

# THE NEW ENGLAND GELATIN PILLS.

LONDON, (CANADA WEST,) SATURDAY, SEPTEMBER 2, 1848.

Number 36.

## KIRWAN'S REPLY TO BISHOP HUGHES.

NO. IV.

TO THE RIGHT REV. JOHN HUGHES, D. D., ROMAN CATHOLIC BISHOP OF NEW-YORK.

My dear Sir—At the close of my last letter I was considering your argument for church interpretation drawn from traditions and schisms which prevail among the protestants. Although I have shown that the argument against private interpretation is equally strong against the protestants, I have a few things more to say in reference to it, as it is your *forte* argument with weak minds, and requires more attention than its merits deserve.

I have already shown how graviously, in every age, your church has been torn by schisms, and divided by factions. I have also shown why the distinction you set up between doctrine and discipline and morals. The church is infallible in doctrine, but not in discipline or morals! And when we compare the things in which she is infallible, with those in which she is not, the latter far outweigh the former. Now why the distinction? The things in which she is infallible are called doctrine, and the things in which she is not are called discipline and morals! So that the distinction is made to excuse the infinite diversity of opinion that exists among you; and also to excuse the shocking enormities committed by your church as more matters of discipline and morals, yet, sinners, to wit, your church pronounces equally heretics, who against those who reject her discipline and morals on which she has made no infallible decision, or against those who reject her doctrines, on which she has!

Now, sir, if the above distinction between doctrine and discipline and morals is a true one, which I utterly deny, if a people may, why considered a unity who unite in a few radical doctrines however they may disagree on things pertaining to discipline and morals, I am prepared to show that the unity of the protestant world far, very far surpasses that of the papal. The things in which they agree are more numerous and more important than are your infallible doctrines, and the things in which we disagree are less numerous and less important than are your matters of discipline and morals. And yet you come near waving eloquent, and becoming interesting on our diversity, when contradicted with your unity! But, I suppose we must excuse you on the ground that you are writing for the Roman Catholics, who, poor creatures, are excluded from the ranks of "private" or "public" reasoners. Nothing saves this argument from derision, but my unwillingness to offend against decorum.

The Church gives authority and meaning to the Scriptures, and we must receive them as the church interprets them. The Scriptures, which are the property of all, are made the property of the infallible interpreter. This living, infallible interpreter is your church. This is, as I have already shown, the church is the rule of the church. To him who is infallible in faith and practice are equally true. The truth of principles changes as he changes. Infallible proves the correction of error, and makes principles however contrary to the truth, obliges the infallible one when he goes wrong to defend the wrong, and to stay wrong forever. Thus, as your church has been on all sides of almost all questions, because infallible, she makes the opposite sides equally true; and thus lays the axe at the root of all true principles and of all true morals. And the fact is, that the more the truth of my infallible, What true sons of your church has the earth ever borne than the Jesuits!

I think, Sir, that if you do not, all "private reasoners" will agree that I have shown that your "principles" of the Bible has no authority. But, that your church gives it, and that we must receive it, as your church interprets it, is the necessary assumption. It is a necessary authority of your church, more unworship of you as a minister of the God of truth; and deserving only the scornful rejection of all intelligent and thinking men. But as the destinies of his kind are bound up in the true church of God are bound up in the principle, let us look at its effects when carried out.

The interpretations of the church; this is your great principle, and your catholicism for all divisions and heresies. The Jewish church was infallible as your church writers assert. And the Jewish people were bound to receive the Scriptures as interpreted by the church which sat in Moses' seat. And yet this infallible church by its infallible teachers, put to death the Lord of glory, Jesus Christ, then, a victim to the very principle which you assert—the principle of church interpretation. And how many of the most devoted followers of Jesus Christ have fallen victims to the same principle, and are not to know until the day of final revealing.

Church interpretation is exclusive of private judgment. If true it would have forever prevented the erection of the christian church. It would have bound all Jews to remain Jews forever, and all other men to become Jews in belief, and to take the law of God by traditions. Their traditions and church interpretation of the Scriptures were all against Jesus Christ; how then, on your principles, could the foundations of the church of Christ be laid? They never could be. How were they laid? By those who rejected church interpretation, and who for thousands of years examined the Scriptures, and considered the evidences which proved to them that Jesus was the Messiah! You, sir, as a minister one your standing in the church of Jesus Christ to the rejection of the very principle which you assert, and, with so much flimsy sophistry, enforce; and the adoption of the principle of private interpretation, which, in seeking to vilify you, you only expose yourself to scorn. Your argument is contemptible, and makes you ridiculous.

Now, sir, if I carry out your principles how can you expect us to return to your church? Let me make the case my own to give point and directness to what I say. I can say

## LETTERS TO YOUNG MEN.

BY DR. WM. A. ALCOOTT.

IN ADDRESSING young men as a class, it is difficult to fix the mind's eye on any particular age. There is a period—and it arrives sooner in the lives of some, and later in those of others—when they may be said to begin to act for themselves, and in the common, but not inappropriate language of the day, to form their own character. They are indeed forming character by every act of every day of their lives, whether that act be the voluntary or the involuntary. When, however, in these paragraphs, I shall speak of forming your own character, or of educating yourselves, reference will be had principally to those acts which seem to be almost, if not quite without the pale of the family, and beyond parental control; those acts in which and by which every young man practically says, "I take the responsibility."

The prevailing custom of singing out young men and addressing them, has not originated in the belief that they arrive earlier or with less experience at the period of life of which I have been speaking than formerly—though this may very probably be the fact—but rather from the conviction that their responsibilities, when they are assumed, are more weighty. They are also believed to be more exposed to temptation than formerly, both physically and morally. Besides, the world is at last learning—though even now, very slowly—the vast superiority of prevention, wherever and wherever it can be applied, to correction or cure.

Young men are ever inexperienced—it must be so in the nature of things—and therefore ever apt to be thoughtless. And with them, when they do think, the golden age stands out in the future, not as with old men, in the past. It is indeed well that it should be so. The world is certainly not more exposed to temptation than formerly, both physically and morally. Besides, the world is at last learning—though even now, very slowly—the vast superiority of prevention, wherever and wherever it can be applied, to correction or cure.

