

be land when they come off. The great trouble is that just at the season when labourers are most wanted for this work, they are in demand for hay-making.

If the weather is all favourable for the growth of plants, which it generally is about this season, the turnips will completely cover the ground in an amazingly short space of time, and there will be no more trouble till they require to be taken up and stored for the winter. This, in our climate is unfortunately absolutely necessary; otherwise turnips and other roots would no doubt be cultivated in much larger quantities than we now see them.

They must be taken up before the ground gets hardened by the frost, and they must have the tops and tap-roots cut off. This may be done about the end of October, or beginning of November. A good knife for cutting off the tops and roots may be made from a piece of an old scythe, and one man will take up and probably "top and tail" 150 bushels of good sized turnips in a day. A root house, or pit, so formed, as that the roots can be taken out in all weathers without allowing the frost to enter, should be made, to store at least enough for a few weeks consumption. The remainder, where the farmer has not a cellar large enough to hold all his crop may stand in the field, or any other convenient place, by digging a trench spade deep and 10 or 12 feet wide, laying the earth carefully on the edge, on each side and the ends, then putting the turnips in and contracting them to a narrow ridge at the top. Every few yards a vent should be inserted to allow the heated air to escape. Such vents can be readily made of two narrow boards nailed together at the top, but separated two or three inches at the foot, and they should be long enough to reach from the ground to some inches above the ridge, when the pit is matted by the covering of earth. When all the baled turnips should be put slightly covered with straw, and then the soil put over it to a thickness of from 4 to 6 inches. It ought to be carefully done, and beaten and smoothed with the spade in such a way as to keep out the rain. It will not do to make the covering too warm, for experience proves that there is much greater danger of over-heating than being spoiled by the frost. A little frost rather improves the Swedish turnip. It is the repeated freezing and thawing that destroys them when they are exposed. Caps of short pieces of broad board may be put over the vents so as to prevent the rain from finding an entrance by this means. I have now (6th May), turnips as fresh as they were last October, saved by the above method.

Then as to the expense of the crop, as an account of the actual cost of an article is always to be preferred to any merely theoretical calculation, I will give you as nearly as possible the expense of growing and saving my last year's crop, calculating the value of a man's work and board, at \$15 a month, or about 60 cents per day for 20 working days, and the value of the labour of a pair of horses at the same.

I may premise that the ground had just come into my possession, and was in a very foul state indeed, being full of the seeds of every troublesome weed. It had been manured for potatoes and Indian Corn in 1846, and wheat had been sown on it very late in the fall of that year, but owing to the very unfavourable winter, was nearly all killed out. It was therefore resolved to plough the land up, and take turnips from it, partly because the field was of a convenient size, and partly with the view of cleaning it. Having been so recently manured, it was not considered necessary to manure it again, but we shall suppose that such had been the case. The quantity of land in turnips was about an acre and three quarters. The manuring of so much would occupy 4 men and 2 teams from a day and a half to two days, according to the distance to be travelled; say 2 days, and charge one half to be turned crop, \$3 00

The first ploughing would take a team a day and a half, 1 80

What properly ought to have been the second and the third ploughing, including the drilling and rolling the drills occupied 51 days of one team and man, 6 00

The sowing occupied three hands 4 day 0 90

The subsequent rolling occupied 2 or 3 hours, 0 20

The two horse-hoings occupied about a day and a half. Charge the full team, one horse having to be idle in consequence, 1 30

A lad was set to cut out the weeds when they were most luxuriant, for the greater part of two days, 0 80

Hands had to be employed at 3s. 9d. Cy. per day and board, being away season, viz.: 5 hands for 14 days at \$1, 6 25

The second hand-hoeing and hand-weeding of large weeds occupied a lad say 4 full days, 2 0

The taking up of the turnips occupied 4 hands 21 days, the wages were less, 5 0

The hauling, 4 hands and 2 teams 2 days. This includes the digging of a long trench, 5 20

The pit was covered at odd times, but it would have occupied a hand a day and a half, 0 75

\$35 00

One half the turnips were stored in a root house.

