

floor of the body of house. In front of the desk, under the floor of the platform, is a well constructed and convenient baptistery...

The Sabbath morning came, and at a little past 9 o'clock A. M., we repaired to the place for worship. Mr. Kohner was to preach this morning...

When I see a boy angry with his parents, disobedient and obstinate—determined to pursue his own course—be his own master—setting at naught the experience of age, and disregarding their admonitions and reproofs—unless his course of conduct is changed, I need not inquire, "What will be his end?"

There was such a glow and pathos in the discourse that the minds of all seemed borne along with the speaker. He stated his propositions clearly; presented his arguments forcibly. His imagination is highly inventive, and when warmed with his subject and the love of souls, he fills illustration on illustration, and adds appeal to appeal, till he would seem to bear all the world to the conclusion which he had reached, and to inspire the minds of others with the same feeling which possessed his own.

The services of the day were concluded, as usual, by a church meeting and communion at the Lord's table. Dr. Ocken took the direction of this ordinance. The services were singing, reading the scriptures, prayer, breaking and distributing of the bread, prayer and distribution of the wine, and singing. The whole service occupied nearly two hours, and was characterized by great solemnity and deep emotion.

The Sabbath school under the charge of Dr. Elvin is a model after what it might be well to fashion some of our schools in America. Dr. E. has had charge of the school for many years, and is deeply interested in the cause in which he is engaged. The lessons are always prepared by himself, on some portion of history, some doctrine or duty, and questions formed adapted to develop the lesson in such a manner as to impress the minds of the pupils. These lessons are studied in the school during the week in the week previous to the Sabbath on which they are to be presented to the children. He is among all the classes, and has something to say to the whole school in connection with the lessons.

This church of four hundred members has been gathered amidst great opposition and many perils. Most of the members have been tried in the fire of persecution. They are not in the church for ease, and to demand more care and attention in their contributions of effort for the advancement of the interests of the church. Some eighteen to thirty persons are often out on part of the day on the Sabbath in different sections of the city, or in Alberta or some more distant city or village, conducting a Sabbath school, or sustaining religious services for the benefit of any whom they may persuade to attend. As all the children are taught to read in this part of Germany, there is great encouragement to distribute books and tracts in those places where the brethren perform their Sabbath labor, and in fields occupied by colporteurs. There is a supply of men to over-see all Germany with this doctrine, and fill a wide field with this type of Christianity.—Macedonia.

The article below is copied from the Herald of Saturday, last, and will be read with much regret by many in this province.—P. M.

Among the public buildings of our City one of the most remarkable for its situation is the Baptist College, situated just on the brow of the Octeau, at the head of the St. Antoine Suburbs, and overlooking all that portion of the City, and the Bay of St. Lawrence to Lepreire. This building was erected by some public spirited gentlemen as a place for the education of Ministers of the Baptist denomination; but has lately ceased to be employed for that purpose. We understand that the Trustees who have charge of the College are of opinion that its situation and internal arrangements make it particularly appropriate for the establishment of a fraternal Hotel. It is certain that, for a summer residence especially, no building could be found so near the centre of business which would combine so much air and so fine a prospect, with so many comforts.

Lord Campbell and the Pilgrim's Progress. "Little do we know what is for our permanent good," remarks Lord Campbell. "Had Bunyan been discharged and allowed to enjoy liberty, he no doubt would have returned to his trade, filling up his intervals of leisure with field preaching; his name would have survived his own generation, and he could have done little for the religious improvement of mankind. The prison-doors were shut upon him for twelve years. Being cut off from the external world, he communed with his own soul; and inspired by Him who touched the scales of his heart with fire, he composed the noblest of allegories, the merit of which was first discovered by the lowly, but which is now handed by the most refined critics; and which has done more to awaken piety, than all the sermons that have been published by all the prelates of the Anglican Church."

Mortality in California. A Life Insurance Company in this city finds the number of deaths among its California risks, 17, in number of 31 which they should have been according to the tables. This affords some idea of the hazards to life encountered by California adventurers. Young men who are doing even tolerably well at home, had better stay where they are. Even if their anticipations from a trip to California should be realized, (which is far from probable,) it would not make them happy. How long is it since a young man, having got rich in California and returned to Boston, committed suicide?

