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MADAGASCAR.

Recent events have thrown a degree of interest around Madagascar—the great Britain of Africa, as it is not altogether inappropriately termed. A brief sketch of its past history, and of the progress of the Gospel there, will be read with interest.

Those who will turn to the map will see the Island of Madagascar, situated in the Indian Ocean to the east of Africa, from which it is separated by the Straits of Mozambique. It is only distant about three hundred miles from the main land. The island is about nine hundred miles long, and three hundred wide, with a very prominent mountain range, running from North to South. As its northern extremity, Cape Ambro, is only eleven degrees south of the equator, Madagascar is one of the tropical isles, and marked by some of the peculiarities of that torrid region. Still, it is stated by some of the missionaries, that in the cold season the thermometer has fallen as low as 30 deg. Especially is it thus cold in the mornings. It is even said that the thermometer will vary forty degrees in a few hours. A recent traveller has seen it at 40 deg. at six o'clock in the morning, while at three o'clock in the afternoon it stood at 80 deg. In general the island is healthy, though there are districts in which no man can enter without bringing back with him the seeds of death.

In the island two races are found co-existing with different languages. The Malayan, or lighter coloured race, in the interior, and extending to the eastern coast—and the Negro of the Caffre stamp, on the western side of the island. The Hovas, the present dominant tribe, are of the Malayan descent, and their language indicates very clearly their affinity to that widely scattered race of the east.

The island was first visited by the Portuguese, towards the close of the fifteenth century, when the adventurous De Gama doubled the Cape of Good Hope, and crept along the Africa, and so on westward to the renowned Calicut. After these the Dutch effected a temporary lodgment on the coast. The French made settlements on the island in 1642. The right of these three nations to the sovereignty of the country was strenuously contested by the Malagasy, in general the name called. Two invaders sometimes severely dealt with. For a long period, these forced settlements were abandoned, and the island was visited only by Europeans passing to the rich marts of the East Indies. During the latter half of the last century, frequent attempts were made to colonize it from France, and from the Isles of Bourbon and Isle of France, which lie a few hundred miles east of Madagascar. But disasters thwarted all these attempts, and left France, at the commencement of this century, with only a settlement on the Isle of St. Mary, on the eastern coast, and a trading post or two for the purchase of cattle for the market of the Isles of France and Bourbon.

In the year 1810 these passages into the Indian Ocean were again opened, and the English influence has been powerful in Madagascar, which was regarded as a dependency of the Isle of France.

About the same time, the king of the central part of the island died. His name was almost as long as the radius of his dominions. He was the unpropitious successor of a tyrant, and a cruel ruler. He was succeeded by his son, Radama, who extended his control over a large area, and entered into friendly relations with the English, who held the Mauritius, or Isle of France. It was during this king's reign that the missionaries of the London Missionary Society entered the island. Two began at the east, and the others in consequence of ill health, to Mauritius. In 1820 a treaty was entered into by the Governor of the Mauritius and King Radama, for the extinction of the slave trade. Mr. Jones, the missionary at the Mauritius, having recovered his health, accompanied the embassy to Tananarivo, a city in the interior of the island, and the seat of the Royal Court. As a result of this visit, he remained, provided for by the king; and a royal request was sent to the Society at London for more missionaries. Radama placed under the care of Mr. Jones, sixteen native children, among whom were three children of his state, one of whom was the heir presumptive of the throne. Soon, other missionaries arrived, and all seemed to go on prosperously. The Bible was translated, corrected and printed; the schools were multiplied; the unwilling people were compelled, by the edict of the king, to give the children an education. Thus, way was preparing for the overthrow of the national superstitions. King Radama, however, died in 1828; and, after a series of butcheries, in which he got rid of most of the royal family, Ranavalona, one of the wives of Radama, found herself acknowledged queen. Rakotoa, the heir presumptive to the throne, and a Christian, was a man of whose enlightenment and liberal spirit the missionaries had hoped much, was also slain.

For a time, the Queen apparently favoured the missionaries and the schools. Still, the missionaries were in constant fear of a storm. Such was the character of Ranavalona that they never felt safe. In 1831, a series of edicts began to issue from the throne. First, Mr. Griffith, the missionary, was ordered to leave—though, finally, he was permitted to delay for an indefinite time. Next, permission to administer baptism and the Lord's Supper was withdrawn; then the slaves were prohibited from learning to read and write; and finally in February, 1835, the missionaries were forbidden to teach the religion of Christ; and all who had embraced it were required to confess their guilt and abjure it. It is said that a confederate persuaded the Queen that Jehovah was the first king of the English, and Jesus Christ the second; and that those who served them thus gave up their allegiance to her. It seems incredible that for fifteen years the religion of Christ had been taught, and yet the Queen was to ignore it. This looks like a laboured attempt to mortify a plea for penitence. The books, however, which the missionaries had scattered, were gathered up and returned to them. They formed a bulk large enough to fill an entire house. The courtesy of the Queen even went so far as to provide carts to protect the books from the rats which infested the house where they were stored. These four-footed guards of this literary depot were furnished with an allowance of meat at the royal expense. But the day of hope for Madagascar seemed to have passed. The persecution continued, and at length, on the 14th of August, 1837, Refaravay, a Christian woman, about thirty-eight years of age, suffered as the martyr to the Christian faith in Madagascar. She was stoned to death, though firm and faithful to the last. Many were sold into hopeless slavery for their adherence to Christianity. The

accounts that have reached us from time to time seem to indicate that there is yet hope. There are men and women on that island who fear God more than they fear the Queen.

The latest accounts state that the son of the Queen herself is a Christian. The last Report of the London Missionary Society makes the following statement:—

"The only son of the Queen, and her successor to the throne, who has just attained to manhood, has conformed to the persecuted religion of Christ, and has given positive evidence that he is a faithful brother in the Lord. In defiance of the laws, which pronounce slavery and death upon the Christian, the youthful convert assembled with them for worship in their place of retreat; and when their lives and liberties are threatened, he employs all means in his power to warn them of impending danger and effect their rescue. He has been more than once reported to the Queen by her chief officer, as a Christian; but the love of a mother has prevailed over the spirit of a pagan persecutor, and the life of the prince has been spared. The characteristic of the Malagasy to their offspring was kindred as the father to the son; and the preservation of this hopeful youth, as the Queen's only son, is a source of joy and comfort to the Christians, and encourages them in their new doctrine. We are lost if your Majesty do not stop the prince in this strange way." But her Majesty's son replied to the Queen, "my only son, beloved son, let him do as he pleases; if he wish to become a Christian let him!—he is my beloved son."

