. Chiniquy, in a public meeting, at Montreal, that he had a list of fifteen families once among the wealthiest of Montreal, who have all been destroyed by intemperance; Their aggregate fortunes a few years ago, amounted to $800,000. Now they have disappeared entirely, root and branch, solely through the influence of intoxicating liquors. He had another list of fourteen families, of various occupations, whose aggregate fortunes amounted $1,200,000 who have also disappeared from the same cause; and another list of five hundred and seventeen families, who resided in fourteen parishes, and were all once comparatively wealthy, but are all now destroyed by liquor, except remnants scattered through the States and elsewhere. It is thus that intoxicating liquors destroy the human race.

VENTILATE YOUR CHURCHES.

The religious influence of preaching and prayer-meetings would be doubled if they could always be held in places well ventilated. Various estimates have been made as to the amount of air required for sufficient ventilation. The great end should be to obtain, at all times, a full supply, that we may be sure to have it fresh and pure at every inhalation. All the demands of the body should be fully met; the air-cells of the lungs should be filled to their utmost capacity. We need not be afraid of too large a quantity, if it is only pure and rightly brought into the house, being properly warmed when the weather renders it desirable. The French Chamber of Peers is so arranged as to admit twelve cubic feet per minute, or about 709 cubic feet an hour for each individual. "By experiments made in the English House of Commons, every day of the session, for two years, it was found that the air was deteriorated when the supply was less than ten cubic feet per minute."

Dr. Griscom, in his report on the ventilation of the New York public school-houses, gives ten cubic feet per minute as necessary for each pupil to preserve a wholesome state; and it is alleged by Dr. Reid, of Edinburgh, in his valuable work on ventilation, that ordinarily ten cubic feet of fresh air per minute are required by each individual. For example, in a church 80 feet long, 50 feet wide, and 40 feet high, containing, therefore, 160,000 cubic feet, there may be 1000 persons; for their supply there would be required a change every sixteen minutes. If the services be two hours long, a total change should take place about eight times. That is, there should be a constant egress of the vitiated air, and an ingress of 10,000 cubic feet of fresh air per minute, to have it pure at every respiration. Let us bear in mind what has already stated, "that the lungs at each expiration, are expelling a fluid, a large per centum of which is a deadly poison, that this same poison is continually exhaling from the whole surface of the body, and that these organs, too, are throwing off twenty grains per minute of aqueous vapour, and increasing with the temperature." Let us remember, also, that a single person makes about twenty respirations per minute, and, consequently, a thousand persons, during a service of two hours, would make 2,400,000 respirations. Now, if we duly consider the great amount of inipurity which is here evolved by these thousand human laboratories, it will require no great stretch of the imagination to conceive the necessity of devising some mode for its removal, and that a large volume of fresh air is constantly needed to meet all the wants of the system. But what must be the condition of the air in many of our over-heated churches, where little or no change has taken place, during the two or three services? and in some churches it will be found that the air is not entirely changed from one Sabbath to another during the winter months.—[New York Evangelist.

PEACE CONGRESS.—Last Tuesday evening, a large public meeting was held in the spacious building, called Exeter Hall, for the purpose of receiving from the President and Vice Presidents of "The peace Congress" recently held at Brussels, a report of the proceedings at that convention. It is composed, it appears, of about 130 English gentleman, and 40 ladies, with about 170 natives of Belgium, Erance, Germany, and Italy, who passed resolutions inculcating on all governments the importance of universal peace and harmony. Mr. Sturge informed the meeting that at an interview which a deputation from the Brussels Conference had had subsequently with Lord John Russell the premier intimated that if arbitration clauses were proposed by the government of the United States to be added to its treaties with the English, the proposition would be most favorably received. Mr. Sturge stated also that at a conference of the friends of peace held that morning, a unanimous resolution was passed to hold a larger convention in the month of August, at Paris, when they hoped from what they had been told by Mr. Burritt, that several members of the American Congress would be present. It was also proposed to devote 2000 francs as prizes for the best essays by Frenchmen in favor of the views proposed at the Brussels meeting.

