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Poetrp.

MORNING-NOON-EVENING.

Rise! ere the sun commence his race! Mise ! 'tie the hour for seeking grace ! Rise, watch, and pray! The manna in the desert spread, Ere noon its glowing ardours shed, Would melt away.

Watch ! 'tis the tempter's busy hour. Watch ! for the world is gathering power " Not slothful," yet be on thy guard, For Satan weaves 'mid duties hard, His hidden snares.

Pray! ere the light of day declines-Pray! while the light of mercy shines-Kneel down, and pray. The night when work may not be done, With dark, still, swiftness hurries on, To close the day.

The morn of life is gone and past! Meridian noon not long can last-Even now it parts: I see the dying evening light! And ah ! beyond-a glory bright, For faithful hearts!

HYMN OF THE CHURCH YARD.

BY HENRY W. LONGFELLOW.

Ah me! this is a sad and silent city : Let me walk softly o'er it and survey Its grassy streets with melancholy pity ! Where are its children? where their gleesome play? Alas their cradled rest is cold and deep-Their playthings are thrown by, and they asleep.

This is pale beauty's bourn; but where the beautiful. Whom I have seen come forth at evening's hours, Leading their aged friends, with feelings dutiful, Amid the wreaths of spring, to gather flowers ? Alas! no flowers are there but flowers of death, And those who once were sweetest sleep beneath.

This is a populous place; but where the bustling, The crowded buyers of the noisy mart-The lookers on-the snowy garments rustling-The money-changers-and the men of art? Business, alas? hath stopped in mid career, And none are anxious to resume it here.

This is the home of Grandeur; where are they-The rich, the great, the glorious and the wise ? Where are the trappings of the proud, the gay-The gaudy guise of human butterflies? Alas! all lowly lies each lofty brow. And the green sod dizens their beauty now.

This is the place of refuge and repose; Where are the poor, the old, the weary wight, The scorned, the humble, and the men of woes, Who wept for morn, and sighed again for night? Their sighs at last have ceased, and here they sleep Beside their scorners, and forget to weep.

This is a place of gloom; where are the gloomy? The gloomy are not citizens of death; Approach and look, where the long grass is plumy See then above ! they are not found beneath ! For these low danizens, with artful wiles, Nature, in flowers, contrives her mimic smiles.

This is a place of sorrow! friends have met And mingled tears o'er those who answered not : And where are they whose eyelids then were wet?

They, too, are landed in this eilent city, Where their is neither love, nor tears, nor pity.

This is a place of fear; the firmest eye Hath quailed to see its shadowy dreariness; But Christian hope, and heavenly prospects high, And earthly cares, and nature's weariness, Hath made the timid pilgrim cease to fear, And long to end his painful journey here.

Christian Saith and Practice.

The Fruits of the Spirit.

Wherever there is union to Christ there is love .-This, as we have said, is the essential principle .fits nothing, it proves nothing. Love to God and our it so? The great vine-principle, the main element of neighbor is the essence of piety. It is the body, the basis, the staple element; and if the great command-you? And blending with it, coloring it and sweetenment, and the next greatest be absent, whatever else ed by it, can you detect, from time to time, joy it be, there is not Christianity. Brethren, have you got it? To Christ's question, "Lovest thou me?"— forgiveness of injury, affectionateness, beneficence. thou knowest that I love thee!" Then, if you love calling, a lowly willingness to learn, and readiness to Jesus, you will love him whose express image Jesus take up the cross and deny yourself? When Chrisis. To God in Christ, your soul will be attached in tians live close to Christ his mind is transfused into gratitude, submission, and complacency. You will theirs .- Christian Citizen. 105 not wish him less holy, less righteous, less true .-Awed by his glorious majesty, and melted by his ineffable mercy, all that is dust and ashes in you will be humbled, and all that is filial will be inflamed. If nothingness and sin bid you be silent, the sight of Attorney, Solicitor, and Conveyancer, &c., &c. your Saviour gone back to the bosom of his God and your God, awakens a cry of relenting tenderness and adoring astonishment. Boldest where you are most abased, from the foot of the cross, the view of a onciled God elicits the cry, Abba Father. You in his own beloved Son you feel is sweeter far."

strong, so solid, so substantial, more so than the rocks and everlasting hills; and his perfections, what shall I say of them? When I think of one, I wish to dwell upon it forever; but another, and another equally glorious, claims a share of admiration; and whon I begin to praise, I wish never to cease, but to find it the commencement of that song which will never end. Very often have I felt as if I could that moment throw off the body, without first going to hid.