My counsel to the young, then, always is: expect great things in the future. Expect, even to do great things *goodness*. It is necessary to aim high, were it only to accomplish a little. But no young man has a right to try to satisfy the desires of an immortal mind, and the requirements of society and of God, by merely expecting to accomplish a little. He is bound to expect much, and attempt much. So, in your own life, you have done this in every age. It is those alone who have thus expected and acted, who have shone as lights in the world. And what young men have done in the past young men do in the present and future. Besides, in no former age has there been so much to be done, and in no former age has there been so much to be done, and in no former age has there been so much to be done.

See then the position to which your doctrine reduces every thinking and thoughtful man. It brings us all on our knees before your priests, multitudes of whom are as unprincipled and wicked as they are ignorant, deprives us of the right of private judgment; and compels us to open our eyes and hearts to what we are told, and to let them be led by the hand of the priest. One might think it enough that power should have passed from the few to the many; from the king and nobility to the subjects and people; but when the crown is not only transferred to the people, but to the young people, it introduces quite a new order of things. Happy the people whose young men are not so led, and whose young men are not so led, and whose young men are not so led.

The time has been when your young men were treated with too much reserve, and kept at too great a distance; when, in truth, not a few were treated more like servants and menials than like sons. This is a reproach to the fathers of the present age, and it is not without reason. And in passing, as we have now done, to the other extreme, it may be worth while to inquire whether there is not danger of going too far. For what means the claim which has been made in every age, but in our own, with a voice as it were, of authority, that the old were fools, and that only the young were wise? What means the tone of tenacity which is everywhere obvious, not only to the young for action, but for counsel too? Or has there been, of late, some new dispensation which changes the relation of young men and without the pain of acquiring experience, imparts its privileges?

It is said, however, that old men not only forget that they themselves have once been young, but claim superior wisdom at the precise time when they manifest the want of it. Is it not to this to beg the very question in debate? Is it not to assume what the young, of course, cannot prove? Grant that age is not always wise, or even experienced, is not youth, of necessity, without that experience which, if it does not add to your natural wisdom, always may do it? And if a few old men who set up their claims for wisdom and experience are mere "errorers," are they all so? Do not some of them sympathize with childhood and youth? And may not the young, in their turn, be wise? What means the tone of tenacity which is everywhere obvious, not only to the young for action, but for counsel too? Or has there been, of late, some new dispensation which changes the relation of young men and without the pain of acquiring experience, imparts its privileges?

## MY FATHER'S AT THE HELM.

FAMILY WORSHIP.

In family worship a Christian duty? To which I would reply, that by Evangelical Christians, of all denominations, it is generally so considered; and those professors of religion who are heads of families do not keep up the daily worship of God in their households, are considered as living in the neglect of duty. If this decision is an accordance with the Scriptures, and I have never heard it questioned, why is family worship considered of so little importance? and why is it so much neglected by professors of religion—by members of our Church? It is neglected first by parents; not that the duty is altogether omitted by them, but they neglect to assemble their families around the domestic altar, and thus unite as a household, in offering up their morning and evening sacrifices. Parents often permit their children to be absent from day to day, without any reasonable excuse, and servants about the hours often have duties assigned to them which would prevent their attendance, even if they were disposed to be present.

Family worship is a duty enjoined by God, and then the attendance of professors of religion—parents and heads of families, to assemble their children to their care, wait upon God regularly and reverently, in this ordinance. Such a time ought to be selected for its performance, as will best comport with the convenience of the family, and then the attendance of every member ought to be uniformly required, or a reasonable excuse for the neglect. Parents sometimes permit their children to be absent from family worship, from day to day, through the week, who would consider it highly criminal to permit them to be absent from the public worship of God, on the Sabbath. But they are permitted to neglect the worship of God in the family, through the week, I imagine they will derive very little benefit from being constrained to attend the public worship of God on the Sabbath. God has instituted the family relation for the purpose of raising up a "goodly seed," and in no way perhaps can this design be more effectually frustrated, than by a neglect of those family duties which God himself has appointed, and amongst the most important of these duties is the devout and stated worship of God.

There is another view of this subject which I wish to present to your readers. In many families there are adult children, and other inmates, who are professors of religion, who seem to forget that there are solemn obligations resting upon them to be constant and punctual upon the daily worship of God—especially in the morning. For the sake of a little more sleep, a little more slumber, a solemn duty which they owe to God, is neglected. Rather than deny themselves a little slothful indulgence, they will incur the displeasure of God by withholding from him that service which he requires, and which they have covenanted to perform. It is much to be feared, that those who thus neglect the worship of God in the family circle, seldom visit their closets and pray to him who seeth in secret. A day begun without prayer is generally spent without the enjoyment of God, and ended without his blessing.—*Watchman and Observer.*

## AVOLITRE AND HALYBUTTON.

I will contrast the feelings of the prime of infancy with those of an honorable yet learned and pious servant of God. Voltaire says, "Who can, without horror, construe the whole world as the empire of destruction; it abounds with wounds, it abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the air, and earth, and water. In man there is more wretchedness than in all other animals put together. He loves life, and yet he knows he must die. If he enjoys a moment of ease, he is surrounded by pain, and at last devoured by worms. This knowledge is his fatal prerogative. Other animals have it not. He spends the transient moment of his existence in dishing the miseries which he suffers; in cutting the throats of his fellow-creatures for joy; in cheating, and being cheated; robbing and being robbed; in serving the lusts of the flesh, and in repeating all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains ruder carcasses than men. I tremble at the review of this dreadful picture, and find that it contains a complaint against Providence ever, and in repeating all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains ruder carcasses than men. I tremble at the review of this dreadful picture, and find that it contains a complaint against Providence ever, and in repeating all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains ruder carcasses than men. I tremble at the review of this dreadful picture, and find that it contains a complaint against Providence ever, and in repeating all he does. 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rebels against Denmark; but Holstein is German, a different race from the Danes. We find, again, that France sends forth her fraternization for all insurgents, but nobody excepts it, but the Italians, and hardly they. In a word, the Teutonic and Slavonic Races will give no encouragement to France, nor permit her to interfere in their affairs. Of the three great Races, the Slavonic, hardly known in history, till within two centuries, is the most powerful in positive strength of natural resources, but inferior in Art and Culture. In the first particular, the Teutonic is far superior to either the Latin or the Slavonic. Take, for example, England and Germany; there can be no doubt that they are intellectually and morally superior to the rest of Europe. But, there is no doubt either, that all Europe might be overrun by the hardy Northern nations which lie beyond the Elbe.