THE CHOLERA.

About a month ago, the spasmodic cholera made its appearance in Edinburgh. In that city and its suburbs there have been reported 299 cases; 169 of which have ended fatally. More recently, there have been some deaths from the same cause in England. We have reason to be thankful, however, that genuine cases of Asiatic Cholera in the south have been comparatively few, and that there is no evidence that the malady is spreading. Most of those which have occurred in this district have been on the river Thames, or in its immediate vicinity. You are aware, perhaps, that a weekly report of deaths in the metropolis is regularly published, with the average number for the same week in a series of years. It is remarkable that during the last few weeks the number of deaths has been below the usual average. Last week, ending Oct. 28th, the deaths in London and its suburbs were 1107, whereas the average for that week is 1154. The number reported as fatal cases of cholera was thirty-four. The number of births in the same week was 1411, making a majority of births over deaths of 304.

THE OPIUM TRADE.

A letter from your friend, Mr. Shuck appears in the Baptist Magazine for this month, in which he enlarges on the great injury done to China by the opium trade, which he says was never in a more flourishing condition than at present. He declares that some of the most ancient, wealthy and respectable families in Shanghai have by opium been been brought to tears, anguish, and destruction—"I regard opium," he adds, "as a greater obstacle to the introduction of the Gospel into China, than the three false religions of China—Confucianism, Taouism, and Buddhism combined." Yet, I lament to say, it is our East India Company who are the originators of the mischief, as they grow opium expressly for the consumption of the Chinese. Alas! in how many ways are Christian exertions counteracted by men who bear the Christian name!

GERMANY—MR. ONCKEN.

The same periodical contains also a letter from Mr. Oncken, of so recent a date as Oct. 4. In the mountains of Silesia, where the grossest Romish error has kept the people in utter ignorance, he says the laborers of a dear brother, formerly a Roman Catholic, have been greatly blessed; that he has himself had the gratification of immersing nine converted Catholics near Landeck; and that the good work is extending thence into Austria. In Mecklenberg, Holstein, Oldenberg and East Friesland which he had visited since his return from Austria, he says there is but one demand, "Send us labourers." At Hamburg and its vicinity the divine blessing is enjoyed, and every where he finds openings for usefulness. "The great political changes in this country have ushered us, as it were, into a new state of existence; both as to our personal liberty, so what we can now move freely in every direction, as also to the wide field of labor assigned to us, and the earnest solicitations from various quarters to send brethren who can preach the Gospel and take the oversight of the little bands of believers who have seceded from the national churches." In Vienna there is a small Baptist church consisting of three members, and engaged in the spread of divine truth.

At Amsterdam also, an attempt is being made to diffuse our sentimsnts by a Mr. De Leifde, a gentleman of the scholastic profession originally whose compliance with the command of Christ respecting immersion has ruined his temporal prospects. He is supporting himself at present by literary labor of a character congenial with his vocation as a Christian, and, with a few friends who are co-operating with him, he has obtained a building large enough to seat 200 persons, in which he hopes to preach the Gospel.

These tidings, you perceive, are in accordance with the anticipations contained in that able paper in the Boston Christian Review, for June, entitled, "The Approach of the Millenium argued from the Signs of the Times." Our Baptist Magazine has republished this article as an "American View of the Times;" and I beg to assure the unknown writer that though I am a native of the eastern hemisphere, I have read it with great pleasure.

