

as I build up the stack; and so on, slight layers of straw and green clover, with salt all through the stack; and shall thus have most valuable winter feed for all kinds of stock, and cheap too, without much trouble. After taking off this crop I intend to plough up the clover-field for hay, and I don't doubt that I shall be able to show you the same thing next year, if not better.

S.—That's making the most of it, neighbour, but I do somehow feel a kind of pity like for the field, it do look so well; but it must go, Squire, for I see you are determined, and I a most begin to think you are right too; but that's a fine field, and let well enough alone is my maxim. What do you say, Pease?

P.—I say Squire ain't no fool, Stubbs, and I see by the twinkling of his eyes, he ain't a done with as yet; there's somethin' more a-comin'.—Now, Squire, out with it, we're waitin' all agape like mussels for the tide.

J.—I was further going to say that clover left longer than the time I have specified; that is, for one more season and then ploughed in, is very apt to harbour the wire-worm, which you know is most destructive to wheat crops especially, and therefore a clover less two seasons old after the season in which it was sown, is no certain preparation for fall-wheat or spring wheat either, and involves the necessity or the probability of a sward follow the next year to get rid of the worms, which is the loss of a crop, and in itself to me a sufficient reason for my practice of allowing the clover only to stand one season after that in which it was sown, and, pity or no pity, I intend to adhere to my practice until some better plan is pointed out.

P.—That's a clencher; what do you say, Stubbs?

S.—The Squire do contrive to hit the right nail on the head at times, and tain't never too late to learn.

J.—Before you go, neighbours, bear in mind that the reason why plaster is given to clover as a manure is because it has been well ascertained by what is termed analysis, that the red clover plant contains in its substance a very large proportion of plaster (sulphate of lime, gypsum) and therefore unless this substance is in the soil, or is applied to it, red clover will not grow or will not thrive. However, never trust to plaster alone, but manure your land with good dung as well, and you will never say plaster is a bad thing.

POPEY IN ITS EFFECTS ON NATIONS.

From the Edinburgh Witness.

There is much in the Roman Catholic religion that necessarily leads directly to disorganization; and this is the great cause of the disorganization of the whole nature and condition of man must be of a wholesome and elevating kind, and its opposite must exert a pernicious and deteriorating influence. If this be granted us,—and it can scarce be refused,—it must be inferred a priori that Popery must be pernicious, unwholesome, and that it must tend to destroy the health and vigor of the human mind, not only of the present but of every subsequent age of humanity. No one can detach himself from this connection. There is no sequestered spot in the universe, no dark niche along the disk of non-existence, to which he can retreat from his relations to others, where he can withdraw the influence of the existence upon the moral destiny of the world. Everywhere his presence or absence will be felt. Everywhere he will have companions, who will be better or worse for his influence. It is an old saying and one of fearful and fathomless import, that "we are here forming characters for eternity." Forming characters whose? our own? or others? Both, and in that momentous fact lie the peril and responsibility of our existence. Who is sufficient for the thought!—thousands of my fellow beings will yearly, and till years shall end enter eternity with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger-marks in their primary formations, and in all their successive strata of thought and life. And they too will form other characters for eternity, under the influence of my existence shall be diffused through all the future generations of this world, and through all that shall be future, to a certain point in the world to come. As the little silvery, circular ripple set in motion by the falling pebble, expands from its inch of radius to the whole compass of the pool; so there is not a child, not an infant Moses placed, however softly, in his birth, but he strikes upon the sea of existence does not stir a ripple, gyrating outward and on, until it shall have moved across and spanned the whole ocean of God's eternity, stirring even the river of life and fountains at which his tall angels drink.

