

rising ministry, and to preserve the purity of our doctrines. Connected with such society, might and perhaps ought to be a Baptist weekly paper, which should thus be made the official organ of the denomination, which would recognise all orders sent, and transmit them forward. The utility of such a society seems so clear and evident, as not to admit a moment's doubt of its great importance. One of our missionaries remarked a few days since to the writer of this article, that in travelling through the country, he could find Methodist, Presbyterian, &c. books enough in almost every Baptist family, but no Baptist books, and the reason assigned was, they could not procure them! It is known that Methodist books and publications are spread over the face of the land, and have gone up in every house, as the result of their Publication Society, and thus they are not only able to supply themselves with books, but the Baptists also. Shall the Baptists, at a time like this, remain inactive? We trust not, but hope and pray that at the convention, some decisive measures will be taken to subserve the interests of our denomination, and the glory of God.

RELIGIOUS INTELLIGENCE.

MAULMEIN.

An English school has recently been opened at this station, an account of which is given in this letter. It seems, also, that there is an opening for a Baptist church at Madras. Madras is an important city of India, on the Coromandal coast, south of Calcutta, and is the capital of the British Presidency of the same name.

MR. SIMMONS TO DR. BOLLES.

Maulmein, March 17 1834.

Rev. and dear Sir, I sit down to write by the Steamer Dianna, which leaves Maulmein, to-day, for Calcutta, to inform you that the English School mentioned in the letter from the Board about a year ago, has been in operation since the 1st of February last, at my house, under the care of Mrs. Simmons. The hours that the children are required to be in school, are from 9 o'clock to 12. There have been from 25 to 30 regular attendants, and about one half are children of Burman mothers, and the rest are Indo-Britons, as mentioned in the reports of the Sunday school. As the parents of some are in good circumstances, we shall receive the usual charges of the place for their tuition; and, at the same time, it is known that we receive any poor children who may come, without making any charges. We have long felt the importance of such a school, and that a trial should be made. As soon as possible, in some time in January, an Episcopal clergyman came from Calcutta, as Chaplain of the army, and came to Maulmein. He soon commenced his labors, and it was ascertained that he possessed to have schools established, with all possible speed. Knowing the wishes of the Board, and having spoken to different persons connected with the English Baptist church and congregation, respecting their children, intimation was given that Mrs. S. should instruct them for three hours every day.

A part of the regiment left this place for Madras, a fortnight ago, when we had to part with some of the members of the church, — three men, and one woman, and one inquirer. They had a prayer meeting at the chapel, on the morning of the members leaving, and prayer was made on their behalf. Being commended to God, they parted, after singing together— "Blest be the tie that binds Our hearts in Christian love."

At Madras, there are churches of every denomination, except of the Baptist. As persons have gone from this station there, and others in time may go, there might be a church established there of our order. The particulars I will give in my next. All the members of the mission are at present in health.

Yours in the Gospel, THOMAS SIMMONS.

MR. BROWN TO DR. BOLLES.

Maulmein, April 10, 1834.

Rev. and dear Sir, Although I have nothing special to communicate, yet I improve the opportunity to drop you a line, as I understand a vessel leaves to-day for Bengal. You are probably aware, before this, of the arrival of bro. Webb at Rangoon, and the removal of bro. Bennett to this place. Mr. Judson is now absent on a visit to Tavoy, and expects, when he returns, to go to Rangoon. He has not been in very good health lately, owing to several attacks of fever, to which he is subject. The last we heard from Ava, bro. Cutter was quite ill. At this station we are all in good health.

We are going on with our studies, as usual— find ourselves able to converse a little. For several weeks I have been reading a Burman work, containing an abstract of their system of philosophy, geography, &c. Their systems of geography and astronomy, (if it may be so called,) are very stupendous. The great central mount, and the superior celestial mansions are represented as most magnificent. Their ideas of geography and astronomy are, in nine cases out of ten, exactly the reverse of the truth. Yet their whole religious system is so based upon, and interwoven with their geography and astronomy, that they must inevitably stand or fall together. Let a Burman only believe that there is such a country as America, at a distance, and of a size corresponding to our description of it, and his faith in Buddhism is annihilated at once, however unwilling he may be to receive the Christian religion in its stead. This makes me think that more attention ought to be paid to schools, and especially to the inculcating of correct ideas on geography, for it will be impossible for the children thus taught, ever to become conscientious believers in the religion of the country.

Your letter to bro. Webb and myself, came to hand about a week ago, together with quite a quantity of newspapers, which were a rich treat to us.