He is the heir to the throne, and we trust that he may be preserved to repay the Christians as far as possible, for the cruelties his mother Ranavalona has inflicted. Her reign has been a season of blood and carnage. Mr. Griffith, the oldest missionary in Madagascar, stated some time ago, that from the most accurate accounts that he could obtain, he concluded that 1,000,000 of the inhabitants of Madagascar had suffered death through the ambition and cruelty of the blood-thirsty Queen Ranavalona. The entire population of the island is only about 5,000,000. This loss in twenty years has sadly thinned its numbers. Once populous districts are represented as now almost desolate. We trust that the day of hope will soon break on that Isle once more, and that under the auspices of a Christian ruler the people will advance in every way, and make the beautiful country a habitation of joy.—*Christian Chronicle.*

THE SAILOR MISSIONARIES.

"God moves in a mysterious way,
His wonders to perform."

In the South Pacific Ocean, lat 13, is a beautiful cluster of Islands called the Navigators. They were first discovered by Bougainville, 80 years ago, and were so called from the circumstance that the inhabitants had a great number of canoes, and showed an admirable skill in their management. They are surrounded by coral reefs, and seem to have been of volcanic origin. The people are numerous, well-built, and active. Their villages sloping up the hill-sides, or half-buried in the shady valleys, present a beautiful picture as seen from the sea. Pigs, poultry, bread-fruit, bananas, and oranges abound.

About the year 1823, a reckless sailor, preferring a change among the savage natives, to the hard usage he received on board a British whaler ship, ran away, and found a home on one of these islands. The natives, finding him capable of teaching them many things useful, treated him with marked respect and kindness. The old chief gave him one of his daughters for a wife, in a year or two after, ten native missionaries, educated by the "Martyr Missionary," Williams, arrived from the Island of Rorotonga. Through their instrumentality the sailor became a changed, praying man, and immediately joined them in their various labours for the temporal and spiritual good of the people; and subsequently took charge of this missionary station.

Three years ago, another young sailor deserted from a British whaler-ship, and as a good providence directed, fell into the hands of this Sailor Missionary. Being a son of a minister of the Church of England, he had received instruction in the things of God in his earlier years, but had soon left the teachings of his brother Saviour, in this distant island of the sea. Seven years he had wandered a prodigal from his father's home, and native land; and now for the first time, was constrained to cry, "God be merciful to me a sinner." He also became a "new creature," and joined his brother sailor, and brother in Christ, in the missionary work. The natives built him a large and convenient house, in which he has taught school. The mission is located in a village of 800 inhabitants. A good meeting-house has been built, and a church organized, with 80 members at the present time. Every family in the village observes morning and evening prayer, while every day, the natives, in an American spirit, visit once more the home and the friends of their youth. The other day he arrived in New-York; and having spent a short time at the Sailor's Home, on the 31st of August, he sailed as a cabin passenger in the fine ship *Lebanon* for Liverpool. In the spring, he purposes to return to his adopted home in the South Seas, where he hopes to spend his days as a missionary in the service of his Divine Master. These two sailors are the only white persons on the island. Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from far.—*Sailor's Magazine for Oct.*

THE KING OF TERRORS.

BY THE REV. DR. ALEXANDER.

His dominion is wide as the world; his subjects are all men except two. His tyranny is inexorable. By no art, by no flight, by no concealment, by no resistance, can we escape.—Death is the doom of every man.

Death is terrible, because he cuts us off from our possessions. However painfully and unjustly wealth has been accumulated, and however cautiously the soil clings to its treasure, death forces it away. As "naked we came into the world," so naked we must go out. Death severs the strongest, tenderest bands of nature; it takes away the beloved wife at a stroke, or the kind father; it snatches children, tenderly beloved, from the affectionate embrace of their parents; the bond of friendship is rarely sundered, and the affections of the heart are torn and left bleeding with hopeless sorrow. All plans and projects are in a moment frustrated, and anticipated pleasures and honours are left behind.

Death is terrible, because it drives us into a world unknown. We look into the grave, and enquire anxiously, What is the condition of our departed friend? or does he still exist in a conscious state? We see no sign of life; he gives no token by which we can learn anything respecting him. We consult the oracle of reason, but when death comes, she has no answer; but casts no light on the darkness of the grave. Oh, how awful, to be obliged to go down into a world of darkness; not knowing whether we are going, or what is our destiny.

This obscurity is not all that terrifies; there is something far worse. This king of terrors comes armed with a tremendous sting. Conscience imprints a sense of sin, a feeling of deserved punishment, above all other things, renders death terrible.—In the gayety and basile of life, men may down the voice of conscience; or by repeated violations of its dictates, men may enjoy temporary light from a darker, shine upon the darkness of the soul, but when death comes, the voice of the monitor within sounds an alarm. The guilty soul would give worlds to be delivered from the stings of conscience. Nothing so corrodes the soul with anguish and indestructible as remorse.

Thus far there is nothing in death but terrors. Has he no other aspect? Does not animating light from the grave, shine upon the darkness of the tomb? Yes; I see One rising from the sepulchre, with the air of a conqueror. I hear him proclaiming, "I am the resurrection, and the life; and whosoever liveth, and believeth in me, shall never die." I hear a voice from heaven, saying, "Blessed are the dead who die in the Lord." I see, through the narrow way of the gates of the celestial city. By faith, I behold many of the dead entering in, clothed in robes of light. I hear them singing a song of gratulation and triumph to their great King, who has, by his own death, redeemed them from the power of the grave. I see One appearing with the face of an angel. Welcome Death! Welcome the hour of complete deliverance, from sin, and sorrow, and all the evils to which fallen man is heir. Come Lord Jesus, come quickly, and receive a soul lapsed by thy blood, into thy bosom.

"There shall I baffle my weary soul
In shades of everlasting rest."
And a new heaven and earth shall be made.
Across my peaceful breast."

[An. Messenger.]

I would walk
A weary journey to the furthest verge
Of the big world, to kiss that good man's hand,
Who, in the blaze of wisdom and of art,
Preserves a lowly mind, and to his God,
Feeling the sense of his own littleness,
Is as a child in meek simplicity.

The grave buries every one—covers every defect—extinguishes every resentment. From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave of an enemy, and not feel a compassionate throbbing that he should have warred with the poor handful of earth that has mouldering before him.

Necessity is a tyrant who is said to have no law; and a wise man will avoid becoming his subject.

Evils is always fixed on something superior; likewise, a sore eye is offended with everything bright.

Philosophical and true happiness is to want little and enjoy much; vulgar and false happiness is to want much and enjoy little.