Sometimes those days are very few. With many, scarcely are the eyes opened to the light of nature than they close in darkness; others ascend to the dawn of life, and taste a little of the chequered joys. The bud of youthful existence but begins to open when it withers. "He cometh forth like a flower and is cut down."

How short-lived is the bloom of that flower I I am as comely and young as farmer Trenck, while he had to keep indoors on account of his ragged coat. This state of things made poor Hans very unhappy.

"I am as comely and young as farmer Trenck, while he had to keep indoors on account of his ragged coat.

The bad of youthful existence but begins to open when it withers. "He cometh forth like a flower and is cut down."

How short-lived is the bloom of that flower I I am.

With rich farmer Trenck, while he had to keep indoors on account of his ragged coat.

This state of things made poor Hans very unhappy.

"I am as comely and young as farmer Trenck," is not elling what might happen." Then he fell to thinking how he should obtain the gold so much co-when it withers. "He cometh forth like a flower and when he should have been sleeping, and made him." Goods, and dealer in every description of Combs, Brushes, Perfumery, Patent Medicines, Looking-Glasses, and unchangeably glorious and happy!" And in a Clocks, Stationery, Paper Hangings, wholesale and retail.

kind and earnest hearts may still be met with here below. It is that quiet influence which, like the scented flame of an alabaster lamp, fills many a home with light and warmth and fragrance all together. It is the carpet, soft and deep, which, whilst it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which from many a beloved form wards off at once the summer's glow and loved form wards off at once the summer's glow and the winter's wind. It is the pullow on which is he?" The spirit has been given up, that which the friends were about, and the reflection from molten copper. Yet there was something strangely fascinating in its brightness, which tempted one to look again. Hans at last mustic ment of a convention of Baptist churches to meet with the church in Malahide, Feb. 6, 1850.

Ryers, Secretary.

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At the meeting was, among other things, the appointment of a convention of Baptist churches to meet with the church in Malahide, Feb. 6, 1850.

Being invited to attend a Tea-meeting in London on the 7th inst., I took Deacon Cyrus Clark with me affairs!" he asked.

III. This brings us to the solemn question, "Where loved form wards off at once the summer's glow and the voice of the Shadowless; whose followeth ment of a convention of Baptist churches to meet with the edurch in Malahide, Feb. 6, 1850.

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Where shall be my state in that boundless eternity which is the church in Malahide, Feb. 6, 1850.

Where shall be my state in that boundless eternity with the winth the church in Malahide, to see what the friends were about my affairs!

Who are yellow the with the church in Malahide, to see what the fr

medicine to the sick, and tood to the lamished. It is love reading the Bible to the blind, and explaining the Gospel to the felon in his cell. It is love at the Sunday class, or in the Ragged-school. It is love at Sunday class, or in the Ragged-school. It is love at the best proof the meeting to somewhere—in another region of existence,—

This Convention shows clearly, that a solt light like a reflection of her lamished. It is love at the moved from this terrestrial abode, and done with all lay shimmering on the grass, the reflection of her silver wings.

The chairman stated the object of the meeting to silver wings.

The chairman stated the object of the meeting to silver wings.

The chairman stated both to the Union and the Home be, to consider the adoption of means to send gospel are warmly attached both to the Union and the Home lamistics.

This Convention shows clearly, that is pursuits, its cares, its joys, and sorrows. But he is somewhere—in another region of existence,—

"Pooh, pooh, man, never be afraid of a shadow," be, to consider the adoption of means to send gospel laborary into the destitute portions of Canada West.

Mission Society. Their good sense was seen by ship. But whatever task it undertakes, it is still the same—Love following His footsteps, "who went

MEEKNESS.

Is love at school—love at the Saviour's school.