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NOT KNOWING CHRIST, ALL KNOWING HIM IS VAIN.—I now speak to those, who are children in this world. You have perhaps looked out to discern the face of the sky, and the position of the stars. No one, perhaps, will deny that you are men of science, and perhaps of great information; but yet suppose that, in conversing with you, it was to be found, that you did not know the day of your visitation; that you knew nothing of the spirit or of the nature of the things which are written in the book of life; that you had made no provision to meet God or eternity; I know not a more deplorable sight on earth than you exhibit! I know not a more affecting sight, than a man of sense and science, a man looked up to, a man who not only admires himself, but is universally admired; and yet is a fool, an idiot, in the sight of God! for he has not at all concerned himself about the "one thing needful"—that better part that shall never be taken from him!—Cecil.

SIR JAMES ROSS'S EXPEDITION.—Previous accounts from the expedition of Captain Sir James Ross, in the Enterprise, with the Investigator, Captain Birt, under his command, were from White Island, and came down to the 25th of June. We have now intelligence from the expedition to the 12th of July, at which time the ships were at Upernivik, Davis Straits, up to which time nothing had been heard of Sir John Franklin and his gallant companions. They had not seen any pieces of wreck, nor, with their most diligent and indefatigable researches, had they been able to discover the slightest clue to the fate of those whom they are seeking after.

MR. MITCHELL AT BERMUDEA.—A letter has been received in Dublin from Bermuda by a relative of Mr. John Mitchell, the writer of which is a lady, a member of the Methodist community,

that it may well pass for a miracle, and is a demonstrative proof that these her lovers are fallen into a state of greater dotage than herself.

The following is an extract from the probate of wills, as presented to the House of Commons, by Mr. Grattan, 12th July 1832:—
Fowler, Archbishop of Dublin, left - £130,000
Beresford, Archbishop of Tuam - 250,000
Agar, Archbishop of Cashel - 25,000
Stoneway, Bishop of Cork - 40,000
Percy, Bishop of Dromore - 40,000
Cleaver, Bishop of Farnham - 50,000
Bernard, Bishop of Limerick - 60,000
Porter, Bishop of Clogher - 250,000
Knox, Bishop of Killaloe - 100,000
Hawkins, Bishop of Raphoe - 250,000
Total - £1,575,000

Besides maintaining their wives and families during life. The report of the commissioners state that in Ireland there are 131 parishes, having no members of the Church of England, and 809 parishes having less than 77 Protestants.

PARLIAMENTARY GRANTS SINCE THE UNION IN 1800.
For building Prot's churches in Ireland £225,367
Building Glebe houses there - 336,881
Protestant charity schools - 1,105,869
Ch. Society for discontinuance vice 101,991
Kildare Place Society - 170,508
Total - £2,240,626

CONVERSIONS FROM ROME.—On the 8th ult., two ladies, residents of Liverpool, openly renounced the errors of Popery in Holy Trinity Church, Birkenhead; and on Friday last, during morning service at the same church, the Rev. Dr. Butler, Chamberlain to his Holiness the Pope, read his recantation, and was admitted into the communion of the "one Catholic and Apostolic Church," happily established in this land. About seven years ago the Rev. J. Baylee, incumbent of Trinity Church, engaged in controversy with Dr. Butler, on the errors of Romanism; the Doctor has since been to Rome, and lately to Ireland, on his return from which he called upon Mr. Baylee, and voluntarily expressed his intention of becoming a member of the Church of England. His conversion has made a deep sensation, as he was accounted one of the most able disputants in the Romish Church. *Chatter Paper.*

'NO ONE LIVETH TO HIMSELF.'

There is nothing in the universe that stands alone—nothing solitary. No atom of matter, no drop of water, no vesicle of air, or ray of light, exists in a state of isolation. Every thing belongs to some system of society, of which it is a component and necessary part. Just so it is in the moral world. No man stands alone, nor high angel, nor child. All the beings, "lessening down from Infinite Perfection to the brink of dreary nothing," belong to a system of mutual dependencies. All and each constitute and enjoy a part of the world's sum of happiness. No one liveth to himself.—The destiny of the moral universe is affected by his existence and influence. The most obscure individual exerts an influence which must be felt in the great brotherhood of mankind. Should the hand stay to the foot, "I have no need of thee," the world would stand still.