He that hath a prudent wife, hath a guardian angel by his side; but he that hath a proud wife hath the devil at his elbow.

THE HOPE OF THE CHRISTIAN.

—Lord Byron, who had a constant struggle against his better nature and nobler convictions, mournfully acknowledged "the Christian enjoys an advantage which is missed in having an exalted hope through life."—*Miss Sinclair's "Business of Life."*

PRAYER IN THE ARMY.—During the American war, Washington was seen to retire daily to a grove in the Vicinity of Valley Forge, where it was discovered that he prayed earnestly on his knees for his country; and both those heroes Marlborough and Duncan, attributed their success in the field to their applications in the closet. The Duke of Marlborough said, after the battle of Blenheim, that "he had prayed more that day than all the chaplains in the army united."—*Id.*

MAN OF THE WORLD.

—When George III. heard one of his courtiers observing on the importance of all persons in authority being of genuine religious principles, he said, "Such are the men I have sought, but those distinguished by habits of piety, prefer retirement; and, in general, the men of this world transact this world's business."—*Id.*

BAPTIST CHURCH AT ST. HELENA.

Mr. Wade alluding to his detention at St. Helena on a late return passage, says:—

"We spent the first week at the very hospitable mansion of Mr. Carroll, the American consul.—In the course of the week we were made acquainted with several jovial persons, seals of Mr. Bertram's ministry.

Mr. Bertram had left England with the intention of labouring at the Cape of Good Hope; but learning there the spiritual destitution of the people at St. Helena, he felt a strong conviction that it was his duty to go there. His friends dissuaded him from the attempt. 'Your friends dissuaded him from the attempt,' they said, 'they say, two chaplains, the colonial and the military, who are sustained by the strong arm of Government; and the entire population of the island is in religious bondage under their immediate supervision. They will, of course, oppose your efforts; none will dare listen to you, everything is dear on the island, and you will have no means of support.' 'The Lord,' said he, 'is stronger than men, and he hath promised to do all things for them that believe.'—I will not be deterred by the opposition of men. When he arrived, he knew not a person on the island; but he was not daunted; he soon formed some acquaintances, and procured a private house to be open to him for preaching, his congregation became large; the chaplains were disturbed, and reported him to Government; he was called before the governor and his credentials demanded; these were produced; His Excellency said they were legal, and he was dismissed. His congregation now increased; numbers of the most respectable families attended. The chaplains made another effort against him on the charge of holding unlawful assemblies. This obliged him to purchase the island as a possession of his faith in the government's amnesty, his popularity increased, until, at length, he gave out the astounding notice, that at such a time he should preach on the subject of baptism, and undertake to show from the bible that 'immersion of the whole body in water is the only mode, and he would be the only subject of Christian baptism.' From this time many turned back and followed no more after him; others, whose hearts the Lord had touched, gladly received the word, and requested baptism.

This was the state of things when Mrs. Wade and myself arrived on the island. Mr. Wade preaching the Gospel with all boldness, and the Holy Ghost was making it the power of God unto the conversion of souls. Religious meetings for preaching or prayer was held almost every evening in the week; it was in fact a time of revival. Soon the chaplains were finished, and their waters consecrated by the immersion of about forty canisters in a possession of their faith in the government's amnesty, and therefore owed to him the first step towards civilization. To this it was replied, that actions should be judged according to their motives; and that an effect being opposed to that desired by an agent, he does not deserve the credit of it. Pius IX. had in mind something very different from the regeneration of the souls; and therefore Italy owed to him the first step towards civilization. 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the river Richelieu; the lock and dam navigation of St. Lawrence river; the Ottawa river; the Rideau canal through Canada; and the Champlain and Erie Canals of New York; Lake Ontario is connected with Lake Erie by means of the Welland Canal through Canada, and by means of the Oswego and Erie Canals through this State. Lake Erie is connected with Lake St. Clair by the deep and navigable strait of Detroit, 26 miles long.—Lake St. Clair is connected with Lake Huron by the navigable strait of St. Clair, 32 miles long. Lake Huron is connected with Lake Michigan by the deep and wide strait of Mackinac, and with Lake Superior by the strait of St. Mary's, 46 miles long.

HORRORS OF THE SLAVE TRADE.

The report of the select committee of the House of Commons on the best means for extinguishing the slave trade on the coast of Africa, lately printed, is a document of great importance, which we shall lay before our readers some few days of its details. Britain has expended vast sums of money in maintaining her naval squadrons on those coasts with a view to put down that trade, and the blood of many of her bravest sons has been poured out in conflict with slaves in the same cause; but apparently to no purpose but that of aggravating the evil. If we look into the Cuban and Brazilian ports, and take account of the numbers annually imported into these countries, we are bound to say that there has been a slight diminution, but it is hardly noticeable. The numbers embarked in slavers on the coast of Africa, there has been a great increase; and this is to be accounted for from the fact, that the constant vigilance of the Anti-Slavery squadrons leads to the capture of so many vessels, that a larger number engage in the trade, and stow into their holds a greater number of human beings in order to secure a sufficient supply for the vessels marked after all the losses to which the perilsous traffic is exposed. The anxiety to escape the vigilance of the squadron, and to carry the wretched victims in the greatest possible numbers across the Atlantic, leads to the most fearful atrocities. We shall give the substance of various answers to the committee, given by most competent witnesses, medical and naval officers in the squadron, and others. From Nov. 1846, to Nov. 1847, about sixty five thousand were imported into Brazil while about 100,000 were exported from Africa; so that about five thousand of the exported were lost on the passage. Of this immense number, part were captured by vessels belonging to the preventive squadrons; but by far the greater part were buried in the Atlantic carried off by death in its most appalling aspect—say, thirty thousand! The Brazilian slavers are allowed by their Government to import a certain number of slaves according to the amount of their tonnage; but as the master expects to lose about a third of the number on the passage, they are in the practice of shipping, if possible, a third more than their allowance, and this occasions the most appalling sufferings to those poor Africans. Sixty thousand of these poor creatures are stowed in a hold, with six feet between decks, they will put in two temporary floors, and divide the six feet of space into three portions, and literally pack in the poor slaves in these confined spaces as you do books on shelves; they are laid upon their sides, so close that they cannot turn, unless a whole section agree to turn at the same instant. It is not in their power to rise and sit up in a space of eighteen inches in height. The only relief, after being embarked in this condition, arises from the fact that their bodies soon become exceedingly emaciated—this increases space to some extent, and vast numbers of them are speedily released by death from their almost indescribable wretchedness—this again still more enlarges the space for those who survive. Contemplate this mass of human beings, already used as if they were bulks of mercantile goods, in a position which the ventilation is of the most imperfect description; and where the victims of the most revolting oppression pant, but pant in vain, for the life giving air; where joints and sinews and muscles are all laid under the curse of paralysis, inflicted by man; where water is measured out to them by driblets, and their thirst is unquenchable; where they have to scramble for their food like dogs, where filth and noxious vapour are such as to make it a dreadful punishment to enter between decks, to crawl through their ranks, and remove the rapidly decomposing bodies of the dead—contemplate this mass of human beings, on what is called the Middle Passage, in this state of indescribable wretchedness, and say, will you not wage war against slavery, and bind your children by oath upon y death-bed, to perpetuate the conflict, until the demon be hurled down to hell, whence he came, to curse and blast the family of man! No one will be surprised to be told, that in such circumstances as these, just now, the poor negroes are reduced to skin and bone; that when they reach the end of the voyage they are incapable of standing, and require to be carried out of the vessels and thoroughly washed, and some what carefully nursed for weeks together, before they can be exposed to sale.—All this is not merely known on the coast of the Atlantic, it is well known to the preventive squadrons, from the state of the slave vessels which from time to time fall into their hands.—*Glasgow Christian News.*