With affectionate remembrances to all friends, am as ever yours, NATHAN BROWN.

Rev. Dr. BOLLES.

* Bro. Cutter is since recovered.

MR. MASON TO DR. BOLLES.

The following letter from Mr. Mason, of a still later date, will show the advantages arising from having two missionaries at this station, from the interruptions which a single one is necessarily exposed to, and the irregularity of effort thence ensuing. Before this, it is probable a second has arrived at Tavoy.

Tavoy, June, 3, 1834.

Dear Sir, I have little that is called interesting to communicate. Immediately after writing the short note by Mr. and Mrs. Judon, when they left us, my whole family was taken sick, so that, at one time, Mrs. Mason and the two children were confined to their beds, with no nurse but myself, unwell, and taking medicine like the rest. This was at the hottest season of the year; and the Commissioner, Mr. Blundell, having kindly offered us his house in the suburbs of the city, cooler than the one we occupied, thither we removed. Our dear little boy expired a few days afterwards, and Lucy, even yet, lies sick beside me. Mrs. Mason has recovered, and is trying to re-establish the day schools in town again, besides taking charge of the Karen boarding school in the compound. I had expected, and promised to visit the Karens at the South and east again, but the rains, to administer the ordinances; but God in his providences has ordered it otherwise.

We have a school of forty, at Ma-too-myoo, and a boarding-school in the compound, of eight or ten Karens. In this department, we experience great difficulty for the want of books. I have a tract going through the press, which is wanted at the present moment; but the proof sheets have to come down to me for correction, and there is little hope of its being out before the close of the rains. All the schools, Burman and Karen, are under the superintendence of Mrs. Mason; and, from her, particulars are to be expected. Moung Shway-moung has removed to Malmein, but I have the young man to assist me in that department, whom I baptized last year; and a most valuable assistant he is. We have considerable company, but every thing has been so irregular here, that when people begin to think, the Gospel has been abandoned; and then the work is begun over again, to be again abandoned, and it certainly must be when the rains close. We have no decided inquirers, except one or two women, who attend on Mrs. Mason's instruction. I am going to try what can be done, in having a regular meeting for the Burmans, once a week, in the English chapel, situated in another part of the town. This evening is to be the first attempt. As usual, I preach in English once on the Sabbath. We have one candidate for baptism among the few that attend. Despire not the day of small things! Two deaths have occurred in the church since last January, but no other changes. One died a few days ago, particulars not heard; the other was killed by an elephant. From Jan. 14, to March 14, I was travelling through the Karen jungle, to Mergui and back. Such part of my journal as is copied, I sent you.

Yours &c. F. MASON.

FRANCE.

MR. PORCHAT TO THE BAPTIST BOARD.

[Translated from the French.]

PARIS, January 5, 1835.

Very dear Brethren in Christ: By way of the correspondence of Mr. Pyl with you, I was on the 20th of last May, informed respecting your letter of the 25th March. While waiting for the arrival of Mr. Wilmarth, I went to visit some villages in the vicinity of St. Quentin, where I preached many years ago, and where I said had some subjects of joy and encouragement.

It was in June that I had the pleasure of becoming acquainted with our dear friends, Mr. and Mrs. Wilmarth. I dared not yet accept your invitation; and I returned to the vicinity of Orleans, without having made any determination.

But soon in consequence of my correspondence with Mr. Wilmarth, and of his and Mrs. Wilmarth's sojourn at my house, I decided to set myself down with that dear brother.—I then came to Paris in August. There we searched, with a great deal of pains, to find a situation for a chapel, and apartment for ourselves and our family. I returned to put my affairs in order for my removal; and I arrived at Paris with my numerous family, toward the end of September. At last, after various unavoidable difficulties connected with our establishment at Paris, our little chapel was ready; and I preached, for the first time, the 9th of November, on Col. ii. 8. "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ;" and, in the evening, on 1 Cor. ii. 1, 2. "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ and him crucified."

Since that time I have preached regularly twice every Lord's day, and once every Thursday evening. Since the 9th of Nov. we have also had, on Tuesday evenings, at my house, a meeting where some females from among our Catholic neighbors attended, and where I present the divine truths in a very familiar manner.

I should be happy if I could communicate to you some interesting circumstance, as a fruit of our little beginning; but to complete this letter, I give you the following details.