No human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present but of every subsequent age of humanity. No one can detach himself from this connection. There is no sequestered spot in the universe, no dark niche along the disk of non-existence, to which he can retreat from his relations to others, where he can withdraw the influence of the existence upon the moral destiny of the world. Everywhere his presence or absence will be felt. Everywhere he will have companions, who will be better or worse for his influence. It is an old saying and one of fearful and fathomless import, that "we are here forming characters for eternity." Forming characters whose? our own? or others? Both, and in that momentous fact lie the peril and responsibility of our existence. Who is sufficient for the thought!—thousands of my fellow beings will yearly, and till years shall end enter eternity with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger-marks in their primary formations, and in all their successive strata of thought and life. And they too will form other characters for eternity, under the influence of my existence shall be diffused through all the future generations of this world, and through all that shall be future, to a certain point in the world to come. As the little silvery, circular ripple set in motion by the falling pebble, expands from its inch of radius to the whole compass of the pool; so there is not a child, not an infant Moses placed, however softly, in his birth, but he strikes upon the sea of existence does not stir a ripple, gyrating outward and on, until it shall have moved across and spanned the whole ocean of God's eternity, stirring even the river of life and fountains at which his tall angels drink.

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who devotes her time to the spiritual instruction of the convicts in the island. She states that Mitchell is in tolerably good health, although depressed in mind; he has an apartment to himself, is allowed the attendance of a servant, and is in every respect treated with humanity and consideration. Occasionally, he suffers much from the attacks of his old complaint, asthma, but the climate was rendering them less frequent and more mitigated in their violence.

FREE CHURCH STRAS.—A deputation from the Free Church of Scotland are, at present, in England. Leeds, Liverpool, Manchester, and other places have been visited. The landed proprietors of Scotland it appears, refuse to sell land, at any price when required for building churches or chapels for the use of the Free Church. The Rev. Mr. Glass says, he has preached, standing up to the knees in snow, to 3,000 people, who remained for three hours together. In Scotland the estates of the landed proprietors extended, in some cases, as far as from Leeds to Manchester nearly all tenanted by members or adherents of the Free Church; yet these owners absolutely refuse to sell land to the Free Church for sites.

CONVERTS WITHOUT NUMBER.—A curious and somewhat marvellous fact was alleged by the Rev. J. T. Jenson, late missionary at Tahiti, at the anniversary of the London Missionary Society, at Barnard Castle. He gave a long account of the efforts of the French to gain ascendancy in Tahiti, and of the intense effort of the Roman Catholic clergy for some years to propagate their faith under the authority and protection of the French nation; but, he added, no one has joined their ranks, "their first convert there is yet to make."—*Darlington Times.*

NEW AGENTS.
Newmarket, Rev. W. Leech.
Brook & Mariposa, Rev. D. Bettes.

THE EVANGELICAL PIONEER

LONDON, SATURDAY, NOVEMBER 4, 1848

SUMMARY.

The trial of Smith O'Brien and his associates, naturally attracts much interest on this, as on the other side of the Atlantic. Some particulars of the trial and sentence will be found in another column. The general results are such as have been anticipated. The verdict of the jury was prompt and unanimous, and with the evidence before them it cannot be arraigned. Mr. White-side, his leading counsel, made an eloquent and skilful appeal to the Jury, the report of which occupies twelve columns in the Dublin papers. Many passages of it will be quoted among us.

Our present intention directs us to Austria as the immediate field of contest. A glance over the course of events in that Empire, will prepare us to estimate the present crisis. The government of Austria was one of stratagem and force; the political genius of Metternich, and an immense and well disciplined army were the bulwarks of a proud and selfish despotism. It did not wait the impulse of late events, to give evidence to the world that its ill-assorted subjects were impatient of the arbitrary control. And when that impulse was added, and the opportunity presented, from the Po to the Danube there was a simultaneous purpose, to rise up and assert the rights of manhood.