SHIRTMAKING.—DISGRACEFUL FACTS.—On Friday, Sarah Ladd, a very distressed looking sempstress, was brought before a London magistrate, charged with unlawfully disposing of six calico shirts which had been entrusted to her to make. Sarah Lyons, who presented as wretched an appearance as the pious herself, stated, that having received the materials for making up a number of calico shirts from a person in the employment of Messrs. Moses, the outdiers on Tower Hill, she was induced, from motives of charity, to engage the prisoner to assist her in her work, and the latter undertook to return six of the shirts on Monday last; but having failed to do so, she sought after her, and found that she had pledged them. The wretched price for making up the shirts was 1s. 6d. per dozen, and she was only paid at the rate of 1s. 4d. per dozen by the woman who obtained the order, and one of that had to provide the needles and cotton. She allowed the prisoner the same as she received. Police-constable 95 H said, that upon proceeding to the prisoner's lodging, a wretched little, which was entirely destitute of food or furniture, he found her lying upon a loop of rags in a corner of the room, and she handed him a duplicate relating to the articles, which she said she had pledged under the pressure of severe distress. The prisoner, in an agitated manner, assured the magistrate that such was the fact, as it was impossible to live upon the produce of such labour, for her work was so recklessly as she could, she was unable to make more than three shirts per day, which at five farthings, each, would only produce 9d. Mr. Arnold said it was certainly a very melancholy case, but as the charge was pressed against her, he had no other alternative than to remand her upon it, and should order her to be brought up again on Wednesday.

THE FACTS OF VIRTUOUS AND VIRTUOUS HABITS.—Of three thousand children that enjoyed the advantages of Sabbath-school instruction some time in Gloucester, England, it was found, many years afterwards, that only one was ever convicted of any public offence. In the annual report of the inspectors of the Philadelphia county prison, for the year 1847, it is stated, that of the 4,722 persons who were committed, 175 were sentenced, for higher offences, to hard labour. Of these, 9 were temperate before confinement; 26 were moderate drinkers; 130 were intemperate; 78 had learned a trade; 92 had no trade; 7 had a profession.

those of bakers, butchers, and provision dealers. All who could remained confined to their homes, among whom were many of the foreign Consuls, and many of the most distinguished statesmen, and thereby gave a certain confidence to the population and their countrymen.

EUROPEAN POLITICS.

The latest European intelligence is yet far from being of a satisfactory kind. The clouds still wear a dark and lowering aspect, and seem ready to burst on the heads of the devoted people in a war of mutual destruction. The continent is making the most strenuous efforts to preserve peace. The next mail will probably inform us whether these efforts have been successful, or if the armistice in Italy is broken off, and hostilities renewed. To sacrifice the cause of Italy in order to propitiate a power so despotic, as that of Austria, will be most inglorious work for the two mediating nations. It is true, Austria has passed through a sort of revolutionary crisis the same as others, but they must have been very unobtrusive, who are not satisfied that Austria has no cordial feelings for the liberal system, and that she hates and detests all its friends. Such a house as that of Hapsburg, which for five hundred years has possessed unlimited control over the lives and property of her subjects will never part with power but from dire necessity, and will watch the very first moment to recover what they regarded as their own. The Frankfort German strongly suspect, is but the work of a sincere enthusiasm for difference in origin, in laws, in religion, in customs, by government, and by natural injuries, it is impossible to suppose that such a heterogeneous mass can remain united. Order yet reigns in Paris, but how long, it is impossible to say. Cavagnac is already sailing to be elected, and trying which any man could occupy, as his predecessor, Lamartine, left, and has proclaimed to the world. News untold strong would require to be the property of the man who occupies such a position.

The affairs of the Duchies in the north seem in a state of settlement, but Russia, notwithstanding, increases her armies, and snatches her sword for the combat. The Cholera meanwhile, like regardless of schemes of conquest, negotiations or political movements, marches on in its deadly career. Russia has experienced the power, and Prussia is now ravaged by it. All Germany is evidently recoiling in its unwelcome visitor, and England must be forthwith compelled to bear her share in the affliction. The struggle of war seems to be suspended until the pestilence shall pass over, but it is much to be feared that it cannot be averted, but will be added to fill up the calendar of 4 or 5 days. Ireland is yet troubled in some quarters, and trade is sadly paralyzed from the uncertainty which hangs over the continent of Europe.

FREDERICK JEROME.—Our readers will not have forgotten the remarkable heroism exhibited by Frederick Jerome, seaman of the New World, at the time of the burning of the Ocean Monarch, in consideration of that loss, and the noble and brave conduct of the noble Chay, on Board the Common Council of New York voted the Freedom of the City in a Gold Box, an honorary distinction never awarded but to distinguished places or distinguished achievements. The ceremony of presentation secured on Monday, 20th, at 10 o'clock, at the residence of His Excellency, the Mayor, presiding. The Gold Box was presented to Jerome by Alderman Franklin, and Jerome's reply was made by Rev. Mr. Parker, of the Floating Episcopal Church. A vast audience was in attendance, and the whole thing was highly creditable to our city.

TEMPERANCE MOVEMENT. Both Houses of the British Parliament, in answer to the numerous petitions of Temperance Societies, have passed a bill prohibiting the sale of intoxicating liquors on Sunday morning and forenoon. This, though but a small step, is a great one. It will be the ultimate result in the entire destruction of the Sunday beer and gin shop traffic.