IRELAND.—The Attorney General has conceded the right claimed for the issue of a writ of error in the cases of Smith O'Brien and the other convicts, and the 13th instant is fixed for this fresh contest in the common law courts of Ireland. In the event of the Court of Queen's Bench confirming the views of the judges who sat upon the trial, which is more than probable, considering that they are almost the same parties sitting at another tribunal, there can be no doubt that the prisoners will appeal to the House of Lords. Under any circumstances the final decision of the points in question can scarcely be arrived at for many months to come. Reports are industriously circulated that Mr. Henn, the celebrated counsel, has intimated his opinion that the judgment must be quashed by reason of the informality of the list of witnesses, and a copy of the jury not having been given to the prisoners ten days before trial; and further, that learned gentleman has added his opinion that the prisoners, in the event of their being again put upon their trial, would have a right to plead their previous conviction as a bar to a second indictment. The same "glorious uncertainty" of the Irish law has been exhibited in the proceedings against Mr. Gavin Duffy. Subsequent to the indictment being found against this gentleman, a letter was discovered in Mr. Smith O'Brien's portmanteau, criminating Mr. Duffy in a high degree. The Crown lawyers accordingly quashed the first indictment, with a view to proceed against him for the higher offence, and for the purpose of adducing this fresh proof of guilt. But this simple proceeding could not be done without a blunder. As the *venue* had to be changed, they failed to comply with the provisions of the Crown and Security Act, which requires the accused to have ten days notice of charges which are brought against him, and the court deciding that the objection of counsel was fatal, the trial is thrown over until the next commission, which sits early in December.

It is said that Smith O'Brien seems so secure of ultimate victory in his appeal to the House of Lords, that he is actually preparing articles of impeachment against his prosecutors, ministerial as well as judicial, which he expects to submit to the Commons in his place in Parliament, before the end of the next session.

THE POPE VS. IRISH EDUCATION.—Amongst other unfortunate events calculated to produce a sinister result upon the destiny of Ireland, we are sorry to learn that the Pope has addressed the rescript so long expected, to the four Roman Catholic arch-bishops of Ireland, disapproving of the new statutes which had been framed to obviate all the difficulties which a portion of the former rescript raised with regard to the new colleges. The present rescript disapproves of the new statutes, and consequently of the system on which the colleges were proposed to be conducted, even in their recent modified form. The Pope suggests to the Irish Roman Catholic Bishops the necessity of establishing a Catholic university in Ireland, entirely unconnected with the Government colleges; and to complete the perplexity his holiness recommends a thorough and cordial union amongst the Roman Catholic prelates of Ireland. They who bear in mind the difficulties which Lord John Russel had to overcome, even to carry through Parliament the very moderate measure which erected the present so called "godless colleges," will perceive how hopeless it is to reconcile the clergy of the Protestant and Catholic establishments, to unite in one comprehensive scheme of education which shall raise the Irish people from their present depths of ignorance.

THE BIBLE MONOPOLY.—The extensive establishment in Blair street, Edinburgh, which under the firm of "Sir David Hunter Blair and J. Bruce, printers to the King's most excellent Majesty," enjoyed for such a length of time the monopoly of printing the bibles sold throughout Scotland, as well as the various Scottish Acts of parliament and other public documents, is finally broken up and dispersed. Formerly, when the concern was most flourishing about 100 persons were employed in the office, but for nearly two years there has been no printing done, two or three persons only being in attendance for the purposes of executing orders and gradually reducing stock; and, on Monday and Thursday last, the materials, stock of bibles, stereotype plates, &c., were brought under the hammer of Mr Peter Frazer, and "sold without reserve to the highest bidders."

The following have paid 12s. 6d. for the Evangelical Pioneer, vol. I.:

Trueman Wilcox, *Fredericksburg.* Friend Daton, *Dumfries.*
Mr. Bogue, *Westminster*, 5s.

THE EVANGELICAL PIONEER

LONDON, SATURDAY, DECEMBER 2, 1848.

☞ Sundry communications will be attended to next week.

THE AFFAIRS OF THE REGULAR BAPTIST UNION.