We have had many interviews with a Catholic lady in our neighborhood, who, notwithstanding her prejudices, and although she dares not attend our meetings, has given us some touching proofs of confidence and affection. Often has she embraced Mrs. Porchat, with all the effusion of a religious heart. Often has she said to us, "I feel myself united to you." Once, when I explained something to her, by a comparison, referring to the disciples at Emmaus, she interrupted me, by saying, "Ah, that is as I feel towards you." One day, she brought to me her son, aged twelve years, but already well taught, and requested me to give him some religious instruction. While we conversed with him, she was present herself, and seemed deeply interested. A multitude of little circumstances have convinced us, that she has, really a religious affection for us, "I am certain," she says, "that you are Christians." At the same time, the force of prejudice counterbalances to a certain point, her perceptions of the truth. It is worthy of being added, that she authorizes her female servant, who is also a Catholic, to attend regularly our meetings on Tuesday evening, which are held at my house. By the grace of God, we have learnt to conduct ourselves with respect

and kindness towards such poor and precious souls.

Another person, a young lady, a Catholic, and a friend of the married lady of whom I have spoken, manifests towards us the same confidence. She is even more firm and decided than her friend.—She frequents our meetings, with perseverance. She declares that she has never heard the doctrine of justification explained in a manner so clear.—She is pretty well instructed, and has considerable acquaintance with the scriptures. She has many times brought to the meeting a young female, her friend, who, also, has appeared to take a lively interest in our instructions.

In consequence of our relations with these persons, I have made a visit to a Catholic priest, an old man, of eighty years, who professes the doctrine of grace; but, along with that, he is entirely set upon certain opinions not very important; and, being remarkably timid, he has a great dread of his colleagues. Besides, he converses in so embarrassing a manner, that I have no hope of sustaining any useful intercourse with him.

The persons whom I have mentioned, make profession of Jansenism. They receive the doctrine of grace, and reject the infallibility of the Pope. They have spoken to me of the number of twelve hundred, reckoning those at other places, as well as at Paris. But these ladies acknowledge that these Jansenists are in a miserable religious state, and are falling more and more into formality and indifference.

Accept, dear brethren, the assurance of my respectful and fraternal affection.

A. PORCHAT.

REVIVALS.

Amherst College, Mass.—A student writes to the Editor of the Watchman, "it is a very interesting time with us in College, upon the all-important subject of religion. There have been a few hopeful conversions which indicate, as we hope, the beginning of better times among us. The work appears to be silent and slow, but yet advancing."

Dartmouth College.—A correspondent informs us that a revival is progressing in Hanover and that several students in the College, and several of the inhabitants have been made partakers of the saving mercy of God.

It is truly gratifying to hear of revivals in our literary institutions and every Christian should ardently pray that they may truly become nurseries of piety.

Dorset.—We are happy to learn that the interest in the subject of religion, continues. Bro. Williams has baptized several.

Goffstown.—In this place a good work has been enjoyed the past winter, — several were baptized last Lord's-day.

Within the past week we have been informed, by persons acquainted with the facts, that a revival is in happy progress in the Baptist churches at Watertown and West Boylston. At Kingston, also, we learn that there is a very interesting attention to religion. One man, an avowed infidel formerly, has embraced the gospel, and now takes an active part in the religious meetings at that place.

China, M.—In Zion's Advocate is an interesting account of a protracted meeting in this place which continued 18 days which has been followed by happy results. The next Saturday after the close of the meeting, March 21st, 30 related their exercises and were received by the church for baptism. The next Sabbath, 8 were baptized and of the following 17 more.

Extract of a letter from Eld. J. S. Parker, dated Brimfield, Postage Co., O., April 7, 1835, to the Editor of the Cross & Baptist Journal.

"During the month of February your readers were informed of a protracted meeting held in this place, and of the rich blessings we then enjoyed. Since that time others have found Christ to be precious to their souls. Elder Barlow from Streetsborough, has spent some time in this town, since the close of that meeting, and baptized three persons, who united with the Baptist church. On last Lord's day, at the close of a very interesting meeting, we repaired to the water side, where I baptized thirteen.—six men and seven women: four of the candidates having for several years past been worthy members of the Congregational church in this town. Their change of sentiments, as they told us, was produced by a prayerful examination of the Bible."

MISCELLANEOUS.

REV. WM. CAREY.

The following anecdote of Mr. Carey's facility in acquiring languages is related in his funeral sermon by his associate, Dr. Marshman. It occurred, while he was pastor at Leicester.