What will the End be.

When I see a boy angry with his parents, disobedient and obstinate—determined to pursue his own course—be his own master—setting at naught the experience of age, and disregarding their admonitions and reproofs—unless his course of conduct is changed, I need not inquire, "What will be his end?"

When I notice a little girl quite fond of dress, and thereby her pride is increased; dissatisfied and unpleasant at times if she cannot obtain her desires, and anxious to appear better clothed than circumstances will permit; her thoughts occupied with what she shall wear, and what others will think of her dress—unless she changes her course of conduct, I need not ask what her end will be. She regards her apparel more than God, and although she may be fancied, and greatly admired by the world, yet ere long, God will wipe her pride, and punish her for her vanity.

When I see a boy kind, affectionate, respectful, obedient to his parents; keeping holy the Sabbath day; found in the sanctuary, joining God's people in his worship; loving to pray to him; who is punctual at Sabbath school, attentive, quiet, with his lesson well committed to memory, and repeated accurately; keeping good company, forming good habits, I can predict, with almost a certainty, what the end of that boy will be. Respected by all that know him, a useful member of society, and an earnest and zealous agent, under the supervision of the God who loves and pursues the path of the upright, having his heart sprinkled with that blood which cleanseth from all unrighteousness, he will not be ashamed to stand before his God, and his God will be glorified in him.

During the progress of the meetings at the East Baptist Church in Louisville, a German girl, about seventeen years of age, (whose father resides in Indiana, is a rigid Baptist and has raised his children as such) was hopefully brought to the knowledge of the truth, and on Sabbath last was to be baptized, with many others. She had a brother, however, residing in the city, who informed his father of his sister's intentions, and on Saturday last the father came over in great rage, and forced the poor girl to return with him to Indiana.

She fell at his knees and begged him with many tears to let her remain until after Lord's day and be baptized, and that she and her mother would go with her, and she would be baptized with her. He would not consent, and she went with him, and he scolded her and scolded her, and bid her instantly to rise and prepare to leave the place, she arose and took her hat, and heathing his breast of adamant with her tears, besought him to allow her to remain until Monday, and she would ask no more; but he threw her from him, spurned her love and tears, and ordered her to prepare instantly to go with him.

We, with the pastor of the church, and others, saw her on her way, bathed in tears, and with the spirit of a martyr, praying for her cruel father.—"O, said she, "his heart is as hard as adamant, but how can I blame him, my heart was as hard as dark as his, and God had mercy upon me, and opened my eyes to the truth as it is in Christ. He no longer esteems me his child," said she, "but I love him as my own son, and shall pray for him ceaselessly. He is so enraged, that I expect nothing but that he will kill me, if I truly his own soul be awakened to a sense of its true condition. I told him this morning that I was ready to die this moment if Christ should call me to do so as a witness for the truth."

She poured out the bitterness of her full soul, and her deep solicitude for the salvation of her father and mother, whom she often repeated, "are as dear to me as my own soul," and pulling her Testament from under her shawl, "O," said she, "I shall carry this with me, and nothing shall ever separate it from me, and though my father is too stern to let me read it to him, my mother has a gentler spirit, and O, I will persuade her, and to learn of Christ. O, I cannot bear the idea that she should be lost, and I am ready to bear all things for her sake."

In this affecting strain she spoke at length, until the hearts of all present thronged in sympathy with hers, and every eye was bathed in tears. O, thou omniscient Jehovah, thou hast seen her sorrows, and now that her father has forsaken her, thou wilt take her up.—Baptist Banner.

The Forest Funeral. She was a fair child, with tresses of long, black hair lying over her pillow. Her eye was dark and piercing, and as it met mine, she started slightly, but looking up smiled. I spoke to her father, and turning to her, asked her if she knew her condition. "I know that my Redeemer liveth," said she, in a voice whose melody was like the sweet strains of the Aeolian. A half hour passed in silence; then she spoke in the same deep, rich melodious voice. "Father, I am cold—lie down beside me," and the old man lay down by his dying child, and he twined her thin arms round his neck, and murmured in a dreary voice, "Dear father, dear father."