There were 40 heaped wagon loads hauled home at that time, besides a quantity which had been previously used,—probably as much as 2 or 4 loads,—but say only two loads, making in all 42 loads: which at 30 bushels to the load, gives 1260 bushels from 11 acre, or about 777 bushels from an acre, at a cost—leaving out interest of value of land, and tax and wear of harness and team—of \$17 1/2 an acre.

In preparing seed, care should be taken that it is of the right kind, and sound and good. New seed germinates more rapidly than old, and is therefore to be preferred. Within the last few years a considerable quantity has been raised in Canada, and some parties give it a preference. I have always had the best bulbs from British seed.

It has been calculated that the nutrient portion of the Swedish turnips as compared with hay

is as 5 to 1—that is, that five tons of turnips are only equal to 1 ton of hay. Such, however, is not a fair comparison of their value in winter. Hay is dry food, turnips are succulent. Let any farmer who has never yet provided himself with a supply of such food for his cattle in winter, to be given to them even in small quantity at a time, just try it for one season, and he will soon find out its value. Five bushels a day among 100 sheep, with as much good wheat straw as they liked to consume, brought them well through the last winter. The quantity was increased to the ewes as they commenced to lamb, and hay was given to them in place of it, but that was not till the end of March.

I am,
Yours, &c.,
6th May, 1848. B.

The following have paid 10d for the Evangelical Pioneer:

Yarwood, John Ellison, Anderson Montrose, Chrysal Mine, George Scott, Hamilton, Joseph Curtis, Senzel Wright, Sincor, Nelson Vall, Townsend, Frederick Heath, William Heath, Lewis Colver, E. Kitchin, Robert Young, Elder McConnell, James Charchill, Andrew Mcintosh.

The following have paid 5s:
Ingersollville, N. Eastwood, Townsend, G. S. Bacon, Toronto, R. A. Pyle, A. M. Glasher.

THE EVANGELICAL PIONEER

LONDON, SATURDAY, MAY 20, 1848.

It will be borne in mind that the time for making advance payments by those who commenced with the first number of the Pioneer, is drawing to a close, and we may remark that the interests of the Pioneer will be much better served by the payment of 10s within 6 months, than by the payment of 12s 6d afterwards. The period of six months was fixed upon as the time within which the advance payment will be received, chiefly in view of the meeting of the Association in June. At these meetings we hope to have an opportunity of seeing many agents and subscribers.

R. A. F. is informed that, until the receipt of his epistle, he had never heard that he acted as Agent for the O. B. M. S. in the collection of funds for Grand League, consequently he could not be the person "alluded to."

Montreal Register.—We scarcely know whether it is more laughable or contemptible the manner in which the Hallicite contemporary gets over the defence of Mr. Savage in the Pioneer of the 29th ult. The facts of the case are these: Mr. Savage, in giving a brief history of the proceedings of the Home Mission Society in Canada, made an allusion to the opinion of that Society's entrance upon this field, and did so in a manner that seemed to us most guarded and conciliatory. Mr. Cramp noticed Mr. Savage's sketches, and amongst other injurious remarks, charged Mr. S. with the imputation of important particulars, with drawing upon his imagination for his facts; and with making statements which he knew cannot be true. Mr. Savage is absent from the Province, and would be unlikely to see the charge for six weeks; and, in the circumstances, we felt called upon to defend an absent friend. That defence contained language which Mr. Cramp cannot meet. He says, "We shall pursue our usual course, and endeavour to show that we love truth and peace." Mr. Cramp's readers know his usual course, and know that his love of peace comes to his aid as a last resort. His course with reference to himself, since Mr. Cramp's usual course, was characterized by that same recklessness of attack, and the same pitiful evasion of the issue. The following paragraph from the Primitive Church Magazine may be read with advantage in Canada. After all, we should not be surprised if "Aunt" or some other gentle correspondent comes to the rescue.