The following sketch of Mr. Smith O'Brien, will be read with interest at the present moment—

Mr. William Smith O'Brien, born in 1803, and a graduate of Trinity College, Canada, is the second son of Sir Edward O'Brien, Bart. and younger brother of Sir Lucius O'Brien, M. P., and Lord-Lieutenant of the county of Clare. When first returned for the family borough of Ennis, in 1830, Mr. O'Brien was a Tory, and as such opposed the late Mr. O'Connell in the memorable Clare Election. He subsequently became a Whig, then a Radical, and in 1843 he first joined the ranks of Repeal. Since 1838 he has represented the County of Limerick. On the last occasion he succeeded in defeating Mr. Caleb Powell, the Old Ireland candidate, by 24 votes. Mr. O'Brien fought a duel with the late Mr. Thomas Stowe. Mr. O'Brien never was wealthy, but was always considered as heir in prospect to the Dowager Lady O'Brien, who possesses an income of £5000 per annum.

#### NEW YORK STATE AGRICULTURAL SOCIETY SHOW.

We have been favoured with a copy of a pamphlet containing the rules and regulations of this great agricultural exhibition, which is to take place at Buffalo on the 5th, 6th, and 7th of September next; and as we earnestly recommend all Canadian Agriculturists, who can make it convenient, to attend this Show we shall by a few of the most important items of information contained in the pamphlet, before our readers.

The premiums open to Canadian competitors are as follows, viz: those for experiments agricultural implements, manufactures, foreign fruit, foreign stock, and miscellaneous and discretionary premiums. We quote from the rules—

All exhibitors at the fair must become members of the Society, and have their articles entered at the Business Office, before taking them into the enclosure.

All those who have intended to compete for the premiums at the Fair, should have their animals and articles on the grounds, without fail, on Monday the 4th September, so that they may be arranged in readiness for examination by the Judges, on Tuesday Morning. This regulation must be strictly adhered to.

All persons who intend to exhibit horses, cattle, sheep, or swine, or who intend to offer stock for sale should give notice to Lewis F. Allen, Esq., President, Black Rock; or to B. P. Johnson, Secretary, at the Agricultural Rooms, Albany, previous to the first of September, so that arrangements may be made for their accommodation.

It is desired that Exhibitors of stock should bear in mind that all necessary feed for their animals will be provided on the show grounds free of expense during the continuance of the show.

Premium Animals.—Cards will be provided by the Secretary, on which the premiums to be printed; and on Tuesday morning these cards will be affixed to the animals, but not to be affixed, upwards removed until the close of the show.

Pomological Convention.—A Convention of Fruit-growers and Nurserymen has been invited to meet at Buffalo on Friday preceding the Fair, (the 1st of September), and to continue the sessions during the Fair. It is expected that there will be a large attendance at this convention, and the most auspicious results are anticipated from it. Gentlemen can find, on their arrival, by calling at the Reading-room of the American Hotel, every necessary information.

Meetings during the Week of the Show.—Meetings will be held on Monday, Tuesday, Wednesday, and Thursday evenings of the Fair, at not less than four different places in the city, where addresses will be delivered, and conversation on the subject of Agriculture, Pomology, &c., be had.

Address.—The Annual Address will be delivered under the Large Tent, at three o'clock on Thursday afternoon. Immediately after the Address, the Reports of the Judges will be read, and the premiums paid at the Business Office. The Treasurer will also be in attendance at the Society's rooms at the Mansion House, Friday morning, for the purpose of paying premiums.

On Thursday afternoon, the premium animals will be exhibited on the grounds separate from the others, with flags showing the premium awarded to each animal, so that the public may have an opportunity of viewing the animals which have been adjudged worthy of the premiums of the Society.

It is worthy of notice, as showing the good feeling prevailing between American and Canadian agriculturists, horticulturists, &c., that a number of the Judges at the New York exhibition, are from the Canada side. For instance, we notice the names of the following as Judges:—Of short-horned cattle, John Wetenhall, Nelson; milch cows, Hugh Brodie, new Montreal; blood horses, W. H. Boulton, Toronto; gelding, M. J. Hays, Montreal; middle-wooled sheep, Richard Gipper, Toronto; poultry, Rev. Mr. Anderson, Waterloo; needle, shell, and wax work, Mrs. Adam Ferguson, Waterdown; cattle, Henry Parsons, Guilford.

We have reason to believe that the persons above named as Judges, will be able to supply any intended competitors with the pamphlet in question, where they will find the amount of premiums, rules, regulations, &c., all in full.

We notice that the keepers of public-houses in Buffalo, have advertised to board and lodge guests during the fair, at moderate rates, some as low as 75 cents per day, and others at various rates, from one to two dollars per day.—Globe.

ROOMS—IN WAITING.—The London correspondent of the Liverpool Advertiser shows that each room-in-waiting receives 225 12s 6d a year, besides the fourteen consecutive dinners at the Royal table, which each receives during his "wait"—that is to say, he is paid about 15s for every time that he sits at the right hands consuming "milk sauce" to the tune of 42,685 a year.

EMIGRATION.—On Tuesday, the Emigration Commission appointed by the Government, met in Deptford, on the 21st of August, with 400 emigrants, two from New South Wales. On the 28th of August, a like number will be despatched for Adelaide, South Australia, making a total of 1,400 emigrants, exclusive of children, to leave London during the ensuing month.

GREAT PRIZE.—An Edinburgh paper mentions that a prize of £2,000 has been offered to the students of the Scottish Universities, for the best essay on Natural Theology. Another set of Bridgewater Treatises may be anticipated from this source.

A MAN TO BE PRIZED.—Mrs. Theobald, the female instructor, who lately opened a school at Manchester, announced that 100,000 females were ready organized in London, and were prepared to march in a body on Lord John Russell!

The following have paid for the Evangelical Pioneer—  
12s. 6d.—London, Dr. Anderson, Messrs. C. C. Moore, R. Smith, Askew, Wilson & Hughes, and Hope, Birrell & Co.  
10s.—Toronto, G. H. Chesney, W. Langley, London, Mr. McCallan.  
6s. 8d.—London, R. S. Murray.  
6s.—London, R. Scott, Mr. M'Intosh, Paul & Bennett Toronto, M. Gillespie, Reach, Peter Holmebeck, Kichipoo, III., Mr. Rocky.