The events in the Capital must be fresh in the recollection of our readers; the triumph of the people, the flight of Metternich, and the retirement of the sovereign. To the last there remained the choice of abdication or concession; with ill-concealed reluctance the pressure of circumstances was yielded to, and the Emperor of Austria became a constitutional monarch. So much for present peace.—Lombardy was asserting independence; the sturdy millions of Hungary were demanding freedom, and therefore it was necessary to conciliate the capital. In the meantime the mixed races of Hungary were arrayed against each other, and in mutual slaughter delayed the issue, while the imperial forces were turned to quell the insubordination of Italy. The turning of the tide of fortune and the success of Radeisky are remembered. These were followed by an armistice which afforded to the Government a breathing time to mature its plans and direct its forces. Italy had been subdued, why might not Hungary be made to bow, and then the presumption of the capital chastised? It became every day more evident that the concessions made in the day of danger, were hollow and insincere. And as this became more clear, the popular determination waxed more resolute. For some time, troops have been concentrated around Vienna, and when the vigorous measures resolved upon for the subjugation of the rebels of Hungary, began to be moved in, it was seen to be time to resist before the state of things that existed previous to March was restored. The German grenadiers were ordered to join the expedition against Hungary. It was understood that they were prepared to fraternize with the populace. Accordingly, when they received orders to march, the National Guard and the people were prepared to prevent their departure.—A barricade was thrown across the line of march, which, to be sure, the Grenadiers scaled, but it was only to throw themselves into the ranks of those who had headed it. Other troops were brought against the rioters, but after a short engagement in which the Government troops led 20, and the insurgents 5, the former were put to flight, and the latter took possession of Vienna. The general who commanded the former was amongst the slain. The leader of a party of the national guard who stood by the government was slain upon the altar of a church into which he had been driven. The Minister of War, Count Laioar, was dragged from the War-Office, and butchered in the streets, where his dead body was ignominiously exposed. The Emperor consulted his safety by flight, stating his intention to obtain a meeting to bring aid to his oppressed people—which is generally understood to mean that he will bring the legions of Russia to re-establish his arbitrary authority. We must leave the consideration of the state of things in Germany and Italy at large till another week.

In France, the Government has been defeated, and General Cavaignac is prevented from throwing up the reins of Government, only by a regard to the public safety. So far as present appearances go, Prince Louis Napoleon will be the first elected President.

The whole course of affairs in Ireland is full of instruction which we would do well to ponder. That country is paying the heavy penalty,—is meeting the terrible retribution of the neglect of obligations arising out of the social compact, and the violation of the Divine laws in the affairs of the nation. A monstrous invasion of the rights of conscience in the establishment of a state-church, has not only alienated the hearts of the masses, but has paralyzed every energy for their evangelization, and has shut up every avenue of the soul against the gospel. The popular mind has been abandoned in the darkness of night, to be the prey of every evil spirit which, like the beast of prey, loves the darkness and the dawn of day, hastens to its den. These misguided men have fallen victims to their own folly, in setting out to reform abuses which were preying upon a country towards which they cherished a romantic, rather than a true patriotism. Setting out without principle to guide them, they have made shipwreck of their own existence, as well as of a nation's hopes. Their wreck, strewn along the melancholy sands, remain as warnings to us; and since we cannot trace out all its

lessons, we must for the present leave the subject with this practical improvement.—Let us seek prosaical reform only under the guidance of sound, matured and enlightened principle; let us seek earnestly to improve the favourable opportunity that is vouchsafed to us, of instructing and elevating the whole body of the people; and let us nip in the bud the discovered plot to lay this Province beneath the destructive pressure of a state-religion—a dead body of misnamed Christianity.

It is a solemn and startling announcement, the Cholera is in England; not only as it tells us of danger to those who are dear to us, but as it bids us anticipate the brief interval ere it shall be walking amongst us at night and at noon-day. It is watching and waiting for a passage to our shores, and though winter may delay its progress, there is every reason to expect that next spring will bring the tidings of its appearance on the sea-board. Those facilities of rapid communication from which we derive so many advantages, will facilitate its progress also.