It is the disciple learning to know himself—learning to the disciple learning to the d ple practising the sweet but self-emptying lesson of putting on the Lord Jesus, and finding all his right-eousness in that righteous other. It is the disciple learning the defects of his own character, and taking the disciple praying and watching for the improvement of his talents, the mellowing of his temper, and the amelioration of his character. It is the loving Christian at the Saviour's feet, learning of him who is meek and lowly, and finding rest for his own soul.

for the mastery in all things, and bringing the body under. It is superiority to sensual delights, and it is the power of applying resolutely to irksome duties for the Master's sake. It is self-denial and self-control. Fearful lest it should subside to gross carnality, or waste away into shadowy and hectic sentiment, temperance is love alert and timerously astir; sometimes rising before day for prayer—sometimes spending that day on tasks which laziness or daintiness declines. It is love with empty scrip but glowing cheek—love subsisting on pulse and water, but grown so healthful and so hardy, that it "beareth all things, believeth all things, hopeth all things, endureth all things."

Reader, if you abide in Jesus-if His word abide in you, you will be neither barren nor unfruitful. Whatever else there be, if there be not love, it pro- Graces such as these will be in you, and abound. Is is it your answer, "Lord, thou knowest all things, trust in God, and trustworthiness in your faith and

Man's Mortality

But man dieth and wasteth away, yea man giveth up the Ghost, and where is he?"—Job. x,v. 10. In the crowd of busy cares by which we are more or less beset, and the multiplied objects that intrude themselves on our regards, we are prone to lose sight of our real state and future destiny. It is good, therefore, to join in the meditations of the afflicted to be accepted of God on any grounds, to be accepted patriarch, and with him to ponder our latter end. Let

1. The present condition of man .- " Man dieth The essence of love is attachment. Joy is the happiness of love. It is love exulting. It is love He partakes of the frailty of the scource from whence

moment throw off the body, without first going to bid fleeting is the shadow! Even in regard to those he ought to have been working. who will be rich, or admired, or prosperous, it is whose days are prolonged,—how narrow is the span

love in the green pastures-it is love beside the bud, and bring forth boughs like a plant." All crea- music he had ever heard.

fied, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it.

But not so with man.

—gradually decomposes, until all the members of the close to his ear say:

"What are you going to do with the money, II. All this can apply only to that part of man This is love enduring. If the trials come direct from God, it is enough. It is correction. It is his heavenly Father's hand, and with Luther, the disciple cries, "Strike, Lord, strike. But, oh! do not the spirit." Apart from the spirit he is but a "What are you going to do with the money, Hans?" There is something him all the time. He start day to the which is susceptible of decay. There is something him all the time. He some had been which is susceptible of decay. There is something him all the time. He start day to find the time. He some had been which is susceptible of decay. There is something him all the time. He some had been date to the time. The members of the meeting, however, said distinct from and beyond this which he resigns or gives up when he dies,—"He giveth up the ghost or the voice repeated:

"What are you going to do with the money, Hans?" We believe it to be a Christian duty to cultivate that they "had a good deal of business before them;"

orsake me." If the trial come from Christian bre- piece of inert matter, and like other merely earthly It is not yours." thren, till it be seven-fold seventy times repeated, love to Jesus demands forgiveness. If it come from worldly men, it is the occasion for that magnanimity which recompenses evil with good. And in overy case, it is an opportunity for following a Saviour, loved the Father more intensely than when his Faloved the Father more intensely than when his Father's face was hid, and when the bitter cup proclaimed his justice terrible and his truth severe.—

One apostle denied him, and all the disciples forsook him; but Jesus prayed for Peter whilst Peter was living spirit, inheriting capacities of enjoyment or proceeding the consideration of man as an intellectual, an ever-thing capacities of enjoyment or process of the consideration of man as an intellectual, an ever-thing capacities of enjoyment or process of the consideration of man as an intellectual, an ever-thing capacities of enjoyment or process of the consideration of man as an intellectual, an ever-thing capacities of enjoyment or process of the truth garden the thing another twice question the truth garden the truth question the truth garden twice asked, another voice, very unlike the first, and sounding as in fit came through a brazen tube, answered for him:

"Hans will keep the money, to be sure; he found it, and it his."

"He has no right to keep what belongs to another," cursing, and his love followed the rest even when misery-which transcend all our thoughts, that answered the silver voice. they were running away. Jerusalem killed him; stamps an infinite importance on our nature, and

the winter's wind. It is the pillow on which sick- properly constitutes the man has gone forth from the answered the voice of the star-crowned figure on his ness lays its head and forgets half its misery, and to earthly tabernacle, and where is he? He is not in the right shoulder. It is love in all its depth, and all its delicacy. It is gotten. Also, their love, and their harred, and there every melting thing included in that matchless grace, "the gentleness of Christ." (2 Cor. x. 1.)

any more a reward, for the memory of them is lot of joy."