Origin of St. Augustine; and when the Doctor came to them with his classics they were obliged to leap over it at the expense of a severe spiritual jolt. In the Doctor's congregation, was an odd sort of fellow named Merrie. On one occasion the reverend doctor brought some grain of Merrie, which proved to be full of vile adulations, that rendered it nearly worthless. Meeting him soon after, the doctor thus addressed him: "Mr. Merrie, that grain which I purchased of you was full of cockle-seed and chaff."

"Indeed?" "Yes, and it makes very black bread.—We can scarcely eat it." "What, Doctor," said Merrie, with a funny twinkle in his eye, "I'm sorry, but I guess you'll have to let the cockle and chaff stand off against the Latin in your sermons?"

Regular Baptist Union of Canada.

Minutes of the meeting of Executive Board of the Regular Baptist Union of Canada, held in the meeting-house of the Baptist Church, Paris, March 6, 1850.

Pursuant to adjournment the Board met at the above named time and place, and in the absence of the President, Rev. J. VanLoon, Jr., V. P., took the chair and the meeting was opened by prayer and praise. The members present were, W. Thompson, J. VanLoon, Jr., W. Devinity, M. Seger, J. S. Crellin, C. Kielien, P. Clayton, Z. W. Canfield, and A. Cleghorn.

Minutes of the last meeting of the Board were next read. Committees appointed at the last meeting were called upon to report; but it appeared that the members of those committees were absent, so that no reports were given. After engaging in prayer the Board adjourned for one hour.

Session resumed. Prayer by J. S. Crellin. That the Board might know the exact state of their pecuniary difficulties, the General Agent presented a statement of the financial affairs of the Union; by which it appeared that the debts of the Union amount to £203 9s 11d; and the assets £216 9s 3d. It appeared, however, that the funds to meet the liabilities are not immediately available, which makes the burden upon those who are directly responsible more grievous.—Brethren Clayton, Devinity and Seger, are especially burdened. It also appeared to the Board that the absence, at this time of our pressing difficulties, of those of its members who have the ability to aid in the present distress, showed a wish to leave these three brethren to struggle under the burden alone. After much conversation respecting the difficulties, the following Resolutions were proposed and unanimously passed:

Resolved.—1. That this Board deem it a religious and a moral duty binding upon those brethren, who by their representations to Mr. Peter Clayton, induced him to enter into responsibilities to a large amount for the Regular Baptist Union of Canada,—whose responsibility is shared by Mr. W. Devinity,—for them at this juncture to step forward and by an immediate effort relieve those brethren from their pressing burdens.

Resolved.—2. That an urgent appeal to the churches be immediately made, accompanied by a faithful representation of our difficulties, calling upon every brother to do his utmost at once and liberally to relieve those brethren who are so heavily and cheerfully have borne the burden of our liabilities.

Resolved.—3. That brethren Crellin, VanLoon and Cleghorn be a Committee to draw up the foregoing appeal, and present the same to the churches through the columns of the Pioneer.

Resolved.—4. That the Recording Secretary be directed to address letters to the three named creditors desiring them to give us a little longer time to meet our engagements with them.

whether we shall go on or stand still. You who are Ministers, present the subject to your brethren, and you who are leaders in Zion, bring the matter forward without delay,—obtain subscriptions, make collections, and transmit the several amounts to M. Seger, Esq., Treasurer, London.

In behalf of the Board, We are yours in Christian affection, J. S. CRELLIN, Committee. J. VanLoon, Jr., A. CLEGHORN, Paris, March 7, 1850.

To the Editor of the Evangelical Pioneer.

Having made a tour of about five weeks as Colporteur, I sit down to communicate some thoughts on the state of the times and prospects for the future, in regard to religious matters. I have observed a deplorable declension in religion. The cause of this is, in my opinion, the love of God's own people has waxed cold, and inquiry abounds in the land. Not only are the pleasures of religion apparently gone, but the precious fruits of grace are hardly observable in the deportment or conversation of Christ's professed followers. I have been forcibly reminded of the saying of an old divine, that some professors of religion were so much like the world that God himself could not tell the difference; and the reason was, because there was none. Some are not only willing to love without the power; but even the form of godliness is laid aside as a thorn and incumbrance, striving by their conduct that they can live without God. As there is no religion without God—so there is no happiness without religion; a bare profession is not a little a thing for man. As Young says: "As man was made for glory and for bliss, All littleness is an approach to woe."