Although there are a hundred conflicting opinions as to its cause and its cure, there is but one opinion on this point that judicious sanitary provisions, never fail to mitigate its ravages. God and society demand that every family and every individual be faithful in the use of all means and precautions against a common destroyer. But especially would we suggest the thought, that it gives special urgency to the claims of God and Eternity. The Almighty is lifting up his voice to the Christian, "Work while it is day; the night cometh wherein no man can work."—to the unbelieving and thoughtless, "Prepare to meet thy God."

In looking beyond the limits of the British Empire, the state of Germany chiefly demands our consideration. Two years ago Dr. Baird returned from the tour of the European Continent, and declared a conviction that Germany was on the eve of a revolution, and that probably Europe was on the brink of a general war. The elements which he saw gathering are now in a blaze. France lent the spark, and events have fanned the flame; the blaze now cannot be extinguished. Here is something very different from the attempted insurrection in Ireland.—There were only a few frenzied men running to and fro, waving each his burning brand. These brands might be individually quenched without danger. But, here, a monstrous pile of combustible material has caught, which the waters of a catarrh cannot tame.

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THE ECCLESIASTICAL RECORD.—The learned and esteemed editor of the organ of the Presbyterian Church of Canada, concludes a kind paragraph, by which he introduces a quotation from our columns, thus:

We doubt not, that the vigorous pen of its devoted Editor, will tend greatly to strengthen the denomination of the Strict or Regular Baptists as they are called; yet, we are inclined to think, that the same energy a id zeal advocating these views of Christian communion, which were maintained and expanded by those distinguished ornaments of the Baptist denomination,—Joseph Hughes, the founder of the British and Foreign Bible Society, and Robert Hall, would do more in the end to promote the cause of our common Christianity.

We could not trifle with such a contemporary by bandying editorial compliments, but we may be allowed to say without offence that the approbation of such a brother is so valuable to us as to make even an implied censure of our position, painful. The terms of the paragraph themselves give assurance that he does not suppose that the *Pioneer* is intentionally devoted to the unholy purpose of a party triumph at the expense of the sacred and sublime objects of our common Christianity.

What would our mere denominational glory, if it should sweep every rival from the field of the world, and overshadow the earth, while against the loss of a single soul? Who would move a finger to win so dear-bought a victory? If we did not believe that the views of communion advocated in the *Pioneer*, were founded in the law of Christ which we dare not contravene, and consequently are identified with the promotion of His honour and the advancement of His cause, we should from this hour abjure the position we have assumed. But what are the views of Robert Hall? Can our contemporary subscribe to them? Are they practised by the Presbyterian Church in Canada? For example, in a letter in which he states his opinion that episcopacy is entirely a human invention. Mr. H. adds, "as it subsists at present among us, I am sorry to say, I can scarcely conceive a greater abuse. It subverts equally the rights of pastors and people, and is nothing less than one of the worst relics of the papal hierarchy." He nevertheless declares, "I am inclined to think that were I, in a private station (not a minister, I mean) I should, under certain circumstances and in certain situations, be inclined to practice occasional conformity."

On the general principle of communion, the great object of Mr. Hall's writings is to establish the position that the almost universally adopted rule of Christian denominations, that baptism is a pre-requisite to the Lord's supper, is unscriptural and erroneous. Now, with reference to what constitutes Christian baptism there is a wide difference of opinion between the Free Church of Scotland and the Regular Baptists, but with reference to Communion, we believe there is none. We hold and practice the same rule "that baptism is a necessary pre-requisite to the Lord's supper," only we differ as to the answer to the question "What is baptism?" Such is Mr. Hall's position as to the principles of open-communion, and whatever may be the professions of certain parties of a liberal desire to break down the barriers of sects, and seek the advancement of a common Christianity beyond their limits, it is worthy of notice that Mr. Hall winds up his arguments by a direct appeal to the denominational interests of Baptists, and recommends open-communion as the best policy for the advancement of denominational influence. In Baptist churches practising open-communion he maintains "the attendance of such as are not of our sentiments, meeting with no discouragement, is often extensive; Baptists and Pedobaptists, by participating in the same privileges, become closely united in the ties of friendship, of which the effect is uniformly found to be a perpetual increase of the former." Rejecting his principle, we reject also the policy of seeking to entrap those who differ from our sentiments, by concealing or disguising them.