THE CUCKOO—AN ALLEGORY.

In the green boughs of spring each bird of the woodland had built her nest. With twig, and feather, and moss, and wool, and a great variety of wares, they had laboured long. Love and hope had cheered their toil, and now their task was done. No skill, no care, had been thought too great to make the future home of their dear abode all happiness. And when complete, their songs swelled louder with the notes of joy. From the height of some tall tree, there now was heard a song unknown to them in colder days, when their first nest began. A stranger bird, with trumpet tongue, made the fields and far woods ring. Her note was mellifluous, and like all around her, she sang of love, but praised herself, "Cuckoo, cuckoo," as most loving of them all. Yet her stick, nor straw, nor moss, nor feather, nor wool, did she collect. No nest she built. Sometimes she was seen to watch near some thick bush, to come closer, peer into its shade, and if some little songsters had built there a nest, remark how fair and beautiful it was. Aye, though herself so much larger a bird, of lower note, and of such far-fetched lore, yet she would not disdain to see it for her own. "Oh," she said, "how sweet is charity. Your eggs will remain, only take your charge of but just one of mine. So sweet is charity. Dear birds, I love you so. You have thought to fear, and I shall be more happy in enjoying you, young as you are!" Two linnets listened and were woe. They hatch their young. The stranger youngling, with a hunched-up back, pecks one and then another to the very edge of the nest. First, he lies quite low, as if to all one with those tiny songsters, with "instinctive" places himself beneath a brother's nesting, crooks his back, is all impatience, struggles, heaves, and jerks, till over falls his destined victim. Wherever, wherever, he knows not, nor does he care. One nest and some more strivers, and strivers again; and with "small reports" still renews the charge, till two, three, and all are gone. The next is now his own (he says by right), and all its revolve about his bill. Yet soon he is heard, as if most kind of all, sounding the old cuckoo note to the wide world. "Love, love, how sweet is love, how excellent is charity!"

SUMMARY.

The affairs of Europe still remain in the unsettled position which has kept the hearts of reflecting men vacillating between hope and fear. Amongst other efforts of the excitement, it has very naturally happened that men's minds are turned to prophecy, and its interpretations. The hearts of many who have been accustomed to watch the signs of the times, and collate them with the prophetic books, are full of the hope that the coming of the Lord draws nigh. And many under the influence of a love of the marvellous, and an idle desire to pry into the future are gathering up the guesses of politicians along with some shrewd speculations of the interpreters of prophecy. We say shrewd speculations, for we cannot trace the particulars of many of these interpretations to the word of God.

Almost every paper brings another wonderful coincidence between the anticipation of some learned expositor, or the prediction of Napoleon, and the event of the past few months. However distinctly the great waymarks of Time's course may be marked in prophecy, there are unquestionably no minute descriptions of which these anticipations can be considered as explanatory; and we decidedly object to the mingling of such political guesses with the interpretation of prophetic signs.

It is surprising that in these prying into prophetic positions, the newspaper men have overlooked the most wonderful, the prince of all these portents of the future, Edward Irving. Although he goes beyond the record, and introduces many particulars for which there cannot

be alleged the shadow of a foundation in the text, there is, on his part, a uniform effort to keep close to the spirit of the prophecy; and none of all the passages which have been quoted from M'Leod and others, are more strikingly descriptive of the times than his. His dates and facts are indeed in many instances proved to be incorrect, but there are great points which he seems to hit, and his descriptions are accompanied by such high-toned rebukes of prevailing evils, that their quotation might be useful, although the exposition of the prophecy is manifestly incorrect.