### THE EVANGELICAL PIONEER

LONDON, SATURDAY, SEPTEMBER 2, 1848.

We respectfully request subscribers who have not paid, to be prepared as far as possible for the visit of our agents.

#### SUMMARY.

All fears of an actual outbreak in Ireland are at an end; though, alas, there are no indications that the misery which overhangs that unhappy land is averted. The true source of its misery must be looked for in the social, rather than the political condition of the people, and it is manifestly the reckless political agitation of which they are the victims, most, both in its immediate distraction and its resulting animosities, only obstruct all moral and social improvement. If it were conceivable that the most enlightened and best governed country in the world could be subjected to such a course of agitation for a few years, the necessary result would be degradation and woe. How much more must a people already steeped in superstition and ignorance be kept in misery by such appliances. The fear of insurrection is at an end, but the irritation of the people has only settled down to bitterness and gloom, while the desperate men who fanned the flame must waste in hopeless exile, to the lives which might have been useful to their country and the world. It remains for the apostles of a pure gospel and evangelized education to step into the breach. Painful and perilous the task will be, but there is no other remedy, save the gradual elevation of the Irish character, by the influence of the voluntary and self-sacrificing labours of the missionary and schoolmaster. The Christian world must not wait for the removal of that prime-obstacle, the Irish Establishment; neither for times of tranquility and plenty. It will be late. Now is the time, and the gospel is the remedy. Who will improve the one and apply the other?

The great European question is the course which France will pursue with reference to the affairs of Italy. The tide has turned against Charles Albert, and his early gains have been recovered by the Austrians. Northern Italy is in a panic struck. Italy has appealed to France, and Europe pauses for the answer. The popular voice in Paris would urge an armed interference. The government, if the popular will does not constrain it, seems disposed to milder and more cautious measures. So far as can be judged, either by the tone of the French government or by the declarations made in the British House of Commons, there are reasons to hope that moderate courses may prevail.

At Rome difficulties of a most serious character have arisen. The popular party, attached to the cause of Italian nationality, urge an armed support of Charles Albert against Austria. The Pope refuses to sanction a war against the best ally of the faith of his church. In these circumstances the temporal power of his holiness is threatened by revolutionary violence, and it would not be surprising if the separation of church and state should be first effected where the unholy alliance was first consummated.

Denmark and Prussia are apparently about to resume hostilities, if they are not already renewing. The state of Prussia itself is very unsettled. There is a disposition to resist merging their nationality in the Germanic confederation, and the army has refused to take the oath of allegiance to the central government.

We are not as yet able to say how the truth regarding the suppression of the rebellion in Ireland, will be received by the belligerent republicans of the United States. Up to the date of the arrival of the *Britannia*, a high wrought enthusiasm was sustained in their most meetings, by the fabricated intelligence of the *New York Tribune*. It might be expected that the exposure would produce a reaction, and doubtless it will amongst honest men who have been misled. But so long as audiences can be found, the heroes will conquer Britain in their speeches, and until the political purpose is served on the 7th of Nov. it is probable that a certain order of American sympathy will not be withheld. The virtuous and intelligent in the United States look upon the whole matter with the contempt it deserves.

The agitators are aided by Mr. Devlin of Montreal, who professes to represent public sentiment in Canada! and it is likely that in a week or two the corps will be strengthened by the arrival of some of the runaway heroes of the Confederation.

The topic of discussion in the United States, is the Buffalo convention. Its movements are warmly attacked by the old parties, and it is rather amusing to see how warmly they are sustained by their new allies. Mr. Van Buren is rather vulnerable as an anti-slavery candidate, but, say the abolitionists, why not a man abandon his errors? True, but a man's conversion is at least suspicious when the vast temptation of the President's chair is the main instrument of it.

The other candidates are almost as roughly handled, and if either of them is one-tenth as wicked as his antagonists represent him, he must be a precious old man to make the chief magistrate of a great country. Sing-Sing would suit him better than the White House.

It is impossible as yet to tell how far the free soil movement may affect either party. Out of the State of New York, it threatens to tell most severely against Gen. Taylor. One thing is certain, although his own immediate prospects are not the most brilliant, its influence upon the great question will be immense. The prosecutions against the parties concerned in the abduction of negroes from Washington to the schooner *Pearl*, is helping on the same cause.

The course of the judge, the prosecuting at-

torney, and the government witnesses have been sufficiently outrageous to arouse a sympathy on behalf of the defendants, and thoughtful men are looking into the nature and tendency of the institution which yields such fruits in the capital of "the land of liberty." Even in the slave states mass meetings are convened, of citizens favourable to the election of Martin Van Buren and C. F. Adams to the presidency and vice-presidency. The "Oregon Triumph," as it is called, is received with great applause amongst the friends of freedom. One of them says—

Oregon has a regular Government: she has a Federal Judiciary; she has ample military protection; and her soil is expressly, exclusively and for ever free soil, and all this without condition, bargain or reservation of any kind respecting the territories ceded by Mexico which yet remains to be organized. Thanks, too, thousand thanks, to the free people who decreed and the Congress which conceded this triumph to Human Freedom.

#### THE CONVENTION.

Further remarks on the Union are "crowded out" of our columns to-day. But what more need. Sustained by an assurance of the prayerful sympathies of many friends, the joint committee will assemble on Wednesday, to mature the proposed organization. And may we not trust that, from their scattered homes, many brethren will come up to the solemn convention on Thursday, with one heart to implore the outpouring of the spirit, and beneath its influences to cement an alliance for God and the truth. He who does not allow little hindrances to stand in the way. Come up, and let us sound the death-knell of distraction, and division; cheered by the hope that we may, henceforth, be found striving together according to the measure of the gift of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man—unto the measure of the stature of the fulness of Christ.