Showing that it is beneath the dignity of man to profess a religion he does not enjoy. But for this way a throne of Grace—with a gracious Comforter—why the exceeding great and precious promises. The case is a plain one,—they have [as with the prophet] forsaken me the fountain of living water, and hewed them out cisterns, broken cisterns that can hold no water. This being the state of many professors of religion, it is surprising that those who are putting forth an effort to circulate truth and reclaim the lost, should be required to pay an immense salary for the privilege of preaching the Gospel. Tell me, I pray, how can it be that the enemies of Askelon least the enemies mock at Baptist Brother-hood.

Notwithstanding these things I feel encouraged in this good work. I believe that it is seed which will ultimately spring up and yield a glorious harvest to the praise of our Emmanuel. But this seed needs to be watered by the living teachers, instructions, prayers and tears. From whence shall they come? Between where I now write there is on a straight line two hundred two miles a distance of more than 100 miles, with but one Baptist interest, and much of the way desolation either wholly or in part. In Guelph an immense anxiety was manifested on the part of a few dear brethren in behalf of the Baptist cause. Their one brother said, "tell the churches we want a New Testament Church or none at all, pure doctrine with pure ordinances—a Gospel Church."

I have endeavored to do something in expounding the word and exhorting as far as circumstances would admit. I have generally been kindly received, and shall cherish the fond recollection of many dear saints with whom I have been refreshed. I shall carry with me also the pressing request of "pray for us" or "pray for me." We the Lord revive his work in the Wellington District is the fervent prayer of a COLPORTEUR.

To the Editor of the Evangelical Pioneer. Dear Sir:—Knowing the interest which you take in the advancement of anything that may tend to the promulgation of the Gospel of Christ, and of missionary enterprises in particular; I beg leave to request the insertion of the following Communication, in your excellent paper.

The imperative necessity of renewed and energetic exertions in the Missionary cause, has induced a number of young men to unite themselves together in the formation of a society—denominated "The Young Men's Missionary Society, in connection with the Baptist Church of Toronto." Their object is the sending of a Colporteur or Colporteurs, (as the funds of the society will warrant) into the back settlements of Canada, for the purpose of disseminating the truths of the blessed Gospel of Jesus Christ, among those of our fellow creatures who may be destitute of these blessings. Also of circulating Bibles, Tracts, and Religious books among the inhabitants of those regions. They have also in view the necessity of holding weekly meetings for the purposes of mutual instruction, and seeking the blessing of God to crown the efforts they are making in the furtherance of his Gospel—and the transaction of business.

The society is already organized, a constitution has been drawn up and agreed upon—bye-laws have been passed and the various officers necessary for the government of such an institution have been elected, and young men to the number of sixteen have enrolled their names as members, and the society is at present existing under the most favorable auspices. The Rev. J. Pyper, pastor of the Baptist church, was requested to act as President of the Society, to which request he very kindly acceded. We have not commenced the work on the impulse of the moment—but after a calm and deliberate consideration of its importance and necessity, with clear conceptions of the untiring zeal, on the part of the members, which is indispensable requisite to the accomplishment of our objects—and also of continually supplicating a Throne of Grace for a blessing, and for assistance and direction. These requirements fully complied with and we fear not for success.—To these requirements we unanimously subscribe. It may be urged, why not associate ourselves with some Society of a similar character, and concentrate all our energy in its support instead of forming a new one; and that such is in existence? We reply,—As we hope for success in this undertaking, and should this hope be realized, we shall as a society have the peculiar gratification which always accompanies the success of independent exertion.—the auspices under which we commenced—the efforts which we must have made—the age and condition of the members—and above all the blessing of God which must have attended our labors. The knowledge of these things, formed, will impart a thrilling pleasure, a peculiar gratification which will indeed be ample compensation.

for his services. The constitution expressly states that the Colporteur (or Colporteurs) must be a member, of good standing, of a church in connection with the REGULAR BAPTIST UNION OF CANADA.