It is love in all its delicacy. It is gotten. Also, their love, and their harred, and there of joy."

Hans cast down his eyes in thought, and there, on the gentleness of Christ." (2 Cor. x. 1.)

of the sayings and doings. But it seemed to me that portion for ever in anything that is done under the greensward, rested the shadow of the brazen one, my presence was not especially welcome. goodness of Christ. (2 Cor. x. 1.)

goodness of Energicence.

Love in action, love with its hand at the plough, away from all present scenes. "Thou prevailest for twice the size of the figure itself. Hans started and twice the size of the figure itself. Hans started and the scenes of the figure itself. The started and the size of the figure itself. The started and the size of the figure itself. The started and the size of the figure itself. love with the burden on its back. It is love carrying medicine to the sick, and food to the famished. It is most remained by the appointment of Mr. D., Moderator:

| Away from all present scenes. Thou prevalest for twice the size of the ngure itself. Hans started and every against him, and he passes—thou changest his trembled. There was no shadow near the figure on his right, but a soft light like a reflected moonbeam and G. J. Ryerse, Clerk.

Whether it means trust in God, or fidelity to principle and duty, faith is love in the battle-field. It is constancy following hard after God, when the world drags downward, and the flesh cries, "Halt." It is drags downward, and the flesh cries, "Hait." It is country, and the flesh cries, "Hait." It is the worm that never dies." Did not our Lord intend by his parable of the rich man and Lazarus, to teach by his parable of the rich man and Lazarus, to teach them tenantless, than an Alderman in a large flour-ly, and sound words are obnoxious. It is the worm that never dies." Did not our Lord intend by his parable of the rich man and Lazarus, to teach them tenantless, than an Alderman in a large flour-ly, and sound words are obnoxious. It is the worm that never dies." Did not our Lord intend by his parable of the rich man and Lazarus, to teach them tenantless, than an Alderman in a large flour-ly, and sound words are obnoxious. It is the worm that never dies." Did not our Lord intend by his parable of the rich man and Lazarus, to teach them tenantless, than an Alderman in a large flour-ly, and sound words are obnoxious. It is the worm that never dies." Did not our Lord intend to the rich man and Lazarus, to teach them tenantless, than an Alderman in a large flour-ly, and sound words are obnoxious. The great mass of the Baptists, howly, and sound words are obnoxious. It is firmness marching through fire and through water to the post were duty calls and the captain waits. It is Elijah before Ahab. It is Stephen before the Sanhe-drim, it is Luther at Worms. It is the martyr in the flames. Oh, no! It is Jesus in the desert. (Math. iv. 1, 11.) It is Jesus in Gethsemane. It is whosever, pursueth the captain waits the new or shrink, it is unalterably fixed,—no the great forerunner, does not fear to die.

MBERNESS.

his trut ? and where was the God-neglecting world in misery, extreme and irreme an

is the disciple learning to know himself—learning to fear, and distrust, and abhor himself. It is the disci-

Love taketh exercise, love endureth burdens, love seeking to become healthful and athletic, love striving for the mastery in all things, and bringing the body

How often has the voice sounded in the dispensations dow interposed.
of divine Providence. "Prepare to meet thy God?" "How childish your fears are," he said. "What! immortal soul thus periled, its capability of resistance to gospel invitations and warnings increased, and the you had not found the wallet to-day, it would have (Colportage) set forth in the foregoing resolutions." danger more greatly incurred of perishing in unbelief, and guilt, and woe? Delay therefore no longer. | lain among the reeds all night. Is it not, in reality, much safer with you? You can carry it to the justice The day of salvation is yet continued. Hasten to to-morrow."

The School and the Samily.

The Two Voices; OR THE SHADOW AND THE SHADOWLESS.