THE AMERICAN BOARD OF FOREIGNERS recently met in Boston. There were 700 members and 1200 clergymen in attendance. The principal topics of discussion were, the temperance movement, the question of the slave, and the question of the abolition of the slave trade. The Board has increased within the past year from \$30,000 to \$60,000, which is to be paid off by extraordinary subscriptions.

FOREIGN NEWS.

ARRIVAL OF THE AMERICA. In England there is no change in political or commercial affairs. The Queen and royal family were still absent in Scotland, and the royal residence at Balmoral, where they proposed to remain until the 23rd. There was to be a gathering of the Highland Clans for the entertainment of Her Majesty on the 16th. On the 23rd the Queen with the royal suite, was to proceed to the Haddo House, the residence of the Earl of Aberdeen, and on the 24th or 27th, they were to embark on their return to England.

In the south of Ireland on the 12th, there were some symptoms of a serious outbreak of the rebellion, which caused some alarm in the neighborhood, and many exaggerated and exciting reports of the progress of the insurrection. The Queen's Trials were to be held in Dublin on the 21st of September. As Lord John Russell was about to leave Ireland, for the purpose of joining the Queen in Scotland, he was served with a summons to attend as a witness in behalf of Smith and O'Brien on his trial for treason. The officer who served the summons, tendered him 10 sovereigns to secure his attendance, which his lordship declined to accept, informing the officer that he might consider the service complete without his acceptance of the money.

An election to supply several vacancies in the National Assembly was to take place in Paris on Sunday, Sept. 17. There was an animated canvass and great efforts were making in favour of the Red Republican and Socialist candidates. It was believed, however, that the more conservative candidates would receive the greatest number of votes, though it was doubtful whether any would receive a majority. M. Emile de Girardin, editor of the *Presse*, Marshal Bugeaud, Louis Napoleon Bonaparte, M. Geronde, editor of the *Napoleon*, M. Bossy, late Peer of France and M. Benjamin Delessert, were among the candidates.

Parties are in a state of violent excitement in Naples, and it was reported that General Cavaignac was fired on the 12th, while walking in the street. This was afterwards explained, in a manner to divert it of any occasion for alarm. The *Debats* of the 14th, says that it was rumored at the National Assembly, that the troops of the King of Naples had obtained possession of the city, and that the Austrian fleet had withdrawn from the protection of Venice against the Austrians, and that the city was in consequence under defence and might be blockaded by land and sea.

The splendid ship *Prussian Eagle*, belonging to the Royal Society of Commerce at Berlin, sailed from Havre for Genoa, on the 9th of September, with a great number of passengers, and a complete cargo consisting of the produce and manufactures of different states of the German confederation. This is the first Prussian ship which has been fitted out for Genoa. The Prussian Government was also without an Assembly, in consequence of the invasion by the Austrians, in consequence of the power, and rights of the executive government.

PRUSSIA. The Prussische Staats Anzeiger of the 12th inst., publishes two important documents—the letter in which the Ministers tender their resignation to the King, and His Majesty's answer to that letter. The Ministers protest the necessity of upholding the principle which they advocated in the National Assembly, viz., "that the right to decree administrative measures does not belong to the Assembly." Constraining the adverse vote of the National Assembly as an obvious want of confidence, the Ministers despair of the possibility of maintaining this principle, and ask on what plea, of their dismissal.

His Majesty's answer expresses the King's full concurrence with the principle of the non-interference of the National Assembly in administrative measures, while he repeats the text of the Ministerial letter, that the principle is essential to the existence of constitutional monarchy. The King accepts, nevertheless, the resignation of the Cabinet, ordering them at the same time to remain on their posts until another Cabinet shall have been formed.

It is but natural that the fall of the Ministry at this important crisis should give rise to a variety of opinions in the public and the press. An expedition sailed from Naples, as we have before informed, Aug. 30, with a large number of troops, for the purpose of making an assault upon the town of Messina, which was in possession of Sicilian troops, the Neapolitan authorities having been ejected. The Citadel however remained in possession of the Neapolitan troops, who kept an occasional cannonade upon the city. The following loose accounts are given in the English papers:—A shell fired from the Neapolitan squadron struck an English ship and killed one of her crew. The Sicilian Government had dispatched an envoy in an English vessel to demand the assistance of the British forces.

A steamer which had arrived from Messina at Genoa, and which left the former town on the 3d, announced that the struggle had commenced. At 6 A. M., the citadel had opened a cannonade, responded to by the town, with equal vigor. A few Swiss landed, and were immediately cut to pieces: 2000 men were introduced into the fortress. Enthusiasm was at its height, and the resistance desperate. Men and women were armed and fighting. At the moment of the departure of the steamer the firing continued unabated.

A passenger on the Sacred steamer, which left Naples on the 6th, says that on the 2d, at six in the morning, Messina was fired on by 18 gun boats, as well as by the citadel, but that the town answered with such spirit that the gun boats were damaged and compelled to retire. They then went to the Terra Nuova, where they threw a great number of balls to clear the shore of some batteries which were established there. The Sicilians made feint a retreat, having spiked their guns, when the gun boats landed 500 or 600 Swiss, upon whom the Sicilians turned with fury, and massacred a part carrying their heads on bayonets through the city, and making prisoners of the rest.

At the departure of the Tanager, at half-past two in the afternoon of the 3d, the advantage appeared to be on the side of the Sicilians. Several houses were then burning in the town. The shells passed so close over the British and French ships moored in the port that they were obliged to change their position. The Tanager towed to a safe merchant vessel which was exposed to the fire. Most of the Neapolitan fleet had gone to Reggio. A frigate and five steamers which had remained entered the harbour to join in the combat, but were soon forced to retire. The gun boats had taken shelter behind the citadel. It was reported that the French and English ambassadors at Naples had united in urging the suspension of hostilities on the Neapolitan Government.

SWITZERLAND. Letters from Bern, in the Augsburg Gazette, report the proceedings of the newly assembled Diet and the acceptance of the Federal Constitution by the Canton de Valais. A report read to the Diet on the affairs of Italy confirms the statement that King Charles Albert had agreed with Austria to enter into a direct negotiation without any mediation, and that the city of Verona had been selected as the place of meeting for the plenipotentiaries. The Augsburg Gazette appended to each of these reports the following notice:—The Prince von Schwarzenberg is appointed to act as the Plenipotentiary of Austria.

The New York Courier and Enquirer gives the following items of intelligence received by Telegraph from London, on the morning of the sailing of the America. The report that the Neapolitan troops had captured Messina is confirmed. The city was bombarded for five days and it is said to be a heap of ruins. This event took place on the 8th, 7000 refugees inhabitants were on board the English and French ships.