To look for curious coincidences of this kind is a poor and profitless employment. To look earnestly into the book of prophecy, and notice its waymarks, no Christian who knows the hope of his calling can avoid. It is unaccountable that many Christians should regard the earnest enquiry of the students of prophecy with so great jealousy and dislike. And it is still more unaccountable that the over-sanguine anticipations of some of them should have been treated with so much indignant contempt.

And some of these students of prophecy, both in America and in Europe have been driven by the extraordinary opposition by which they have been met, into the most fanatical and pitiable excesses is acknowledged, but what is there in the disposition to cling to the animating thought that the coming of the Lord is at hand, which should provoke an opposition so rancorous and embittered. Allowing that they are too sanguine, what is there in it to render the mistake so obnoxious to the condemnation of Christians. We can remember a simple-hearted old man who, when told of the conclusions at which Mr. Miller and his friends arrived some years ago, exclaimed, while tears started in his eye, "I'm afraid he won't come so soon as that, but if he does, will not an everlasting shout go up from the saints to meet him?" And was not this more the temper in which we might expect the mistake to be treated by those who are looking for the coming of the Lord as the consummation of their hopes. That a worldly man should dislike the thought is natural; that the worldly philosopher who flatters himself that the race of man is proceeding on the path to perfection in this life should be indignant at the thought, is not surprising. But the Christian surely does not expect the return of a golden age. He must surely have read the history of man, his own heart, and above all, God's book differently. The experience even of a lifetime throws ridicule upon the idea of the continued progress of human improvement; go back fifteen years to the history of England and Europe, when Mechanics' Institutes, Village Libraries, and all the apparatus of social improvement were in full operation, and when the friends of humanity were everywhere encouraged by political reforms at home, and firmly knit peace abroad, and then say where are the visions of a dawning millennium, which furnished the inspiration of every lecture room, and of not a few pulpits.

In what direction has the stream of time carried us? Are we fifteen years nearer to Utopia, or are we not rather just losing sight of its enchanted shores. The world is drifting out to sea again. A lashing, frothy, vexed sea, and earthly wisdom has no chart nor compass. A temporal millennium, the dream of poets and philosophers has been transferred into the church, and has been, shall we say christened? But it must be expelled from both the church and the world. It must be taken out of the way of the Christian's hope, and it is one of the refuges of lies which the unbelieving world must abandon. The vain hope of the indefinite progress of the human mind in the natural course of improvement, is doomed to disappointment at every turn, and it is apparent that a humbling rebuke awaits it in France, where it has been most proudly asserted. The brief hint of the Acadia's news received by Telegraph shows that every step is towards anarchy. In Italy, and in Holstein there has been hard fighting, and other circumstances look towards a general war.

The utter failure of the Chartist attempt in London has told in favour of order and good government, not in England only, but throughout the Empire. Its influence was marked even in Vienna.

The proceedings in Parliament since the sailing of the steamer, must have been of great importance. Lord John Russell intimated that on and after the first of the present month government should proceed with its measures of Relief to the West Indies and to Ireland, the Alien Bill, the Jewish Disabilities, and the health of towns. And on the 15th, the President of the Board of Trade would propose the amendment of the navigation laws. Notices have also been given of bills with respect to the election franchise and polling places in Ireland.

We are glad to listen to the bold and impartial tone with which a lover of truth speaks out in New York, on the subject of Utopia. (See the article on the fourth page, from the New York Evangelist.) The treaty makes no progress in Mexico, through the impossibility of collecting a quorum at Queretaro. The United States' Senate has been engaged chiefly with the proposed bill for the relief of Utopia. In the House of Representatives, there has been considerable discussion on the admission of Wisconsin into the Federal Union as a sovereign state.