In a certain small village, there lived a very poor man, a basket-maker, named Hans. He lived quite alone in a mean little hut, which was his only inheritance. He had no wife nor children to comfort him, thought of using; and then once more spread the Union as soon as it is through with its present for he was too poor to marry, and he had for many years supported his infirm and bed-ridden mother. She was now dead, and though Hans was no longer obliged to toil for her support, yet he missed her very much, and felt miserably lonely, working day after day, without a soul to speak to, unless by chance a straggling villager should stop at the door to exchange a word with him. But his mother had taught him to industrious and contented, so he worked stead of though he scarcely carned enough to keep the wolf

Hans might have grown old and gray in the midst of his humble labors, without indulging any vain longings for a better condition, if he had not had the rtune to see the miller's pretty daughter, who smiled kindly on him, and so set him to thinking how happy he should be, if he had but her bright eys and pleasant voice to cheer his lonely home. But Hans knew full well that he could hardly support himself, aware of its own felicity, and rioting in riches which it has no fear of exhausting. It is love taking a look of its treasure, and surrendering itself to bliss as a flower, and is cut down; he fleeth also as a with rich farmer Trenck, while he had to keep indoors with rich farmer Trenck, while he had to keep indoors

in the retrospect! and what a small point when seen | cut some rushes for his baskets, that he stooped down in the light of eternity! "Few and evil," said old with his knife in his hand, he saw a leathern wallet accordance with the sentiments expressed in the pro-Jacob, "have the years of the life of my pilgrimage lying among the reeds. He dropped the knife and lying among the reeds. He dropped the knife and seized the wallet. It was very heavy, and as he seized the wallet. It was very heavy, and as he tween the church and the world shall be distinctly similar frame another felt, "Were the universe destroyed, and I the only being in it besides God, he is fully adequate to my complete happiness; and had I been in an African wood surrounded by venomous serpents, and devouring beasts, and savage men, in such a frame I should be the subject of perfect peace and exalted joy."

been."

But the other idea here is, that man not only dieth, but "wasteth away;" and the patriarchs draw a contrast between what passes on the herbage and trees of the field, and the condition of our nature. Ver. 7, "For there is hope of a tree if it be cut down that it will sprout again, and that the tender branch and exalted joy."

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But the other idea here is, that man not only dieth, but "wasteth away;" and the patriarchs draw a contrast between what passes on the herbage and trees of the field, and the condition of our nature. Ver. 7, "For there is hope of a tree if it be cut down any one was near. But nobody was in sight, and Hans, sitting down on a green bank, counted out the How can a parent who is under the constraining in apart, said, "Elder Ryerse presented a pile of papers with difficulties so deep to the meeting at St. Catherines to get an understanding out upon his palm. Hans felt as if his heart had tween the church and the world shall be distinctly but upon his palm. Hans felt as if his heart had the condition of our nature. Ver. 7, "For there is hope of a tree if it be cut down that the probable to proba

"What are you going to do with the money, Hans?

but in foresight of the guilty deed, it was over Jeru- renders the exit of the soul from this life as the most zen voice; "whoever dropped it considers lost. Hans is a poor man, and this is a piece of good luck which

salem that Jesus wept; and when the deed was done, in publishing pardon and the peace of God, it was at Jerusalem that evangelists were directed to begin.

momentous period of our history.

Were there nothing more than the falling down of what is visible into ruins, we might indeed bewail the destruction of the fabric,—but justified in the towards his left shoulder, behold a small dark form, This is love in society. It is love holding interupon death. But when we remember there is what him from seeing its outline with distinctness. This Charlotteville, for consultation as to the best means course with those around it. It is that cordiality of we do not see, an invisible immortal spirit, which has was not a silvery light, such as emanated from the spect, and that soul of speech, which assure us that taken its departure, and appeared naked before the spirit of the silver voice, but a sort of lurid glare, like to promote the interests of the Body. The result of

ved form wards off at once the summer's glow and is he?" The spirit has been given up, that which my advice shall never commit sin or know despair,"

Has this voice been hitherto neglected? How is the afraid to trust yourself one night with a little bag of

lain among the reeds all night. Is it not, in reality,

was larger than before, and he thought it obsured tem of Colportage."
the sunlight; but the voice of flattery sounded sweet

Mr. H. spake in a in his ear, and the lurid light hovering on his shoulder dazzled him; and so he went on, not heeding that the shimmering light had gone from his pathway, and was because the churches had not taken hold to help that the star-crowned form sat drooping, dimmed, and it in its present difficulties ;--that there were men

glittering pieces out upon the board before him, and troubles, will take hold with vigor. counted them one by one.