It is known to most, if not all of our readers, that the affairs of the Union have demanded an absence from home for two weeks; and from that absence we return to our post with fresh alacrity and animated hopes. A few words of explanation of our mission and its results may be satisfactory and encouraging to the friends of the *Evangelical Pioneer.*

On the formation of the Union and the adoption of a plan for the establishment of a Printing Office, Book Depository, and system of Colportage, it appeared that Toronto was the proper centre of operations. Our own health, and the demands for exertion in this field seemed to render it desirable that we should be relieved from the editorial charge of the paper. For these and other reasons, we strongly urged the removal of the *Pioneer* to Toronto, and until some three weeks ago we confidently hoped that the removal might be effected. There ultimately appeared providential obstacles to this change which could not be overcome; and we felt called upon in the circumstances to sacrifice private views, perhaps comfort and interests, and make arrangements for the establishment of the office in London. The time that remained for effecting the necessary arrangements was so limited that nothing else but the most liberal and whole-hearted co-operation of the friends, could have rendered it possible. There were but six weeks to raise a capital, to visit New-York and Philadelphia, to purchase a printing press, types and books, to procure a stock of paper for the winter which required to be manufactured expressly for our use, to have the whole brought to London after the usual channels of transportation were closed; to arrange a new printing office from the beginning, and to bring out the first number of the new issue. The list of contributions which has already been published is a proof of the alacrity with which our friends came forward to secure the first object, a capital; and collections are now being made in various parts of the province, which we doubt not will speedily amount to the necessary sum.

In the course of a hurried visit to New York and Philadelphia, we found a deep and cordial sympathy in the progress of the Union, and were comforted by renewed christian intercourse with friends old and new. The effort in which we are engaged is regarded as one of great interest and importance, and its progress is watched with a concern which should increase our sense of the importance of contending earnestly for the faith once delivered to the saints. We have procured a printing press and types, with a sufficient stock of books, which in two or three days will arrive in London. Part of the purchase has already come to hand. The press is from the celebrated manufactory of Messrs. Hoe & Co., of their largest imperial size. The type comprises a great variety of new and beautiful fonts, cast by Mr. Lyman of Buffalo. The stock of books includes a variety of bibles of all sizes; the whole of the publications of the American Baptist Publication Society; an assortment of tracts from the American Tract Society, and a selection of standard religious works, such as the writings of Howe, Bunyan, Flavel, Fuller, &c., a list of which will be duly advertised.

We have been highly favoured in securing an able and experienced manager, under whose care we hope to see the *Pioneer* issued in a style equal to any religious journal on this continent. This gentleman, Mr. Woodbridge, is a much beloved member of Dr. Williams' church, Amity street, New York, and has for the past two years had the entire charge of the office of the *N. Y. Recorder*; with the superior execution of which many of our readers are familiar.

And now with gratitude for the past, and enlarged expectations for the future, it remains that we address ourselves to the work that lies before us. By a reference to the prospectus it will be seen that it is intended to alter the form of the paper and increase the amount of letter-press. The principal reason for changing the form is to bring it into a shape more convenient for preservation, and it will be a constant aim to make its contents more worthy of preservation. By the superintendence of Mr. Woodbridge, we shall be relieved from a multitude of cares and much labour. Time and attention will thus be afforded for a more thorough preparation of matter for our columns. We have secured the aid of correspondents and contributors, whose productions would give value and interest to any paper. The past success has far exceeded our most sanguine expectations, and proves the efficiency and zeal of our agents. May we not hope that the encouraging prospects of this enterprise will stimulate its friends everywhere to renewed exertions on its behalf. A repetition of last year's efforts will add largely to our circulation. A very few weeks remain before the commencement of the volume, but much may be accomplished by a prompt and earnest effort. A list of new subscribers for the second volume which awaited our return, proves that some of our friends are not forgetful of the opportunity.