The English and French Admirals have called on the Neapolitan not to attack Palermo. The Paris Assembly has rejected the proposed amendment to the Constitution pledging the State to fund labor for the working people, by a vote of 199 to 187. The closing part of the debate was most tumultuous.

The Clubs out of doors are reviving violent proceedings. The return of Louis Napoleon is to be certain and to cause great embarrassment. The *Legislative* and *Orleanist* will combine to elect Marshal Bugeaud.

DR. KENDRICK. A correspondent of the Philadelphia Christian Chronicle furnishes the following particulars:—Scarcely had the excitement of commencement subsided, before we are called to mourn the loss of our aged counsellor and beloved Christian father, Dr. Kendrick. He died on Monday evening last, ten minutes past seven o'clock, being over seventy-one years of age.

The disease which has so long confined him to his bed, no doubt would have spared him to us much longer, but he was seized, a few days since, with a prevailing summer-complaint, which has proved fatal to many of his community during the past season, and his prostrating power, combined with his old disease rapidly reduced him. All efforts to stay its desolating progress proved fruitless. His constitution, long subject to intense suffering, yet naturally strong, seemed unwilling to yield to its complicated foe without a desperate struggle, and it was feared that the conflict in death would be long and severe. His noble mind still remained unimpaired. Although he was not able to speak for some hours before his death, yet reason maintained the throne until he calmly, sweetly, and without a struggle, fell asleep in Jesus. He has left us—gone to be

with Jesus—freed from the pains and sufferings which his long has racked his frame. His death has caused a vacancy in our midst that cannot easily be filled. But our loss is the gain. And his gain is a sweet ingredient in the cup of sorrow, which his death has presented to mourning relatives and friends.

During a long residence in this community he has won the admiration and respect of every one, by his superior mind, kind heart and unfeigned piety. No one has anght to say against him, Kendrick, and every student would regard him as a father's adviser. His name and memory will ever linger with us in many hallowed associations.

For more than two years it has been the privilege of the students to watch him through the silent hours of night. He remarked to me a few weeks since, that God had highly favored him in granting him the care and sympathy of his young brethren who were preparing for the ministry. He thought there could hardly be found a parallel instance in the history of the church—where one of God's servants, so long helpless, enjoying the continual attention of those whose objects of love, interests and prayers were in such perfect union with his own. The care which his protracted sickness had demanded from us, has only endeared him more to our hearts, and we are now compelled to regret that it is no longer our privilege to watch by his side and minister to his wants. A privilege which was a privilege to us, thus to enjoy his counsel and gaily conversation, to sit by his side at the midnight hour, and read a portion of God's word and then bow in prayer, and after our feeble supplication was offered to have this man of faith and prayer raise his voice; earnestly entreating that the blessings of heaven be poured down upon us, that we might live humbly before God—that our lives might be devoted and our labors blessed to the conversion of many souls. These were precious seasons.—The lessons of practical theology taught us in his patient endurance and humble resignation, his conversation and prayers will be long remembered and felt. May his mantle be found upon many of Hamilton's favored sons. He was buried yesterday morning.

The students have hoped that when he died it might be their privilege, as a body, to follow him to the grave, but this was denied them. In consequence of the vacation but few students were present, nor were all the members of the faculty here. Father Bennett, Father Peck, and many gray haired disciples were among the mourners. Among the pall-bearers I noticed the Rev. D. F. Corey, of Utica, Rev. Merasmus Stone, of Norwich, Rev. C. Hartshorn of Madison, Rev. D. Putnam and Rev. J. Swartz. The corpse was taken to the Baptist meeting house, where "Father Bennett" preached from Psalm xlii, 11, last clause:—"Hope thou in God: for I shall yet praise him, who is the health of my countenance and my God." Both the text and the preacher were selected by Dr. Kendrick. Throughout the discourse was exhorting his poor and interesting. The closing prayer was offered by the pastor of the church, Rev. I. Bevan, and the exercises were closed by singing that beautiful hymn:—"Thou art gone to the grave, but we will not deplore thee."

After taking our last look at the cold remains of our departed friend, we proceeded to the Seminary Hill, and there in the University Cemetery had our previous charge of rest, with Paine and Olmsted, his early co-laborers in the ministerial education, sweetly to slumber there until the resurrection morn.

THE FOLLOWING HAVE PAID 10s.—

Cleaveland, William Davis, William Eberle, William Eberle, Jr., William Eberle, H. DeWitt, P. DeWitt, per Rev. Peter Wilson, various subscribers amounting to 42 1/2.

THE FOLLOWING HAVE PAID 5s.—

V. Harris, August Smith, Norman Let, Joseph M. Miller (26 6d), Joseph Wilson (25 6d), Morris, Geo. Daily (25c), Toronto, Dr. Williamson, Mr. Gilroy.

THE EVANGELICAL PIONEER

LONDON, SATURDAY, OCTOBER 14, 1848.

SUMMARY.

THE week has been unusually fertile of news, or at least of arrivals from Europe. The news is important but possesses no unexpected features. The Continent resembles a man caught in the rapids and struggling onward towards the fatal catamaran. All is turmoil and strife; as it is hurried along now half buried in foam now dashed against a hidden rock, now precipitously urged forward, now whirled in an eddy, and again turned towards the shore, hope still struggles with fear; but in the struggle it is still so much nearer the tremendous plunge. And however reluctantly we abandon one hope after another, the issue seems inevitable. Since we can in no way avert the threatened catastrophe, we are almost constrained to sit down in silence and with sad and quaking hearts await the crisis. It will not be long to wait.

Cavaignac is sustained as we have already observed by all who have anything to lose. His apparent strength as well as his tried moderation, secure him in this kind of unrequiring confidence with which ships' passengers regard the captain in the hour of extreme peril. There is no disposition to scrutinize either his ability or his measures. It is a confidence of necessity. At the same time we know of no reason to distrust his principles or his policy. The support he receives is not by any means a fair measure of approval of his principles. The danger is in what when the crisis occurs, that support will fall simply from his losing the apparent power to protect, when his supporters will throw themselves into the party to which they are in reality attached, or in whose movements they can discover the greatest promise of success. It is impossible in such a state of things to say which party is the 'strongest.' The return of Louis Bonaparte seems to indicate the great strength of the adherents of his family, and their success would undoubtedly result in an attempt to establish a military dictatorship of the most absolute kind, and in a new introduction of the glory of war and conquest. Louis Bonaparte has given no evidence of possessing the qualifications to wield the sword or sceptre of Napoleon. So far as we can see, even his temporary success would result in a miserable failure. When the hounds of civil war are once more let slip in Paris; it is impossible to calculate what may be its influence throughout the capitals of Europe. Even now the turbulence of their masses are with difficulty held in check.