We have felt desirous of an opportunity of defining our position in this light. The situation of Baptist interests in the Province, has obliged us to speak much more on this subject than we should otherwise have deemed desirable; and it could not fail to have an aspect of exclusiveness towards those who belong to other denominations. Whilst the truth is that we are maintaining a principle which, so far as we understand, is common to them all. Fidelity to the law of Christ is something very far removed from bigotry.

EVANGELIZATION OF THE FRENCH IN OHIO.—In Louisville Stark Co., Ohio, there is a French colony consisting of some 300 families. Until recently they were living in the Roman Catholic church, and no means were used to bring them to a knowledge of the truth, on account of the difficulty of finding an evangelical laborer speaking their language. God in his providence wondrously furnished such a laborer about eighteen months ago. Rev. Claudius Prevost a native of Geneva, was educated a papist, but early emancipated himself from priestly thralldom. He joined the French army and accompanied his regiment to Algiers, where by the grace of God he was made acquainted with the way of life.—About the time of his conversion, an accident, which threatened to disable him for life, was the means of procuring his discharge from the service, and he returned to his native country. After some preparation, he was encouraged to devote himself to a missionary life in Canada, and sailed for Montreal. On his passage, he was led to enquire into the subject of Baptism, and on reaching his destination sought for a Baptist minister. His way was directed to Grande Ligne, where he was immersed into the faith of Christ. Subsequently he was ordained to the pastoral office in Vermont, and labored amongst the French population of that State; receiving some aid from the American Protestant Society.

Some question of principle arising, he was constrained to cast himself upon the Lord, whose providence seemed to turn his steps towards his present field of labour. In 1847 he was to visit from house to house, distributing

tracts and reading the Scriptures. Amid much opposition and threats of assassination, he persevered till in May last a little church was organized and recognized by the Regular Baptist churches in Mount Union and Massillon. It now consists of nine members, and there are sixteen others who have altogether forsaken Popery, and are looking toward a profession of faith. The whole aspect of the field is encouraging, and just at an important juncture they are denied the aid of the District school or any other place of meeting. M. Prevost has set out on a tour of the churches in hopes of obtaining aid in the erection of a small chapel, upon a piece of ground which one of the members has given for the purpose. Their views are so moderate that we cannot for a moment suppose that they can be disappointed. M. P. is now in this Town, and purposes visiting the neighbouring churches. A simple statement of the above facts may be enough to introduce him to the sympathy of the brethren, and to recommend his object to the churches. Any sums contributed to the object will be duly acknowledged in the *Pioneer*.

THE FUND FOR ESTABLISHING A PRINTING-OFFICE & BOOK-DEPOSITORY.—It is most gratifying to us to learn the cordiality with which the proposal to secure such a fund is received by the churches. The establishment of the office will be something tangible around which our efforts may be associated, and the operation of the plan for diffusing light and truth will pave the way for still extending activities.

A printing-office, a weekly journal, and a herd of active and devoted colporteurs, furnish a formidable aggressive force; and provided that a single eye to the glory of God be kept in the whole enterprise, we cannot but indulge bright hopes of the harvest. Mr. Oncken and the little church in Hamburg are making themselves felt wherever the German name and language reach, by similar means. That devoted servant of Christ has recently returned from an extensive tour, in which, he has seen the joyful fruits of the humble labours of his colporteurs. In Vienna, where a few months ago this voice could not be uttered, his associates have baptised a little handful. In Pesth, in Hungary, there is a church of nine members. Among the mountains of Silesia he baptised nine, the fruits of the labour of one, who, a few months ago, was himself a Roman Catholic. Two additional colporteurs gave themselves to the work at Baden. On his return to Hamburg, five more awaited baptism at his hands. "Calls for labourers," he says, "continue to increase from every quarter."