It was in these last four years of pastoral labor that he gave a proof of his power of acquiring language, which filled Fuller, Sutcliffe, and Ryland with surprise, in their theological researches, their diligence in prosecuting which will sufficiently appear, if we recollect that Fuller, about this time, published his various writings as Faith, it was found desirable to have recourse to certain Dutch divines. How to do this was the difficulty; they were not found in an English dress, and neither Fuller, Sutcliffe, nor Ryland were willing to undertake the labor of learning Dutch, merely to obtain this object. Carey, understanding the case, however, instantly sat down to the language of Holland, as he had to those of Rome, Greece, and Palestine, and in about three months, presented them, to their astonishment, with a translation of the author they so much desired. It is evident, therefore, although he as yet knew it not, that Providence was training him up with a view to his giving the word of God in the classic language of India, and its kindred and multifarious dialects.

Dr. Marshman also gives the subjoined fact in his notice of the preparation to print Carey's Bengalee translation of the Bible.

On this plan, Fuller and his associates appear to have proceeded without delay. They immediately began to brought up to printing under Benson, in London, and George Street, Hall, of which he was a member. He was then twenty-eight, and was studying under Dr. Fawcett, at Ewood Hall in Yorkshire. In October, 1798, Mr. Fuller and his associates engaged him as a missionary to Bengal. Upon this, Mr. Ward wrote immediately to Carey, informing him of his having engaged in the work; and what must have been the surprise and the gratitude of Carey, to the God of all mercy, when this letter told him, that the young man he saw in London, and to whom he then said, "I am going out to India to translate the Scriptures, and you must follow after to print them," was now coming out with this express view, and with the determination to be his helper in the work of the mission to his life's end.

It is said of him, that with his brethren's help, he had the satisfaction, before his death, of seeing the whole of the sacred Scriptures translated and printed in seven of the eastern languages, including the Chinese; and the new Testament completed in twenty-one others of the languages and dialects of India and the surrounding countries.

In addition to the evening monthly prayer meetings for the revival and progress of true religion throughout the earth, constantly held at Serampore, he, for thirty-three years, held a weekly meeting for prayer with his brethren, in the mission chapel, from seven to eight in the morning, with a view to the spread of the gospel in India; and the blessing of God granted on the missionary labors of those helpers united with him, European, East Indian, and native, (for with him there was no difference beside that created by the grace of God,) was such as to excite in him the deepest gratitude. In April, 1830, Serampore was the only missionary station in this part of India, as Madanabaty had been unavailably given up; and this contained a small church of eleven members, of which he was then chosen pastor. This one missionary station, with a small church, Dr. Carey lived to see increased to eighteen missionary stations in his own immediate connexion, in Bengal, Hindoostan, Assam, and Arracan; and he held twenty-six gospel churches raised in them, each on the average containing nearly double the number of members which that one in Serampore contained in 1800; these stations and churches occupied by nearly fifty missionary laborers, all, with the exception of six missionary brethren from Europe, raised up by the Divine goodness in India itself. In addition to this, he held eleven missionary stations, each containing as many churches of the same faith and order; and no less than 25 missionary stations formed by other denominations of Christians, in the prosperity of which he felt scarcely less interested than in the thirty in his own denomination.—[Sunday School Journal.]

CONVERSION OF CATHOLICS.

We have for some time considered it highly desirable that the American community should become awake to the danger which threatens our liberties from the prevalence of Romanism. And we have seen with satisfaction, that a spirit of inquiry has been awakened pretty extensively from which the best results are anticipated; for if the nature of Romanism comes to be understood, its inconsistency with republicanism will be seen, and measures will be adopted to prevent the threatened evil. At the same time we deprecate the operation of a spirit of unfriendliness towards the persons or interests of Romanists.—They are merited and entitled to our regard, they are generally emigrants, and should receive the hospitality due to strangers; and, in addition to all, most of them have suffered as the victims of despotism, and surely they should find sympathy in this land of the free.

We have, however, been of late much gratified in seeing several editors turning their attention to the subject of the conversion of the Romanists. A reader of the Bible cannot believe that Romanism is Christianity; nor can he believe that many of its devotees are in a state of salvation. It must, therefore, be infinitely desirable that they should be converted from their idolatry, and ignorance, and degradation. They are certainly a portion of the human race to whom the gospel is to be preached.

True, there may be special difficulties in the way of their conversion; indeed, we have supposed that they are less accessible than any other class of human beings. But we have no dispensation from efforts to bring men to the knowledge of the truth on account of circumstantial differences in their character and condition.