Our Provincial contemporaries present little of public interest. It appears to be the intention of the Government to collect the revenue from tolls on the public roads, by its own officers; to the disappointment, of course, of sundry contractors. The arrangement is meant to be merely temporary in order that the receipts from this source may be actually known; and that, in future bargains with contractors, Government may have some guide. In Toronto, considerable discussion has taken place on the operation of the School Law. The principle of taxing property for the purposes of education, has been brought up by a committee of the City Council. There is a disposition to excite a prejudice against free schools, by those who, perhaps, have a pecuniary interest only in the matter. They are dignified as pauper institutions, and appeal is made to the patriot feelings of pride in the hearts of the fortunate and ignorant. It is a

poor independence which will receive public aid to the extent which will shelter for that paltry price, but which shrinks from that measure of aid which will bring relief to honest poverty. A tax of a penny in the pound secures good schools to those who can pay the remaining fees without sacrifice; and they are horrified at the idea of being brought down to the level of those miserable paupers whose circumstances would require a tax of twopenny in the pound; the twopenny men are shocked at the meanness of those whose circumstances require further aid; and, altogether, they turn with utter disgust from the orphan who can pay nothing. If public aid is not a beggar must withdraw his children from such schools, whatever is the amount of aid rendered. But, to an unsophisticated mind, it must be difficult to understand how it is consistent with the high-souled independence of the children of pride, to have the education of their offspring provided for in a magnificently-endowed university, while, to save their purses, they cry, "Pauper education," on the mention of a provision for the people's colleges. Are the children of the magnates of Toronto receiving a pauper education in King's College? Or, does an alms cease to be an alms when it swells beyond given limits, and is bestowed where it is least needed? The people of this Province, whose property is applied to such uses, have a right to know—the young paupers themselves ought to be informed—on what footing they stand; and our dignitaries and office-bearers, president and professors, should be led to understand that they are revelling in alms, splendid beggary, magnificent pauperism. Alas for Canada if this is to be the footing upon which public education is to be placed! We would urge the friends of popular improvement and popular rights to review their position on this question. The future well-being of the Province will be largely influenced by the dissemination of incorrect principles and prejudices.

THE UNION OF BAPTISTS IN CANADA.

There are two sentiments current and popular, with which we confess we have little sympathy; the first is, that the sectarian divisions of the professed followers of Christ is desirable—the other is a matter of thanksgiving; and the other is, that the extinction of these divisions, and the accomplishment of an external union, on any terms, is desirable, and ought to be aimed at. In opposition to the first, we have the testimony of the Redeemer himself, in the solicitude of his parting prayer, that his followers might be one. This must be a visible and actual union—a manifested unity—as appears from the consequences—"that the world may know that thou hast sent me." In opposition to the other, we have the whole tendency and influence of Bible teaching, which enforced a separation from all error and evil, cultivated a cordial love for the truth, and enjoined an earnest contention for the faith delivered to the Church. The attainment of no end, the accomplishment of no design, can justify the sacrifice of truth. Dearly as we prize unity, it must not be bought at such a price; and it is not a combination to bury a single doctrine or saying of Christ in oblivion, that can ever honour Christ. It is always plausible to raise an outcry for union; but when it is advocated upon the plea of a charity that proposes that truth should be held in abeyance, and principles mutually abandoned, we may rest assured that it is unscriptural; for gospel charity has its characteristic that it rejoices in the truth.

It will no doubt be denounced as uncharitable, but we cannot help saying that there is for the most part, an utter want of love and Christian forbearance, in those who talk largely and loosely about charity and the mutual sacrifice of principles. "If a man loves me as a brother, he will not require that I should violate my conscience and trample upon my Master's will, in order that I may patch up a treaty of union with him." The union we seek must be one of principle and not of mere feeling, and whenever we cannot unite in principle, we must forbear in love. It is not necessary that we make the point on which we differ an occasion of bitterness, because we cannot make it a matter of indifference. Yet this seems to be the course of those who fill their mouths with the cant of charity. If you will not treat the laws of Christ and the truth of God as indifferent on every point that does not please them, you must be denounced as a narrow-minded and illiberal bigot. But mark their course, and you will find that the liberality which they desire is, that you should abandon your own ground and go over to their position. "What should hinder us all living together as congregationalists, or methodists, or something?" Why should you not sink all differences, "and unite upon common grounds." Such is, in effect their modest terms. But if we say we have an ordinance of Christ which we must maintain, a law of our Lord with which we cannot trifle, what else remains for us but the stigma, "bigoted Baptists." That reproach we will underlay, for we hold Christ to be king in Zion, and he has given us no commission to modify his institutions.