We wish to gain members, and we earnestly solicit all young men, who may desire that the power of the Gospel may be known and felt by those in the back woods, who are at present ignorant of its enjoyments and elevating benefits—would come forward and co-operate with us—join their exertions with ours, trusting in an ever kind Providence for a good issue. But we are certain of this, for God himself hath said, "My Word shall not return to me void, but shall accomplish the end whereunto I sent it,"—in a word, it is a work which brings its own reward.

I may state for the information of the enquiring, that any communication addressed to the Secretary will receive immediate attention.

On behalf of the Society, DAVID GIBSON, Secretary.

THE Evangelical Pioneer.

TORONTO, THURSDAY, MARCH 14, 1850.

Acknowledgments. John Black, Esq., has sent for the Grand Ligon Mission, from S. Wright, Guelph, 10s.; from Mr. Ellworthy, Guelph, 2s. 6d.; Collection at District Meeting, £1 2s. 9d.; Ditto, East Eramosa, £1 3s. 8d. In £3 5s. which has been forwarded, as requested to Dr. Cote.

To Correspondents. Received and attended to.—W. C. N.—Peterboro; A. C. Chaudron; T. A. H., Hamilton; J. A. P., St. Catharines. W. G. Huntington; We have frequently received complaints similar to W. G.'s. All we can say is that the papers are regularly mailed. A. Cleghorn, Paris; with list of payments and remittances [£7 15s] according to letter, being £1 per M. Seger, £4 15s per J. VanLoon, Jr., £1 per P. Clayton, 15s per Z. W. Canfield, and 5s per W. Gibson. The respective parties will find receipts sent to them this week. We do not see how a mistake in mailing can occur such as Mr. C. refers to. The papers are twice counted by different parties.—There is gross carelessness in some of the country post offices. A short time ago we had papers returned as refused, and afterwards had a letter from our subscriber asking why his papers were not sent, and complaining that some times he had not been able to get his papers for days after others had been delivered at the same post office, although they all went in the same bundle. Other items attended to. J. S. C., Beaverville. Communication received. Please send the remainder. W. H., Resch. We can make no alteration in our terms of subscription of the kind W. H. refers to. J. Bellamy, Gramme. We are sorry we cannot help Mr. B. to a solution of his difficulty, about the remittance to Mr. Savage at Hamilton in January. Perhaps this may meet Mr. Savage's eye, if so he can inform J. B. whether his letter, which was addressed to Mr. Savage care of the Rev. A. Booker, Hamilton, has been received. "The Plough Boy" is informed that before any attempt is made to publish his communication he must give his real signature for the Editors satisfaction. J. Buchanan, Niagara Falls; will please direct his friend to call for the article referred to. Montreal. Many thanks for his letter. S. S., Norwich. Received too late for this number. Under consideration. W. B., St. Catharines. Communication will appear. Alteration made.

Halton Election.

CLOSE OF THE POLL. At the close of the Halton Election, the votes stood thus:—

Table with 3 columns: Name, Hopkins, Wetnall. Rows include Damfries, Beverley, West Flamborough, East Flamborough, Nelson, Trafalgar, Essexburg, Nassagaweya.

It will be seen that the first column does not sum up rightly, so that there is some mistake in the figures. The majority for Hopkins was, however, fifty-seven.—Globe.

Mr. Wottenhall.

We are sorry to be unable to report any abatement in the symptoms of the melancholy affection with which this gentleman has been visited. As we stated last week, the excitement of a keenly contested election, acting upon a previously debilitated state of body, produced an effect which rendered it necessary for his friends to place him under restraint. He was evidently very ill when he commenced his canvass, and more fit to occupy a sick chamber than enter upon such a contest as he had then in prospect.

on the Lord and seeking weekly his blessing upon their labors. May the Lord give them his blessing! In endeavoring to water others, may they themselves be abundantly watered, and receive back the blessing ten fold into their own bosoms!

We are happy to be able to state that the object of this association is to act in connection with the Regular Baptist Union, and through its executive Board. This is an example which might be easily and advantageously followed by the young members of other churches in the Province—followed advantageously not only for the Union and the objects of their solicitude and bounty, but for themselves. It is of great advantage to the promotion of any interest that the young should enter heartily into it. By being early in harness, they get accustomed to organization, and the idea that something is expected of them more than a mere nominal membership in the church of Christ; and by the active employment of the young members of either sex, an energy is infused into the operations of any body which can seldom or never be attained where dependence is placed on the action of those of mature years only. We shall hope to hear of the example of the young men of Toronto Church being extensively followed. On the young members of our churches rests the hope of the churches.