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be determined whether Gen. Cass, Gen. Taylor,
or Mr. Van Buren, with their respective ad-
herents shall claim the spoils of a Presidential
victory. But although this may be all to which
speculators on the probable course of the awful
winter on which we are entering.

A glance round the world leaves no ground
of gratitude to those whose lot is cast in this
province, the Goshen of the world; perils and
privations in every way threaten the old world,
and in the new world, the United States seems
to share our exemption from the disturbance of
public order, and the failure of the supply of
food, it is overrun with political agitation of
more serious import than most of those who en-
gage in it seem to apprehend.

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or Mr. Van Buren, with their respective ad-
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trust the opportunity that remains will not be
sacrificed. Petition independently, or unite in
the general petition,—at all events ferri-
ous.

THE REGULAR BAPTIST UNION OF CANADA.

If ever there was a time in which the firm
and cordial union of believers was urgently
demanded it is now. But if ever there was a
time when the abandonment or relaxation of
principle, in order to effect an apparent good,
was hazardous, it is now. An array of numbers
on any terms may do for the vanity of a holiday
parade; but for the earnest work and conflict of
the church in the days of trial, it is a pitiful
mockery. After the statement of high principles
with which the Regular Baptist Union has set
out, we cannot but express surprise at the fol-
lowing appeal to the sympathies of the weak,
which appeared in the *Montreal Register* of the
28th ult.:

REGULAR BAPTIST UNION OF CANADA.—This
new Association was formed at St. George's, on
the 6th instant. Its officers are:—President,
Duncan Bell; Vice-President, Jacob Beam,
William Smith, Israel Marsh, Robert Boyd, H.
Catecher; Treasurer, John S. Buchanan; Record-
ing Secretary, A. Olghon; Corresponding
Secretary, David Buchan.

Its design is thus expressed:—
“It is the design of this Union to be a
distinct body of professing Christians, in
the support of Missions, and the dissemination of the
Word of God, at home and abroad;—the advancement of Moral
Education, and the improvement of Sabbath Schools;—the sup-
port of a Department of Administrative and other Evangelical
institutions, with the necessary agents, for their extensive
dissemination;—the publication of a weekly paper as the organ of the
Union, and the adoption of all necessary measures
for the defence of religious liberty, and the promotion of the
voluntary principle in religion.”

The churches of which the Union is to be com-
posed must be such as limit fellowship in the
Lord's Supper to “members of churches estab-
lished in this order,” and no person can be-
come an annual member of a Regular Baptist
Church.

Our brethren have undertaken a great work—
a work which requires and deserves the employ-
ment of the energies of the whole denomination.
Every Baptist in Canada would gladly and
generally objects contemplated by the new Union;
but it has been decided to decline the co-opera-
tion of all who are not technically called “Regu-
lar Baptists”; that is, to adopt a policy, that
effects of which will be to exclude from fellow-
ship in this enterprise those who, in conformity
with the views generally entertained by our de-
nomination in England, are willing to commune
with all baptised believers. Our friends Dr. Cote
and Mr. Normandeau, for instance, who have
recently translated into French some important
Baptist works, and many more, who are as de-
votedly attached to our denominational peculiarities
as any regular member of the Union, will not
be allowed to join it, because the churches to
which they belong are not “Regular Baptist
Churches.”

We cannot record these facts without express-
ing our deep regret that in establishing this
Union it has been thought necessary to proclaim
and perpetuate a division, which the Baptist de-
nomination will occupy an important place, we firmly
believe, in the “times of refreshing,” but very
much will depend on its ownness. That oneness
does not require absolute uniformity in all mat-
ters—such uniformity nowhere exists, not even
among Regular Baptists—but agreement in the
great principles which distinguish our denomina-
tion from all others. A Union, to be effective,
should combine the efforts of all who hold that
the immersion of believers, in the manner pre-
scribed in the New Testament, and that only,
is Christian baptism. If, in some speculations
or modes of practice, they differ from one another,
they will learn to exercise forbearance in love,
and as all the churches are independent, there
can be no interference with their order or govern-
ment. Each will pursue its own course, while
all will unite in diffusing Baptist principles,
establishing Baptist churches, and promoting
Baptist influence.

Brother Boyd calls the present a “glorious
movement.” For our parts, we expect to see
one yet more “glorious”—one, in which we and
many others, who are now excluded—will be
allowed to co-operate; more “glorious,” that is
to say, because it will embrace all Baptists.

We hope to see the day when Dr. Cote and
Normandeau will see their way clearly to come
up to this position of unbending principle. Their
honest enquiries certainly tend this way. Within
a few days, we have received letters of concurren-
ce in the basis of our Union from influential
individuals who, four months ago, were farther
removed from us than either of these esteemed
brethren. One of the individuals referred to has
resigned the pastoral charge of an open-commun-
ion church, and feels himself called upon to
connect himself with a Regular Baptist church
at whatever sacrifice.

The reasoning of the above extract, if it be
reasoning, would necessarily lead the whole of
Christendom back to the ample fold of St.
Peter's: a movement “yet more glorious,” as
some men estimate glory.

THE RISE AND FALL OF THE PAPACY.—All
our readers have noticed frequent references of
late, to the remarkable interpretations of the signs
of the Apocalypse by Mr. Fleming. We have
received from a friend a copy of a volume of dis-
courses by this author on the following impor-
tant subjects: The rise and fall of the Papacy—
The import of God's dwelling with men on earth
—The greatness and difficulty of the ministerial
office and work, and an account of religion as
it centres in Christ. These discourses are all
characterized by elevation of sentiment, forcible
views of great truths, original thinking, and fer-
vid and faithful appeal, though the style is not
marked by peculiar elegance. The first discourse
is the most striking. It is dated from London,
Jan. 3, 1794, being the first day both of the year
and century. The edition before was printed at
Falkirk 1203. A manuscript note states that
“it was reprinted, at the period of the French
Revolution, in consequence of the remarkable
predictions contained in it.” Since that period
it has almost been lost sight of, until the course
of events during the present year directed atten-
tion to it, and again it has been reprinted.

It may be interesting to the readers of the
Pioneer to have an outline of this discourse in
their hands, and a quotation of the passages more
particularly referred to in connection with pre-
sented threatening events.

The author considers that entering upon a
new year and a new age give ground to con-
sider the Future, and therefore proceeds to con-

COMMUNICATION.