But our object was to speak of the union of Baptists in Canada. Our earnest desire is to see a unity of principle and affection embodied in some great practical and visible union. We are assured the hearts of thousands are yearning for it. We believe that many faithful ones are praying for it, and it is apparent to all that our efficiency must be prodigiously crippled until it is accomplished. How and when is it to be accomplished? Wherever it is sought it must be at great sacrifice of feeling, but it must be without any sacrifice of principle. In looking over the ground it is very evident that there are elements here that cannot unite, and a broad and deep line must at once be drawn between them. These opposing elements we may designate as the Hallicite and the Baptist. At these parties and principles we may glance for a moment, and it will at once appear that they are utterly irreconcilable. The Baptist holds to a strict, positive, and binding law; it is the law of Christ; and no matter what his feelings may dictate, that law must be maintained. The Hallicite has a kind of preference for certain prac-

tices, but sees nothing in them so obligatory, but that he may sacrifice them, if his feelings lead him to do so. Now, if it is plain that the Hallicite, with his neutrality, may propose a union with the Baptist; he thereby sacrifices nothing; he carries out consistently his own law views, which permit him to embrace everything. But the Baptist has a positive principle, and that he must altogether sacrifice, and go down upon the grounds of Hallicite neutrality, before the proposal can be received. Now, the proposal is manifestly unfair; there is a positive principle against a neutral preference, and when the Hallicite party, embodied in the "Canada Baptist Missionary Society," come and propose co-operation, they ought to feel that they are proposing that we should trample our principles under foot, to sanction their preference. They have no principle in the matter—and if they put the question as one of forbearance, then, surely, the forbearance ought to come on the other side. It is exactly of the same kind with the difference between our paedobaptist friends and ourselves. They say, "We can acknowledge your immersion as valid baptism." "Then," we say, "what hinder you to forbear with us? We cannot join with you, for the positive institution of Christ stands in the way. We cannot deny that; we cannot acknowledge your sprinkling. Who, then, is the schismatic?"

It is a matter that is settled beyond all question that upon the ground of that society we never can be united, and the efforts of its advocates however well intended are but perpetuating dissensions. This was evident to us twelve months ago, and it was in the humble desire to be in some way serviceable to the promotion of a union on common principles, that we came into this province. With these views the Pioneer was commenced, with these views we have toiled in its establishment. And at every step it has become more apparent that these views are correct. It is proposed now to draw the line at odd, openly and avowedly between the Hallicite and the Baptist. With the Hallicites we have no quarrel, let them maintain their society, and prosecute their own course, but they must not demand that the thousands of Baptists are to trample their principles under foot to gratify the preference of some 200. Let those who are indeed Baptists, at once put an end to a vexatious and wasting controversy. Throw the apple of discord out, and unite in the advocacy of the truth we love. There is a great work for us to do, and until the line is drawn and the union consummated, we cannot do it. For the accomplishment of such a union in such circumstances we again direct attention to the proposal in our last, the advantage of which we shall endeavour more fully to exhibit in our next. The next six weeks will determine much for or against the Baptists in Canada.

THE TRUTH THAT IS WANTED IN OUR PULPITS.