SYMPATHY IN ENGLAND.—The extracts from Bro. Ovesbury's letter last week, conveyed to our readers the assurance that our efforts here are not regarded with indifference in England. The same steamer brought *The Primitive Church Magazine* for August, in which there is an article on "Canada—Union of Strict Baptists." The editor, after quoting from the *Pioneer* an account of our state and prospects, and the proposals to form a Depot of Publications in connection with a system of Colportage, makes the following remarks calculated at once to encourage us in the undertaking, and to increase a sense of responsibility in view of the consequences of our proceedings:—

We thank God, who has put it into the heart of brother Inglis, and of those who are fellow-labourers with him to the truth, to conceive this wise and well-considered plan; and we pray that they, and all the ministers and churches who sympathize with them, may have grace to carry it into execution. We earnestly invite the prayers of all our beloved brethren and sisters in this country on their behalf, that the Lord may be with them on the occasion of their assembling the first Wednesday in September. May the spirit of power, and of love, and of a sound mind, rest upon them, animate and guide all their consultations, and bring them to a happy issue!

The proceedings of the Strict Baptists of Canada, in making so bold and determined a stand against open communion, and of uniting together for the defence and promulgation of the truth, will be without effect upon the Strict Baptists of England. It will impress upon us the importance of hearty union and co-operation among ourselves, and it will animate and strengthen us for further duties and conflicts. It is time, that those who hold "one Lord, one faith, and one baptism," should present a united phalanx against the progress of error. It is time that we were like a company of heroes in Pinnoh's chariot pulling all one way, and directing our united energies to the same end. Strict Baptists of England, be firm, be zealous, be persevering, be no more half-hearted or faint-hearted in the support of the truth, and victory is yours!

PROGRESS OF VOLUNTARY PRINCIPLES.—With a singular infatuation, the Edinburgh clergy of the established church, have chosen the present time to make a determined stand in the maintenance of what they consider their legal rights, in collecting the annuity tax. This is a tax of 6 per cent. on the whole rental of the city, by which the sum of £24,000 has been raised, for the support of eighteen ministers whose services are desired by a mere fraction of the population. Always a burdensome and obnoxious tax, it has recently been resisted to such an extent, that the funds for the payment of these ministers has been insufficient to afford them a bare livelihood. In their extremity they resolved upon the hazardous experiment of enforcing payment, by seizure of the goods and persons of the recusants. We have already noticed the tumult that was excited by the Sheriff's sale of goods, seized upon the premises of Mr. Darlington, and Mr. Sword. Last steamer brought tidings of the arrest of a respectable private citizen, and of a magistrate of the city, for the same offence. Mr. Georgeson and Bailie Stott, who are now confined in the Clanton jail. It may easily be imagined how public sympathy is roused on their behalf, and it requires no far sightedness to foretell how these doings are accelerating the doom, not only of the obnoxious tax, but of the whole provisions of these royal "Nursing Fathers." From that cell in the Clanton jail, there is an ominous whisper borne upon favouring winds through the forests of Canada. Reader, do you understand its warning? Then petition.

SYDENHAM.—The letter of Bro. Bray will be read with interest, not only for the accurate information it contains, but for the claim which it urges upon our Christian activities. It is not a little interesting that just at the time when we are preparing to organize for extended usefulness, Providence should thus be opening up the field for our efforts. Under the combination of efforts, to which the denomination looks forward, we trust that the present will prove one of the first of many *Pioneer* letters, calling attention to new and neglected fields, and then relating the success of Gospel labourers amongst the log houses of the West.

#### BAPTIST MISSIONS.—At the Annual Meeting of the Baptist Missionary Society, held in Exeter Hall, April 4, the Secretary, Mr. Angus, read the report, of which the following are extracts:—

"The Society has agents in Europe, Asia, Africa, and America.  
"In Continental India it has thirty-five missionaries, and sixty-seven native teachers and preachers. In Ceylon, and other East India Islands, it has six missionaries, and upwards of fifty native teachers. In connection with all the churches in this field, there are upwards of 1,800 members.  
"At the twenty-four stations in Bengal, there were added to the churches in 1845, 87 members; in 1846, 102 members; in 1847, 297 members: thus showing an arithmetical progression on the increase, and suggesting pleasing anticipations.  
"The Missionaries of the Society have (amongst their incidental labours) written and published fourteen grammars and nine dictionaries, mostly in languages which had previously no such elementary works. Within the last year 74,000 volumes of scripture (in whole or part) have been issued in connection with the Society.  
"The churches in Jamaica contain about 34,000 members.  
"In the Bahamas, the Society has three missionaries, and fourteen native teachers. The churches contain about 2,800 members.  
"In Africa, many thousands of the natives have been clothed; and parts of the New Testament have been printed in the Isulu, Fernandina, and Dewalla tongues.  
"In Canada, twelve ministers are aided by the Society, and preach the gospel in extensive destitute districts.  
"In France, the New Testament in Breton has just been completed and printed.  
"The missionaries and native teachers more or less dependent on the Society, have increased within the last ten years, from about 85 to about 225; not including in this latter number, Jamaica, an increase twofold of European missionaries, and threefold of native teachers.  
"The missionaries of the Society have increased within the last ten years, from about 85 to about 225; not including in this latter number, Jamaica, an increase twofold of European missionaries, and threefold of native teachers.  
"The Society has not yet 3,000 subscribers of 10s and upwards.  
"The total income of the Society for the year ending April, 1848, was under £23,000,—a sum inadequate to support the present number of missionaries, carry on the schools, and provide for the expenses of the large number of volumes of scripture printed. Increased contributions are required, even for our present work."

OPEN COMMUNION.—The Baptist Union of England, at its session for 1848 issued an address, urgently calling the attention of the churches to the humbling fact of the diminished number of the Baptist denomination in England. This subject was considered by the church in Hull Yard, Goodman's Fields, London, and the following resolution was adopted:—

Resolved.—That in the opinion of this church, the continued decline and diminished increase of the Baptist denomination; large, (as stated in the address of the session of the Baptist Union for 1848), is to be in a great measure attributed to the growing practice of free or open communion; which, by diminishing the importance and necessity of the ordinance of baptism, and thereby diminishing the number of persons submitting to the administration of it, and encourages baptized persons to join churches wherein that ordinance is not acknowledged, and where a contrary practice is substituted for it; and that the loss which thus happens to the Baptist denomination, is to be remedied by a return to the primitive integrity and severe simplicity, of apostolic order and discipline.