[To be continued.]

Dancing and Card-playing. The following resolutions were adopted at a late meeting of the Oswego Presbytery, and forwarded by the Stated Clerk, Rev. R. W. Condit, for publica-

tery, for professing Christians to attend social par-ties of pleasure, where dancing or card-playing is introduced in inconsistent with their covenant ntroduced, is inconsistent with their covenant nity and spirituality of the Christian character, is fere with either the Union or the Home Mission Soconformity to the world which wounds and grieves ciety. I subsequently saw Mr. R., and got him to the hearts of those who are devotedly and conscientiously pious, and is at variance with the Divine re- letter with enlargements. quisitions, to come out from the world, and so let our ight shine, as to lead others to love and embrace the religion of Jesus Christ.

dancing schools as worldly amusements, adapted to dissipate the mind and alienate the heart from God and serious things; and that therefore Christian parents cannot in any way countenance, or in any case with its present constitution :- that instead of its give their consent to their childrens' participating in being called the "Regular Baptist Union," it ought these amusements, without violating their covenant to be called the "Irregular Baptist Union;"-and engagements, sinning against God, and grieving their that it was not the Body that was likely to do any

that it will sprout again, and that the tender branch thereof will not cease; though the root thereof wax old in the earth, and the stock thereof died in the ground; yet through the scent of water it will figure again into the leather bag, thinking all the time that his children should have an inheritance among that his children should have an inheritance among that his children should have an inheritance among the branch the bright gold pieces, one by one, and then dropped the bright gold pieces, one by one, and then dropped the bright gold pieces, one by one, and then dropped the bright gold pieces, one by one, and then dropped that his children should have an inheritance among the branch the bright gold pieces, one by one, and then dropped that his children should have an inheritance among the branch the bright gold pieces, one by one, and then dropped that his children should have an inheritance among the branch the bright gold pieces, one by one, and then dropped t still waters. It is that great calm which comes over the conscience, when it sees the atonement sufficient, and the Saviour willing. It is unclouded azure in a beauty of spring. The trees are and the Saviour willing. It is unclouded azure in a leave the soul which Christ has soul which Christ has soul which Christ has soul waters. The death of winter is succeeded by the and as Hans, after satisfying himself twenty-times by counting them over and over, finally tied the string order to show that Christians should avoid them, and desired that the Recording Secretary of that Body, lake of glass. It is the soul, which Christ has paci- But not so with man. "He dieth and wasteth away," tightly about the bag, he heard a delicate little voice should use their influence and authority to cause their who was present, might be allowed to speak and set children to avoid them. The fact well attested by experience that those amusements "dissipate the mind, and alienate it from God, and from serious knew would satisfy all reasonable men. Mr. D. Poor Hans started up in affright, for he thought that things," is sufficient, one would think, to give in- said, he had no objections to hear the Recording Sec-

Correspondence.

To the Editor of the Evangelical Pioneer.

tist denomination in Canada, everything connected readers. You will remember that some time in Dekind and earnest hearts may still be met with here below. It is that quiet influence which like the large transfer and appeared maked before the spirit of the silver voice, but a sort of lurid glare, like the below. It is that quiet influence which like the large transfer and holy Judge; can we possibly feel inthe reflection from molten copper. Yet there was that meeting was, among other things, the appoint-

Malahide, to see what the friends were about, and, thing would "go a-head." But it was the completest if possible, profit by what I might hear. On the ness lays its head and forgets hall its misery, and to which death comes in a balmier dream. It is considerateness. It is tenderness of feeling. It is but the dead know not anything, neither have they warmth of affection. It is promptlude of sympathy.

| Considerate the consistence of the Shadow, respectively and the convenient place of the shadow, respectively and the convenient place of the shadow, respectively. The shadow is a pointed, between the hours of 11 and 12 of the but the dead know not anything, neither have they plied the brazen tone, with a harsh laugh; whose clock a few began to gather. In a convenient place of the shadow, respectively. The shadow is a pointed, between the hours of 11 and 12 of the but the dead know not anything, neither have they plied the brazen tone, with a harsh laugh; whose clock a few began to gather. In a convenient place of the shadow, respectively. The shadow is a pointed, between the hours of 11 and 12 of the but the dead know not anything, neither have they plied the brazen tone, with a harsh laugh; whose clock a few began to gather. In a convenient place of the shadow, respectively. The shadow is a pointed, between the hours of 11 and 12 of the but the dead know not anything, neither have they plied the brazen tone, with a harsh laugh; whose clock a few began to gather. In a convenient place of the shadow, respectively. The shadow is a pointed, between the hours of 11 and 12 of the but the dead know not anything neither have they are the shadow in the shadow i

> After singing and prayer, and a short address by Rev. A. Duncan of Charlotteville, the meeting or- Mr. W. Hopkins, and Jonathan Williams,-the former

"Where is he?"