The proper inquiry would be whether the peculiarities in the circumstances of the Romanists require any modifications of the common methods of missionary operations; and if so, what they are. It may safely be assumed, that the gospel of Christ is entirely competent when accompanied by the influence of the Holy Spirit to subdue the hearts of all descriptions of human beings to the obedience of faith. The truth must, however, be brought to bear on the heart and conscience; and in order to this effect, it must be presented in an impressive manner before the mind. Hence it is in the present case proper to inquire, by whom shall these efforts be made? What specific mode shall be adopted, and deep interest excited, which shall sustain the proper measures for effecting this noble object of Christian enterprise.

Some facts are of an encouraging character. The Missionaries of the A. B. H. M. Society have reported the conversion of forty-three Roman Catholics, and their baptisms, during the last year, in the State of Missouri. And what has been done in Missouri may be done in other States. Let the friends of God offer the prayer of faith; let them cultivate a spirit of kindness towards these people; and let them be prepared for special pecuniary sacrifices, and we shall hope the best respecting them.—Am. Bap.

ENGLISH BAPTIST MISSION.

CALCUTTA, MAY 4, 1831.—REV. W. H. PEARCE writes that the Missionaries were then in usual health. By the following extract it appears that great opposition is made in India to the correct translation of the Bible.

To-morrow is the meeting of the Calcutta Bible Society's committee. It is possible that the subject of Baptist translations may be referred to. Br. Yates and myself propose to attend.

It is gratifying to report that although through prejudice against our sentiments we have hitherto received no countenance from the Bible Society, yet that one version has been adopted as the text book in their schools by our independent brethren, and a benevolent gentleman, desirous of introducing the Roman character, has generously offered to defray the expense of an edition of it, as well as Mr. Martyn's Hindoostanee version in that type.

It will be seen by the foregoing that Baptists meet with opposition as well from Pedobaptists in heathen lands as elsewhere. A "correct" translation of the scriptures, by Baptists, would be banished from India, if it were in the power of some, no doubt. The truth will be opposed for a time, but it is "great and will prevail." The Lord will have all its opponents in derision. As Dr. Carey's translation meets with opposition in India, so will Br. Judson's in Burma, in all probability, by-and-bye, we need not expect that it will always be fair sailing there as it has been for several years. But of the ablations of the natives being so common in those warm countries, we are rather inclined to think that the opponents of the correct translation will not succeed as well here as there.

Pedobaptists have ever had, since the Pope obtained his power over the nations, the great and mighty of the earth in their defence; and so they will have in India, for the English Episcopacy has the control in all departments of the East India Company. But let not Baptists be alarmed; it is the glory of the King of Zion to take the weak things of the earth to the confound of the mighty. As the kingdom of the Redeemer advances, the errors of Pedobaptism will be scattered away.—[Bap. Register.]

Virginia Sabbath Society.—The Society for promoting the sanctification of the Sabbath, held their annual meeting at the Presbyterian Church on Shockoe-hill, on Wednesday morning, at 10 o'clock. Mr. Charles B. Williams was called to the chair, and the Rev. J. B. Taylor appointed Secretary. The meeting was opened with prayer by the Rev. Mr. Wood. In the course of the proceedings, the meeting was addressed by Rev. Mr. McFarland, Rev. A. D. Pullock, and Rev. Mr. Wood.—[Richmond Telegraph.]

From the Christian Index.

OPPOSERS OF MISSIONS.

To those brethren who condemn Missionary operations, and all the benevolent operations of the day; and look on all those, who favor such plans, with a jealous eye—and we fear with an evil one—we desire to say, in a Christian brotherly manner, a few words.

Dear Brethren—with painful solicitude we view your determined hostility to the cause of Missions, and what we are compelled to call the cause of God, and truth. We have been amongst you, we have conversed with you, and preached with you; and in many instances we have taken sweet counsel together. We have rejoiced with you, we have mingled our tears with yours, and we have bent the knee together, before the throne of mercy. You bear witness to the truth of the doctrine we preach, our deportment as Christians you approve. Then why—O why, dear brethren, do you denounce us as speculators, money-hunters, schismatics, heretics, blood-suckers, blood-hounds, &c. &c. We forbear, for our mind recoils, and our heart sickens at the thought of such a hideous picture. We know there are a number of you who lack information on the subject; and what is lamentable, many of you utterly refuse to receive any information on the subject. Many will not read a tract, unless it is an anti-mission one, and I had as well say an anti-Christian one. We ask such in the name of the Lord, how do you comply with the following scripture, "Prove all things; hold fast that which is good." See also, Phil. iv. 8, 9. You are fond of reading tracts against benevolent plans, such as a "patriotic discourse," &c. &c. You denounce all tracts; yet publish tracts to condemn tracts; you have reprinted the Patriotic discourse, again, and again, and again have attempted it in the country where I now write. You surely are beginning to love tracts better than formerly. May God, the Father of all mercies, vouchsafe to increase your love for the truth! Brethren why are you afraid of us? What evil have we done? Who of you convinceth us of sin; and if we tell you the truth, why do you not believe it? Why do you denounce us as heretics, and say that we preach or believe that God Almighty has grown old, become infirm, and cannot accomplish his work, his purposes; and that we must help him. While at the same time, you pass resolutions that we shall not preach, "our Missionary," in your pulpits, and you preach against it with great vehemence.