THE CANADA BAPTIST MISSIONARY SOCIETY.—The *Montreal Register* furnishes new proof of our charge, that the committee of the above society studiously concealed from the people the true state of matters at Grande Ligne. Now that we have exposed the whole truth, they publish the actual articles of agreement between the committee and the missionaries, adopted July 23, 1845. They are as follows:—

"1. That in order to establish a union between the Swiss Mission of Grande Ligne and the Baptist denomination, it is necessary that all persons, who shall hereafter become members of the churches in connection with the said Mission of Grande Ligne, shall have been immersed on profession of faith; leaving those churches at full liberty to adopt such measures in relation to fellowship at the Lord's table, as they shall respectively prefer."  
"2. That no person shall be employed as missionary, colporteur, or in any other capacity, in connection with the spiritual operations of the Mission, who has not been immersed on a profession of faith; but this shall not affect those already engaged in the operations of the Mission."

These are published in the *Montreal Register*, Aug. 24, 1848, more than three years after the transaction, and some time after we had given publicity to all the facts in the case. The account of the transaction which was given to the public at the time, is in the following vague terms. We quote from the ninth report of the Society, published in 1846:—

"A deputation from the Committee of this Society visited Grande Ligne, in order to hold a conference with Madame Feller and the missionaries. The blessing of the Lord evidently rested on that meeting, encouraging all present to believe that prayer was answered. Difficulties were removed; objections vanished away; and a plan of union and co-operation was formed, which has been since ratified, and is now in action."

YUCATAN.—Our intelligence of the state of affairs in Yucatan has hitherto been derived from the correspondence of papers in the United States. The following extract of a letter from a missionary at Honduras, to the editor of the *Primitive Church Magazine*, shows that there are two sides of that question also:—

Mr. HENDERSON, in a letter dated May 23rd, says, "Since my last, I know not of anything in my missionary operations particularly deserving notice, except the divine goodness in preserving us all in health, so that our different departments of labour are prosecuted with uninterrupted vigour."  
"At Baraga's, on the first sabbath of the present month, brother Kelly had the ordinance of baptism the first time at his station; four individuals were immersed on a profession of reverence towards God, and faith in our Lord Jesus Christ. This season, the church at Belize has authorized brother Kelly to administer the ordinance of the supper to so many of the mem-

bers as are resident for the time at his station. It was also with their approval, that he undertook to administer the other ordinance, viz. baptism. No church organization has yet been adopted at Baraga's, nor under present circumstances, is it considered advisable to institute church order, that we have had a long and intensely dry season; water is scarce, and consequently valuable. My family is supplied by a kind neighbour; a mercy special, in addition to many others received from my ever beneficent and indulgent Father of mercies.

Our population has been augmented some thousands within the last few weeks on account of the Indian insurrection in Yucatan, out of which the mixed Spanish and Indian race have escaped to Belize. It would be saying too much, to state they had been driven out, for the very mild treatment of the long-oppressed native was such, that all their goods; only houses and landed property were left behind. Indeed a more mild transfer of authority is perhaps not on record, than that which will have, which chronicles the resumption of native rule in the Peninsula of Yucatan, after the Spanish domination of three hundred years. Only five exist, and it is this; it appears that the Spanish race have applied to the United States for protection against the extirpating outrages of the natives, and some think they will be patronized by that territory-loving power.

The native population have also asked for British protection, if not incorporation. At all events a very friendly spirit manifested towards Englishmen, so that a great door of entrance is opened to us for missionary exertion among them. We long for the return of brother Crowe, and would suggest his settling at once in the town of Banahar, about 150 miles north of Belize. We have frequent intercourse with the place, and its trade is chiefly supported by this place—the Queen's wharf."

A correspondent of the *N. Y. Recorder*, noticing the Session of the Wesleyan conference at Hull, says:—

The choice of a President for the year is generally the occasion of an earnest contest. In this instance, the tory section of ministers, of whom Dr. Bunting is the reputed leader, gained the victory. Dr. Newton, who has already filled the office three times, had majority of votes. There were seven vacancies to be filled up in the body of one hundred ministers, in whose hands the principal power is legally vested. The candidates supported by the tory party were uniformly successful.

COLLEGE COMMENCEMENTS.—Our exchanges of the past week, contain accounts of the commencement exercises of some of the more important Colleges and Theological Seminaries in the United States. Amongst them are Newton, Waterville, and Madison University. The last named is an Institution in which the Baptists of the Western States are extensively interested; and a decision of its Board at the late commencement in Canada. The question of its removal from its present site has been keenly discussed. It is now determined that, if there be no legal obstacle, it shall be removed from the village of Hamilton to the city of Rochester, N. Y.

RETURN OF MISSIONARIES.—Mr. Jencks, who sailed along with Mr. Dean, in June 1846, as a missionary to China, has arrived at New York. He was obliged to leave his station on account of the failure of Mrs. Jencks's health. She died on the passage home, and Mr. J. is left alone with a son 22 months old.

The Hanserd Knolly's Society is about to issue its fourth volume, which includes the treatise of Roger Williams, entitled "The bloody tenet of persecution," and "Mr. Cotton's letter examined and answered."

LONDON SCHOOL UNION.—At a meeting held according to appointment, in the Congregational Chapel, after an appropriate address by Mr. Nesbit, Agent of the Canada Sunday School Union, it was resolved to form a society under the above designation, to promote this important interest in London and the neighbourhood, and to co-operate generally with the Canada Union. A constitution was adopted, and the following office-bearers were appointed: John Fraser, Esq. President; Duncan Bell, Esq., Secretary; and Mr. H. Mathewson, Treasurer. We are glad to hear of the favourable results of Mr. Nesbit's visit, not to this place only, but to the principal towns in the province, and trust that, through the union organized, new life may be infused into an enterprise on which so much depends.

FILED IN DETROIT.—Another fire has occurred in Detroit. It was confined chiefly to the Michigan Foundry, by which our friendly and enterprising countryman, Mr. Barclay, loses from \$12000 to \$14000.

PORT STANLEY.—The fine Brig *Algonah*, Capt. Morgan, arrived here 25th August, from Oswego, with 1575 Barrels Salt and 15 Tons Merchandise. This is the largest cargo of Salt ever discharged on our wharves. The same vessel was in two months ago with 1000 barrels. Both cargoes were believed were imported by one of our London houses.

#### COMMUNICATIONS.

SYDENHAM, OWEN'S SOUND, C. W. August 25, 1848.