There is a constant disposition in the human mind to dwell upon some part or aspect of truth, to the neglect of the whole truth. And it must be apparent, that a one-sided or partial exhibition of it, may be every where a destructive error. It has very frequently happened in the history of the church of Christ, that even a faithful ministry has seemed in danger from this disposition. And what is singular, we are often exposed to this danger through our very anxiety to avoid error. This may happen in various ways. At one time, for example, the doctrine of grace may be found to be almost banished from the pulpit; and in their place we may find a rigid and formal morality, before which, true religion withers like a summer's glory before the sudden frost of autumn. In the spiritual winter that follows, some faithful men arise and begin to declare the whole counsel of God, and the voice swells and swells till before it the shadows flee away. God owns the truth and his weary heritage is re-enslaved, and ere long the very jealousy for the truth, which these faithful men have awakened, causes the church over it, may be into an unchristian apathy, as deadly as the other—a another dark and dreary winter settles down upon the land. Some other faithful one arises and presents the quickening, animating truth, and again, the influence spreads until the church rumbles over again into some loose and inoperative form of good sound and fury, but no substance, such a state of things as in former articles we have found to be actually existing among us.

There may be found a striking analogy between these results, and the experience of the agriculturist. It has often happened, that some particular favour has risen for a time, into great favour as a manure. It is regarded as the great fertilizer, till in a year or two it seems unaccountably to lose all its virtue, and is thrown into disuse. Some other substance of a very different nature takes its place, and soon shares the same fate. The explanation is easy. The land under a certain course of husbandry, has been exhausted of some principle that is necessary to mature a crop. Suppose that to be lime; the application of that substance to the land, will at once produce most extraordinary results. The farmer, perhaps, supposes, that lime will accomplish every thing, but in a few years it begins to be in excess in his soil, while some other principle has been exhausted; and his crops accordingly diminish. By some accident it is discovered that guano contains the principle that was exhausted under the lime discipline. Wonderful results follow—as long as the excess of lime holds out; but in a few years guano loses its effect, and people begin to think it was all a delusion. The truth is, it is now in excess, while the lime is exhausted.

This is very similar to what has occurred in the moral vineyard; and, according to our previous views, we are now in the intermediate state of sterility, when one principle has been exhausted and another is in excess, and thus will be seen the importance of the inquiry, What is the truth that is wanting in our pulpits?

The thorough training in scriptural knowledge in which our fathers rejoiced, in the midst of their stiff and stately orthodoxy, left in the Church and in the world a great body of doctrinal knowledge, which only needed to be quick-

ened to present a noble harvest of gospel fruit. But we have been stimulating and forcing everything to a hasty growth; and the good seed of the word is exhausted; and hence the state of things which we mourn. The general remedy demands a return to the scriptural training, the expository preaching, the labouring in word and doctrine, the earnest, prayerful study of God's truth.—But it usually happens that, in such a state of things, there is some one truth that is especially needed—the truth for the times—like the doctrine of justification by faith in the days of the Great Reformation; and in directing attention to the general treatment, we would not lose sight of the particular truth; for it will doubtless be, when God's messenger sounds that truth abroad, that we shall hear the response of the awakened multitudes.

Those of our readers who have followed us in former articles, are prepared for our views of the special defect, and the special truth, for these times. It is nothing less than the utterance of a full and a free salvation through Christ, and the presentation of Christ as all and in all to his Church.

The majority of our readers will bear us out in the remark, that the great bulk of preaching which is regarded as faithful, earnest preaching—and especially what is considered, by way of distinction, revival preaching—is lamentably deficient in this particular; and to deficient in this is a most fatal error. We earnestly expostulate with those self-flattered promoters of conversion. Let them pause, and think what they are doing, ere they seal those souls up in a false security. We say, a false security; for it is not most palpably evident that the confidence of these professors has just as little to do with the only name that is given under heaven whereby they can be saved, as the sermons of their so-called spiritual fathers have? This is a solemn, an everlastingly solemn, consideration; and it is rain and wick to shrink from the conclusion, that there is no salvation out of Christ; no matter what depth of feeling may have been awakened, no matter what agony of sorrow, no matter what sudden relief or what transports of joy, where Christ has not been held up, perceived and apprehended, it is all a delusion, and they are saying, Peace, where God has said there is none. "Being justified by faith, we have peace with God, through our Lord Jesus Christ,"—this is an evangelical experience; but it is the tendency of much of our religious preaching—There may be an occasional theorizing about the atonement; and, now and then, an allusion to the sufferings of Christ, most likely to touch the natural feelings; but to preach Christ as having died for our offences, and risen again for our justification—to preach a living union with a living Saviour, and the glorious coming of that same Jesus to take his people to himself, as the faith, the joy, the hope of the Christian—to present the truth which empowers the sinner entirely of self, and leads him to cling humbly, simply, but with an unflinching faith, to the cross of Christ—all this is rarely found amongst us, and we, here, find little sympathy in the hearts of the multitude of professors.