We press forward to the day when the Union shall record the progress of its labourers. We should willingly go on foot to Toronto, or wherever the centre of operations may be, to see the first colporteur go forth with his bundle of Bibles and books,—following his humble steps with prayer and thanksgiving; and with joyful anticipation looking towards his return, bringing his sheaves with him. He will pass unnoticed by the crowd, but an unseen eye may perceive in that unnoticed wayfarer the commencement of a chain of means, which shall swell the chorus of Eternity, by multitudes of ransomed souls. The night would amply remunerate days of toil and nights of care.

THE EVANGELICAL PIONEER.—It will be remembered by those interested that the time for the Annual Meeting of the stockholders is drawing near. We beg to call the attention of subscribers and agents to the fact. As it is proposed that the paper shall thenceforth be the property of the Regular Baptist Union, it is evidently of great importance that all subscriptions be paid up to the close of the year so that the accounts may be finally settled. The Committee meets here on Tuesday next, to determine the place and the time of meeting, and our efficient agents will add to their past favours if they will endeavour to have their collections in readiness against the day appointed. Due intimation of the appointment will be made in our next.

EARLY SHOP-SHUTTING.—We observe intimations in the Toronto and Hamilton papers, that the shops of these cities close at 7 o'clock of the 1st inst. Our own shopkeepers have been a month ahead of them, in this judicious and beneficial arrangement; we shall be glad if our Town shall keep its advance position in the faithful improvement of the opportunities thereby afforded, for promoting the moral and intellectual progress of an important class of our fellow-citizens. The Mechanics' Institute has a building and a library that are a credit to the arrangements have been made for a course of lectures to be delivered on Tuesdays and Fridays, the subject and order of which, will soon be announced; but with all aids and appliances the weight of the matter still rests upon young men themselves. We renew our call to them to think them of the value of a winter's opportunities. The manner in which they avail themselves of these, will exercise a larger influence than can now be calculated upon all their future success and happiness. A season lost can never be recalled.

OPENING LECTURE.—The winter session at the Mechanics' Institute was opened last evening by a Lecture by John Wilson, Esq., M. P. P. The Lecture was strictly an introductory one, giving an account of the proposed course of instruction, and explaining the object of the several lectures which are to follow. Mr. Wilson undertook rather a difficult task, and practised some self-denial in binding himself down to mere outlines of sciences and subjects. We need not say, however, that he succeeded in arresting the attention and interesting the minds of his audience, and paving the way for the lecturers who are to follow. Few men could have shewn themselves so much at home in so great a variety of subjects.

MICHIGAN BAPTIST STATE CONVENTION.—This body held its 13th Anniversary on the 13th, 14th, and 15th inst. at Adrian. Rev. J. A. B. Stone of Kalamazoo, was chosen president, and Rev. J. W. Harris of Detroit, Secretary. The meet-

ing was a transaction of the conference of the subject publication Society were present. Alfred Bacon came to C. Fine, a constructive agent of the shop of Mr. T. and either side water-male removal, mostly covered. EMIGRANTS written for Social rights of the migration to be surrounded described.

NEW YORK.—The Annual Meeting of the Regular Baptist Union in New York, was held at the City Hall, on the 1st inst. The meeting was attended by a large number of brethren from all parts of the State. The session was most interesting and profitable. The reports of the various churches were read, and the annual report of the Executive Committee was presented. The meeting closed on the 3rd inst.

THE BAPTIST CHURCH IN NEW YORK.—The Baptist Church in New York, has recently held its annual meeting at the City Hall. The meeting was attended by a large number of brethren from all parts of the State. The session was most interesting and profitable. The reports of the various churches were read, and the annual report of the Executive Committee was presented. The meeting closed on the 3rd inst.

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