MY DEAR BROTHER INGLIS,  
As you are aware, I proceeded from the formation of the *Aplone* church, on a short Missionary tour through a few of the Northern Townships of this province. My first object was to reach Goderich, the boasted metropolis of the Haron District, but as my most favourable impressions concerning it both as a place and as a field of labour for the Baptists, were by no means sanguine, I will at once dispense with my visit there. After preaching three times and a little refreshment of intercourse with three sound Baptists at whose hands I received the warmest reception, I resumed my journey and made the best of my way to this place, a distance from Goderich of not less than 165 miles, though if there were direct roads it would not exceed 75 miles. After a great deal of unpleasant and laborious travelling, on account of three days heavy rain on the one hand and on the other, much new and bad road, I arrived in safety and in health at this place on the Saturday following August 19, when most unexpectantly I fell in my honest soul to "thank God and to take courage!" And now, my dear brother, I will attempt to give you some idea of this important and interesting spot, both as a settlement, and as a field of labour for the Baptists. In

looking over a Map of C. W. you find Owen's Sound as the South Arm of the Georgian Bay, and without controversy one of the prettiest spots upon earth. The Sound is about 30 miles long, on each side is a gently sloping forest shore with here and there a white stone shore, and at the head of the Sound on each side are beautiful hills (the eastern one rising 115 feet above the Sound) with a frequent good clearing and actual settlement for many miles down the shore, while the town of Sydenham, 3 miles square, occupies a spacious and handsome valley at the head of it extending a little way down the east shore of the Sound and terminating in a direct opposition to Newash, a pretty little Indian village on the west shore (which is all Indian reserve land) with its white frame houses, its white church, a multitude of Indian wigwags on the beach, and near 200 aboriginal inhabitants, collectively forming one of the most romantic and picturesque scenes that I have met with in North America. The harbour of Owen's Sound is one of God's own work, and is completely surrounded more than a mile wide at the head of it and widening out to proceed on your passage downward till the shores are all level in the waters of the Bay. Its anchorage is also one of the best of the kind, consequently it affords harbour and roadstead to any class of British and American vessels, extending 1000 feet from the main shore, for the accommodation of vessels and steamers in discharging and taking in goods and passengers. There are also already owned in the place, 3 schooners a full crew, and the steamer *Joseph* makes two calls a week with her goods and passengers, and also carrying the mails between this place and Penetanguishene and Salt Ste. Marie, thus forming a direct and the most expeditious route between these places and Toronto, improving on the patience and fortitude of the Canadian voyageurs more than 48 hours' endurance. In speaking of the town of Sydenham, I must say that considering its infancy it is a great place in Canada; scarce eight years have yet elapsed since the first settlement was made here in the bush as the natives of their new peaceful and happy homes, and 5 years ago only 5 families were to be found in the place. From what I have above said it is clear that the town of Sydenham, with its river that runs through it a little to the west of its centre cannot be otherwise than beautiful for a young settlement, nearly 100 houses with from 400 to 500 inhabitants, including 1 medical man, 1 licensed auctioneer, 2 lumber merchants, 2 barkeepers, 2 butchers, 1leigh and wagon maker, 1 watch maker, 1 cabinet and 2 carpenter shops, 2 milliners, 2 milliner's dress makers, 1 gunsmith, 1 blacksmith, 2 blacksmiths, 6 boot and shoe makers, 6 grocers, 2 tanneries in full operation, 2 grist mills and 4 saw mills within 5 miles of the town, 1 brewery, and 1 distillery in progress. There is also every one of the usual actual public officers it is so in evidence, now, hence we find a market square, a most appropriate military reserve, public parks and pleasure grounds, also a regular court of request, and magistrates' courts, 3 magistrates, and a police force of 100 men. Here are also a common school and 2 sabbath schools, a temperance society of 150 members, and a provision of Presbyterians, Wesleyan Methodists, Campbellites, and Regular Baptists; but there is nothing last thing to be thought of and provided for—there is nothing such among them all as a regular sanctuary for a Lord's House! I don't mean to say that there is no religion in the place, nor yet religious societies and societies, but that they are expecting the latter soon. Of the Campbellites I have heard little. The Wesleyan Methodists have two preachers, besides a native missionary in the Indian village. No Baptist and a society numbering about 150 members, and whose members I feel called upon as a stranger and Baptist minister to acknowledge in promptly offering me the use of their place of meeting (a new dwelling-house, unoccupied as yet for the purpose) as often as I required it. Sober, and intelligent, and a society numbering about 150 members, and whose members I feel called upon as a stranger and Baptist minister to acknowledge in promptly offering me the use of their place of meeting (a new dwelling-house, unoccupied as yet for the purpose) as often as I required it. Sober, and intelligent, and a society numbering about 150 members, and whose members I feel called upon as a stranger and Baptist minister to acknowledge in promptly offering me the use of their place of meeting (a new dwelling-house, unoccupied as yet for the purpose) as often as I required it. 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Church Jews? Any such interference is the ground of papal and ecclesiastical tyranny... Oh! if disciples of Christ would keep in view the teaching of the Apostle 1 John, v. 1, 2, 3...

THE SABBATH SCHOOL.

The Sabbath School Duties of the Parents.—In our last number we pointed out the Sabbath duties of the Pastor. In this, we shall specify those of the parent. The parent has Sabbath school duties, in common with the pastor...

It is the duty of every parent, to study the Sabbath School lessons with his children at home. The object of this study, on the part of the children, is to familiarize the letter, and attain to the understanding of the lesson. But children are not to be neglected in this study...

It is also the duty of the parent to attend the Sabbath School and participate in its exercises and entertainments. Perhaps one of the greatest arguments in favour of this course, lies in the countenance and encouragement, it would afford to the children and youth...

It is the duty of parents to contribute generously of their property to sustain Sabbath Schools. Fitting up convenient rooms, and supplying competent libraries, require and deserve liberal gifts of money. Few parents realize how

much the order, pleasantness, and efficiency of the schools might be increased, by having rooms, purposely for them; apart from the confusion and noise of a place of public worship during the intermission; and with seats, so constructed as to bring the scholars of each class directly around their teacher...

ARRIVAL OF THE BRITANNIA!

NEW YORK, August 26, 3 P. M. The British steamer arrived at Boston this morning at half past 9 o'clock, with one week's late intelligence from Europe.