HOME MISSION SKETCH.

HALDIMAND ASSOCIATION.—The field—its extent—
number and location of churches—their numbers and health—
—ministers—education—need of competent men for im-
portant points—necessity of prayer—open communion
—its severe rebuke—Providence against it—bearing influ-
ences.

The field embraced by the Haldimand Associa-
tion lies on the north side of Lake Ontario,
and extends nearly its entire length. It includes
the four districts of Home, Colborne, Newcastle,
and Victoria. These districts contain 60 town-
ships, with numerous thriving towns, situated
chiefly upon the lake border. The Regular Baptist
churches on this field, associated and unassociated,
are 18 in number, and are situated in 15
townships; leaving 51 townships without a Regu-
lar Baptist Church in them. And what is
quite remarkable, and lamentable as remarkable,
but one in all these numerous thriving villages.
Moreover, these churches are generally small and
poor. They all number 978 members only, and
possess about \$478,000 worth of property, and
generally have not been accustomed to raise the
whole support of a minister, nor contribute much
to the sustenance of benevolent enterprises.

The number of Regular Baptist ministers, in the
bounds of the Association, ordained and unordained,
is 15; only five of whom are engaged,
at present, as regular pastors. These facts show
that large destitution exists in the churches, and
over much of the field. There is, at present, a
most urgent necessity for ministers adapted to
build up churches, at several important points.
At these points, other denominations, “wise in
their generation,” have already planted and
fortified themselves; thus greatly diminishing the
chances of success to our brethren. Neverthe-
less, the duty is imperious of planting the bright-
est “light,” and casting the purest “salt” amid
the masses gathered from all lands at these
points. And although the time may be unwisely
lost, and its difficulties greatly augmented by so
long neglect, yet “the God of heaven will prosper
his servants if they will arise and build.”

But they must bow down deeply in prayer if
they will arise and successfully build. They
must “pray the Lord of the harvest that he
will send forth laborers into his harvest; for the
harvest truly is great, but the laborers are few.”
Never was this direction of the Saviour
more affectingly appropriate than now, so vast
and necessary the field; so few and feeble the
laborers; so seldom, very seldom do we
hear his prayer lifted up in the churches, and
so rare the sight consequently of men, promising
young men, called and giving themselves to
“the ministry of reconciliation.” In praying churches,
sympathy, deep sympathy, is felt for “the
multitudes scattered abroad as sheep having no
shepherd.” Such sympathy naturally and in-
evitably induces prayer for laborers. And such
prayer, the prayer of sympathy and obedience,
of urgent necessity and strong faith, brings
them. O! yes, it infallibly brings them. Many
many such churches have become the parents
of such sons, and have “nourished” them up in
sound “doctrine” and solid learning, and then,
have sent and sustained them in their harvest
labours. But when, O! when, will the churches
in the Province thus become the parents of such
“sons of thunder” to a sleeping world, and “of
consolation” to God's weeping heritage!

The history of this Association is well adapt-
ed to show the far-famed insidious workings of
Open Communionism, and furnishes a striking
instance of its marked ascendancy and severe
rebuke. Venerable for years and original sound-
ness, having attained its thirtieth anniversary
without (as we can learn) a jarring note on
communion for more than two-thirds of its years,
it held a convention of its churches some six
years ago, to enquire whether they could not
co-operate with the Canada Baptist Missionary
Society, in the promotion of its objects, without
any sacrifice of principle. The very inquiry
supposed that something unusual was in the way.
That something was open-communionism. Never-
theless, the truly unhappy conclusion, that they
could thus co-operate, was arrived at. This led
to an intimate and friendly intercourse between
the Society and the churches, and ultimately, on
the part of some, to a looking upon open-com-
munion as *harshness*, and on the part of others,
as *right*. Some who attained this last conclu-
sion, wielded a strong influence in its favour.
This prepared the way for another movement,
receding still further from the primitive position.
Another meeting was held some two or three
years since, to see whether all the churches
within the limits of the Association, whether
open or close in their communion sentiments and
practice, could not be embraced in the same As-
sociation without any sacrifice of principle or in-
terference with their proper individual independ-
ence. And again, the conclusion that they
could was arrived at, a conclusion strictly ac-
cording to the views of our English Baptist breth-
ren. The way thus prepared, an open-commun-
ion church with its open-communionist pas-
tor, applied for admission and was received, but
not unanimously. This matters stood up to the
last Association. A great increase of light with-
in the last year among the brethren, upon the
true character of open-communionism has created a
spirit, kindly but firmly to resist the encroach-
ments of this insidious error, and to “contend
earnestly for the faith once delivered to the
saints.” Hence, upon the assembling of the As-
sociation this year, the said open-communion
church was dropped as unconstitutionally re-
ceived; the Association confessing the error it
had committed in its reception, and at the same
time taking the position of non-intercourse with
the Canada Baptist Missionary Society; thus at
once retracing the several false steps it had
taken, and regaining its strong, though even
unpopular position. At first, there was con-
siderable excitement, and a strong demoraliza-
tion on the part of some to resist and counteract
this action. The complaint was not that it was un-
constitutional for a close-communication Association to
confess its errors, and “bring forth fruits meet
for repentance,” by clearing itself of open-commu-

MARKETS.

Wheat—our deliveries this week are small and prices have
a downward tendency. Fall 25 90 to 26. Spring 25 24 1/2 to
26 24 per bushel of 60 lbs.
Barley, 25 60 per bushel.
Oats, 18 per bushel.
Hay, 10 to 12 per ton.

PORT STANLEY.
ARRIVED.
October 7 ship New Brunswick, St. Catherine's.
9 steamer Experiment, Buffalo.
10 ship Emma, Cleveland.
11 steamer Despatch, Buffalo.
steamer Ottawa, Davis, Orzechowce.
schooner Sarnia, Towell, merchandise, Kingston.

SAILED.
6 schooner Sir Charles Bagot, Pollock, Kingston
9 steamer Experiment, Buffalo.
11 schooner New Brunswick, Lake Shore.
11 ship Emma, Cleveland.
12 steamer Despatch, Cleveland.

By the Rev. J. Crellin, of Whitby, at the residence of
the bride's father in Pickering, on Tuesday 10th October.
The Rev. Thos. L. Davidson, pastor of the Regular Baptist
church, Pickering, to Miss Elizabeth Matilda, eldest daughter
of Deacon William Wm.

Here, on the 3rd inst., by the Editor of this paper, Mr.
Richard Neal of Moos, to Miss D. S. Merriam of London,
C. W.

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