This week swells our list of contributions to the funds of the Union, and some of our friends are we believe, actively prosecuting this object. It may be proper to explain that these subscriptions are made in the form of promissory notes, payable in April next. A form of blank notes has been printed to be filled up by contributors, and small parcels of these have been put into the hands of friends who have undertaken to exert themselves in the matter. We must depend upon the voluntary efforts of friends, and request those who are willing to aid in the work, to inform us how a note book can be forwarded to their address.

DR. COTE AND THE *NEW YORK RECORDER.*

In our absence a valued correspondent made a suitable notice of the *Observer's* remarks on Dr. Cote's speech at Rochester, and referred to the Doctor's own reply. As their seems nothing remaining to be answered we subjoin the letter of Dr. C. to the editor of the *N. Y. Recorder*, without note or comment.

To the Editor of the New York Recorder:

In your paper of the 25th of October, you have a report of the proceedings of the New York Missionary Convention, held lately at Rochester, in which your correspondent has given you an outline of remarks made by me in behalf of the claims of the American Baptist Publication Society. In examining what I am reported to have said, I find that many things have been omitted, which, if reported, would have thrown more light on the subject, and also that I have in the report been made to say, *a thing which I never said.* For instance, I *never* said that, "If Protestants retain one of the Romish traditions, they are no *better* than if they adopted the whole;" but I have said that, "Bossuet in his Variations of the Protestant Churches, reproached the Protestants with adopting infant sprinkling instead of immersion whilst at the same time, they refused to take the Lord's Supper with bread *only*, arguing that there was no greater difference between taking the Eucharist with bread *only*, and receiving that ordinance with bread and wine, than there really was between sprinkling as practiced by the Protestants and the Apostolical practice of immersion." I furthermore added, that "A Protestant who had rejected the tradition of infant sprinkling was on a *safer* ground to meet a Romish priest in controversy." You will therefore do me the favor to correct these mistakes of your correspondent.

But this is not all that I wish to say to you.—The New York Observer of the 4th inst. has taken occasion from your article to wage war upon me and to attack one who cannot find grace in the eyes of the editor of that paper, from the single fault of his being decidedly and conscientiously a Baptist. I indeed am sorry that in trying to admonish me for my want of *courtesy*, the editor of the Observer has himself made use of expressions so little in accordance with the rules of common politeness. Every impartial reader may decide for himself whether in the article of the Observer headed "The Baptists at Grande Ligne," I was treated courteously. But I am ready to pass into silence all the rudeness of the editor of the Observer. My desire is to attract your attention to the fact that the greatest crime of which I am accused, is that I have said that "Infant sprinkling is a tradition of the Romish church." The editor of the Observer must know that the statement with which he thus reproaches me is common to the whole body of the Baptist denomination, who look upon infant sprinkling as unscriptural, and as having no other foundation than the tradition of the church of Rome. He must also know that a great number of the members of Pedobaptist churches have considered in times past, and do still consider infant sprinkling in the same light. Could it be that when he read what I was reported to have said on the subject at Rochester, the assertion actually made by me and here last repeated, was a new sound to his ears? Has he never known that as surely as a Pedobaptist Protestant minister enters into a controversy with a Pedobaptist Romish priest, this latter one calls upon the Protestant to prove infant sprinkling from the Bible? Has he never observed that when the Protestant minister has toiled in vain to win the victory by proving infant sprinkling from the Bible, his antagonist, in a few words, show that the church of Rome had established by her own authority that peculiar rite? Is the Observer ignorant that Luther, the great luminary of the 16th century, candidly said that from the New Testament it was impossible to prove that infant sprinkling was an institution of Jesus Christ? Is he not aware that Neander, who is considered the most faithful and enlightened modern sacred historian, if not the greatest scholar in Ecclesiastical history the Christian churches have ever seen, uses the following language—"As to your question on infant sprinkling, it cannot possibly be proved that it was practised in the Apostolical Age?"

But what astonishes me the most is to see the displeasure of the editor of the *Observer* at what I have uttered against infant sprinkling, and to know at the same time that the editor of the