We ask you, as in view of the judgement seat, which seems to display the most consummate arrogance, i. e. we, by believing the blessed word of divine truth, and endeavoring to advance the cause of the Redeemer, and send his glorious gospel to the ends of the earth, or you? For while you exclaim against us, for "helping the Lord do his work;" you are exerting your powers, and straining all your nerves, to help the Lord put down the long train of erroneous heresies, which we have brought into the church. It seems as if you disbelieved your own avowed principles, and well you may; for it is evident you do not believe the Lord himself; at least you depart from his word. Read and deliberate on the 6th chapter of Ezra. But if that should not satisfy, read the following: "Now I say unto you, refrain from these men and let them alone: for if this counsel of this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God." Do you obey this scripture? You do not.

Dear brethren, are you so infatuated with the gaudy appearance of your system, that you suppose the world will not see your gross inconsistencies? It is utterly impossible. We have asked you again and again, to shew us any other way, to disseminate the glorious truths of the gospel, than the way in which we are engaged; have you shown any? You have not. You cannot: because this is the Lord's way. You sometimes tell us, that "if the Lord wishes the heathen to have the gospel, he can send it to them," &c. &c. This we knew before; and we know more than this, i. e. the way which he has sent, and will still send it, until all shall hear the blessed sound. We hesitate not in saying, that nine tenths of the disciples of Jesus, are in favor of missionary plans: we therefore say to you, examine your standing, scrutinize closely—scrutinize your own conduct, and motives—do the same by ours.

O dear brethren, think of the many hard speeches you have made against us. If we should be so highly favored as to be found among the Lord's dear children—will you not be abashed, and confounded, that you have ever persecuted the children of the Lord Jesus; and Him in them. We do not speak because we have any thing to fear. We regard not your persecution. In the strength of the Lord, we intend to persevere. We gather strength from opposition. The cause of God, it must, it will, it shall prevail; for the mouth of the Lord of hosts hath spoken it. Every mountain shall become a plain, and the headstone shall be carried forth, with shoutings, crying grace, grace unto us.

We do earnestly solicit the prayers of all our brethren, who wish and pray for the dissemination of divine truth; for those brethren who are opposing the same. Dear brethren pray for them; for the faithful fervent prayers of the righteous availeth much.

We would be glad to drop a word to our ministering brethren, who have not taken any stand; at least they have not declared whether they have enlisted fully under the banner of Jesus, and are fighting his battles, and are standing forth with boldness; or whether they change sides occasionally. But our paper is full, and we must close, by giving them a text for their next sermon.—Matt. xii. 30.

And, as I am nothing but an old man, "a country rustic," I subscribe my name in full, HOSEA HOLCOMBE.

The Catholic Sentinel, of Boston, speaks thus of the refusal of the Massachusetts legislature to remunerate for the burning of the Charlestown Convent by a mob:

"The intolerance and bigotry of Massachusetts have developed themselves in the legislature, in all their disgusting features of ignorance and illiberality. It was decided, by a large majority of sapient legislators, that no remuneration should be awarded for the destruction of the Convent. From the character of the majority of the men composing the legislature of this state, nothing founded on intelligence or liberality, might have been expected."

And thus of the Bible: "As to part of the Old Testament, it details transactions of fraud, lust, and incest, which no innocent vestal of pure and undefiled modesty should be suffered by parents or guardians to read.

"Critics have severely censured Shakespeare for the indelicacy and voluptuousness of some passages of his dramas; but we fearlessly assert, that they breathe the very air of chaste pudicity, when compared to the salacious and obscene delineations that are hung up in the picture gallery of the Old Testament!"