NIAGARA SUSPENSION BRIDGE.—A serious difference has arisen between the Directors of the Suspension Bridge Company, at the Falls, and their engineer, Mr. Elliot...

THE GOVERNOR GENERAL.—We are happy to learn that Her Excellency the Countess of Elgin and Kincardine has returned to Montreal in much improved health...

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THE WASHINGTON SLAVE CASE.—The second of the trials against Sayre has resulted in a second verdict of acquittal, after an absence of fifteen minutes on the part of the jury...

THE CROPS IN ENGLAND.—During the fortnight ending on the 11th inst., the weather had been very useful, and in the southern counties heavy rains, and as the wheat had been out in various parts, this unseasonable weather not only retarded harvest operations, but would, if it continued a few days longer very materially affect the yield all over the country...

CRITICAL STATE OF NORTHERN ITALY.—No more diplomatic meetings have taken place since the Emperor of Austria's departure from the city of Vienna...

RUSSIA.—The Prussian capital still continues to be the scene of a diplomatic movement, and the people are, at the moment, occupied with the renewal of the war with the Danes...

PARLIAMENT.—The New York papers publish the report of the special agents appointed by the Comptroller to investigate the state of the Canal Bank of Albany at the time of its failure...

MOVEMENTS OF SPECIE.—The following table exhibits the amount of specie imported into and exported from this country from October 1, 1843, to June 30, 1844:

Table with 3 columns: Month, Import, Export. Total: \$55,720,027 \$32,303,792

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PROSPECTS IN AFRICA.—The inhabitants of Liberia, emigrants from the United States and their children, number three thousand five hundred; and the Maryland colony at Cape Palmas near hundred. There are also five hundred natives, civilized, and admitted to the privileges of the polls and the rights of citizenship in general...

THE LATE MR. COBBETT.—The remains of Mrs. Cobbett, widow of the late Wm. Cobbett, M. P., were on Wednesday, conveyed to Faversham in Surrey, and there interred in the same spot where that of her husband were deposited in 1835...

schir. Sterling, Port Burwell. William, do. Sandilby, do.

A MEDICAL VIOLATOR.—Ole Bull, the celebrated Norwegian violinist, is now working as a journeyman in the manufactory of Mr. Williams, a Passion music instrument maker...

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PROSPECTS IN AFRICA.—The inhabitants of Liberia, emigrants from the United States and their children, number three thousand five hundred; and the Maryland colony at Cape Palmas near hundred. There are also five hundred natives, civilized, and admitted to the privileges of the polls and the rights of citizenship in general...

THE LATE MR. COBBETT.—The remains of Mrs. Cobbett, widow of the late Wm. Cobbett, M. P., were on Wednesday, conveyed to Faversham in Surrey, and there interred in the same spot where that of her husband were deposited in 1835...

WILLIAM HALL, MERCHANT TAILOR, No. 26, DUNDAS STREET, LONDON.

THE subscriber takes the present opportunity of returning thanks to the Military, and inhabitants of London generally, for the very liberal patronage he has received since commencing business in this place...

RELIGIOUS BOOK-STORE. THE subscribers keeps constantly on hand a very extensive and carefully selected stock of Religious Books, at very low prices.

IMPORTANT NOTICE. The subscribers having established the Blacksmithing Business in this town, on the Port Street road, near the Roman Catholic Church...

HORSE-SHOEING. Which particular attention will be paid. Having secured the services of a scientific workman, who thoroughly understands the art of shoeing horses...

FANNING MILLS. The former notices and representations of our mills are true; to which we still adhere. We have taken extra pains to bring out a perfect article...

STOLEN OR STRAYED from a field in Fingal, in the Township of Southwood, a BLACK HORSE, Dapple Bay, with both ears filled with warts or scabs...

GREAT NORTH AMERICAN REMEDY FOR THE BOWEL COMPLAINT. WILLIAM HEWITT'S celebrated Anodyne Pills, for the cure of the Bowel Complaint, Cholera, Morbus, Cholera, Spasms, Cramps, Dysentery, Diarrhoea, Profluvium, &c.

WILLIAM HEWITT can safely recommend it as one of the best medicines for Children when teething, as it gives relief to the most violent colic, and affords the most prompt attention to the respectable names attached to the certificate above. It may be given with perfect safety to any age or constitution.

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BURLINGTON LADIES' ACADEMY. THE WINTER SESSION of this Institution will commence on Thursday, the 6th day of October, 1844.

BOOKS JUST RECEIVED AT T. CRAIG'S. Horse's Introduction to the Study of the Bible, The Populic Cyclopedia and Minister's Companion, Two Hundred Questions and Solutions of Schemes, Encyclopaedia of Religious Knowledge, Jay's complete Works, 4 vols., Jay's Morning and Evening Exercises, Bridge's Christian Ministry, Doolittle's Family Exposition, McKnight on the Epistles, Hervey's whole Works, 1 vol., Borrow's Bible in Spanish and English in 1 vol., Crauden's Pocket Concordance, Rev. Robert Phillips's Devotional Guide, Young Man's Gospel Library, Love of the Spirit, Young Man's Gospel Library, The Lydian, The Closet Library, The Hannah's, &c. &c., James's True Christianity, The True Happiness of the World, The Young Man from Home, &c., The Theological Dictionary, The Bible Expositor, &c.

VALUABLE FARM FOR SALE. THE South half of Lot No. 6 in 9th Concession, Township of Simcoe, County of Kent, Western District, measuring 100 acres. For particulars, apply to the subscriber, Port Rowan, if by letter, post-paid.

JUST RECEIVED AT JAMES GILLEAN'S. Bookstore, Dundas street, opposite the Market: Pulpit Cyclopedia, Five Hundred Questions and Solutions of Schemes, Jay's Morning and Evening Exercises, Doolittle's Family Exposition, McKnight on the Epistles, Hervey's whole Works, 1 vol., Borrow's Bible in Spanish and English in 1 vol., Crauden's Pocket Concordance, Rev. Robert Phillips's Devotional Guide, Young Man's Gospel Library, Love of the Spirit, Young Man's Gospel Library, The Lydian, The Closet Library, The Hannah's, &c. &c., James's True Christianity, The True Happiness of the World, The Young Man from Home, &c., The Theological Dictionary, The Bible Expositor, &c.

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