We ought to state in conclusion, that the movement has been entirely spontaneous on the part of those associated in it—that with the exception of the pastor whom, with good judgment, they have made their president and adviser, all those connected with it are young men; and that even their pastor was not aware of their intentions until all the preliminaries had been arranged.

The "Guardian" yet again.

We are sorry to perceive that the Wesleyan Methodist organ has not benefited by the suggestion we made two weeks ago, that when he next wrote in reply to what appeared in the Pioneer, he should meditate a few minutes on the import of the ninth Commandment; at least, if he did so, it was to little purpose, for he still persists in his course of misrepresentation as well as of railery. The man, calling himself a Christian, is to be pitied who so far forgets what is due to himself and the name he bears, and gives way to the spirit of controversy to such an extent, that in order to give him the appearance of an advantage over his opponent in the eyes of those for whom he writes, he should torture and misrepresent that opponents statements and arguments, and endeavor to avoid the consequences of his own assertions by quibbling so despicable as that to which the Guardian resorts.—We supposed that in combating with the Guardian we met him as the organ of the Methodist body,—that what was said by him was to be understood as said by and for the body—that what he claimed for them he claimed for himself as their representative—and that having made the statement of what the object of Methodists was in Tract distribution, the Editor was personally responsible for its correctness. Therefore it was that we individualised him, and therefore it is that we still hold him to be subject to the charge of having laid claim to a liberality of sentiment and action to which he is not entitled,—and maintain that notwithstanding all his bluster and banter, his quibbling about not having said anything as to his aim and end, and the dust he endeavours to throw in people's eyes, he has not yet put himself in a better position than he was before.

It will be remembered that this controversy took its rise from an article which The Guardian contained in reference to the distribution in the City of a Tract in which, while men are earnestly and affectionately told of the Gospel plan of salvation, the distinctive features of Baptist belief are plainly brought before the reader. Because that Tract was printed at the office of the Pioneer, and because the Editor of the Pioneer had been nominated to the Visitation Commission of the Toronto University, the Guardian, alike regardless of etiquette and courtesy, and with a bitterness which ill became him as a Christian professor, launched out into a volley of invective which we have seldom seen equalled under similar circumstances. Having thus vented his abuse on the Baptists for their Tract distribution in this instance, the Guardian in his next article asserted broadly that Methodists never followed that course, but that "the object of their Tracts and labors has been, not to culminate other denominations, not to proselyte from one sect to another, not to impose their own notions," &c., as we quoted formerly. In its article of last week, in alluding to our assertion that "while Methodists are zealous in propagating the truths of the Gospel, their whole energies are directed to the accomplishment of this in connection with Methodism," he further says, "Methodists do not devote their energies in striving to proselyte Baptists by distributing sectarian Tracts among them, and by asserting that they are no part of the Gospel Church." Now one fact is worth a thousand assertions. In the course of Sabbath the 3d day of the present month of March there was handed into the house of a member of the Baptist Church in Toronto by a Methodist Tract Distributor, a Tract having the following title, "A Wesleyan Methodist's thoughts upon Prayer, the Bible, the method of God, Baptism," &c., &c. Can a Tract having such a title be anything else but a sectarian Tract?—and if Methodists exercise the privilege of handing their Tracts into the houses of Baptists and others, have the Baptists not the same privilege of propagating their views. We need add nothing more on this point. We asserted that the Guardian was not in the position to claim a freedom from sectarianism,—that he himself or those whom he claims to represent just did the very things he found fault with the Baptists for doing. We proved Methodist sectarianism by extracts from the very paper in which his former remarks appeared, and we now adduce an undeniable fact of the precise nature of that which raised his ire. What more would any one wish to satisfy him that, whoever might, the Guardian is not in a position to raise the cry of sectarianism, being at least equally subject to the same charge. We do not blame the Methodist Tract Distributor, and we do not fear the effects of a perusal of any such Tract upon any member of