The answer which alone can be returned to this you can have that I am a real, tangible being, and Mr. Ryerse then introduced a series of Resolutions: their having nothing to do with this opposition; and question, is one that involves the whole subject in overwhelming importance. The spirit which is ready to serve you. The words of the Shadowless the introduced a series of Resolutions: their having nothing to do with this opposition the first of which set forth the destitute condition of their contempt for it by their staying at home. overwhelming importance. The spirit with Christ," or with Saturn; either like this listen to me."

in the abodes of the blessed, or in hell; either filled who will oppose everything in which they are not settlements. Mr. R. introduced this resolution by a who will oppose everything in which they are not settlements. It is more than the people, and of many of the people, and of many of the who will oppose everything in which they are not settlements. It is a possible to the people, and of many of the people p

us "giving all diligence that we may be found of "Hans! Hans!" murmered the silver voice, implor- its annual meeting at St. Catherines, but they had

A pang went through the heart of Hans at these Indifferent and undecided hearers of the word:— words; and he was just about yielding, whom the Shathat was similar to it, the final resolution—the main resolution for which the assembly had met-was submitted, viz : "That we form curselves into a Convention for the purpose of carrying out the enterprise

Rev. M. W. Hopkins then arose and proposed as an amendment, That this meeting deem it inexpe . The day of salvation is yet continued. Haster the divine and all-glorious righteousness of the Lamb of God, and follow his will. "To-day if you will hear his voice, harden not your hearts." A. A. Edinburgh, Dec., 1849. [Prim. Ch. Mag.]

These specious words decided Hans, and the sort, imploring voice of the Shadowless was no longer heeded. He arose, and went towards his home, attended by the voice of the Shadow, who kept sounding do our work through that Body, which has for one in the carrying out efficiently a system of th dient at this time to form such a Convention; that, Hans observed that the shadow on the greensward of its main objects the carrying out efficiently a sys-

Mr. H. spoke in a sensible manner. He said that the only reason why the Union had not done more, When Hans arrived at his cottage, he carefully barred the door, a precaution he had never before the months of the country to discourage others:—that

Of the American Baptist Home Mission Society, he said, that the denomination was under the deepest obligation to that Body ;-that it had come to our aid at a time when its aid was especially needed ;-but that it had not been long in the field before opposition to its operators began, and attempts were made to cripple its labors. In confirmation of his Resolved, 1, That in the judgment of this presby- own views, he read a letter from Rev. Mr. Rowland, fied manner against any movement that would interpromise to send to the Pioneer the substance of that

In reply to Mr. Hopkins Mr. Duncan arose and delivered a philippie against the Union. Said that he Resolved, 2, That we regard dancing parties and | did not know how to go about to seek a better underchurch in Charlotteville would stoop to unite with it, Resolved, 3, That it be recommended to the thing for Canada. Mr. Duncan surprised me beyond

worldly amusements noticed in the above resolutions? Duncan had made a right statement, that in his views

We believe it to be a Christian duty to cultivate that they "had a good deal of business before them;" true refinement and elegance of manners, but not by that it was "getting late," &c. Thus the only man are in no way fitted. They prayed for union and for the harmony of the Denomination; but all they said and all they did had but one tendency,-to break up harmony and concord, and they seemed determined

not to be diverted from their purpose. Mr. Hopkins' amendment found no seconder and the original resolution was carried. A committee was next appointed to draft a constitution. After a short absence the Committee returned with a Constitution, which, with a few verbal alterations, was adopted. And what name did they take ?- "The Regular Baptist Union of Canada, for the promotion

the clergy from the Western Association, who were present to take part in the business, were only two,-

division in churches, many councils called, but very Mr. Ryerse's difficulties at St. Catherines.

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