Brethren in the ministry! we recall the example of Paul, who said to the Corinthians, by the Spirit of God, "I determined not to know any thing among you, save Jesus Christ and him crucified." In Paul's estimation, as Mr. Halliday has remarked, "The doctrine concerning Christ is the whole of religion, in which all besides is comprehended." You remember how he makes good his resolution; and, as appears from all his epistles, there is nothing relating to the Church or the Christian of which he can treat as separate from Christ. Christ is the head of the body; he is the root of the vine; he is the motive end, and object of obedience, just as he is the author and the finisher of faith; he is formed in the believer the hope of glory, and it is the very joy and glory of that hope to be forever with the Lord. In a word, Paul is full of Christ; this is the substance of all his preaching, whether he pleads with sinners or seeks the edification of the Church.

CAUTION.—We have received from a correspondent a letter which was sent to a church in this province by a man who says that he travels as an Evangelist. "My business," he says, "is now to attend protracted meetings, but at present I am out of employ. Will you go into a meeting at your place, or write me, and let me know who, and if your church is not ready to have a meeting, are there any other churches about you which would go into a meeting. I please inform me of the prospect, and oblige." If this should meet his eye, we would inform him that the prospect are, that if he or any of his kind are found on this side the lines, they will be fully exposed.

The articles on Hamburgh, Germany and France, on the first page of last number should have been credited to the Primitive Church Magazine, and the Chinese correspondence to the N. Y. Recorder. We regret that several errors in the Agricultural article were allowed to escape. In the description of the wood-cut, the dimensions were given 56 by 40, and should have been 26 by 40.

Amongst the young gentlemen recently admitted to the degree of Doctor of Medicine and Surgery at McGill College, we observe the name of John Ralph Lee, son of the late Dr. Lee of this town.

A friend writes from Boston: "The Register and Watchman" are united, a most excellent arrangement, and will appear next week as the Christian Register and Watchman, on a sheet of the size of the New York Evangelist. Bro. Olmstead, principal editor; Rev. W. Hayes, pastor of the Rowe St. Church, associate editor; and Bro. Graves, as now, corresponding editor.

Opening of the New Chapel, Toronto.—The Baptist Church at Toronto have altered the appointment for the opening of their New Chapel from the first to the last Lord's Day in June, (1858). This arrangement will be highly satisfactory to some friends in this region who desire, along with us, to express by their presence, their congratulations on the occasion. We are rejoiced to learn that the church has of late received several additions by lotter and by baptism. The church at Hamilton also on the 7th last received six by baptism.

destructive Fire in Detroit.—The rain that reached us last week of this event was as usual exaggerated, though the reality is not enough. The Free Press gives a map of the burnt district, along with a list of the sufferers, and an estimate of their losses, carefully prepared by a Committee of the City Council. By this statement, the loss amounts to \$170,000, of which \$45,000 are covered by insurance.

There is, in addition to the above, a large amount of damage done in moving furniture, breaking floors, &c., in the vicinity of the fire.

The number of dwellings burned was 107, with about 5000 inhabitants, and an estimate of their losses, carefully prepared by a Committee of the City Council. By this statement, the loss amounts to \$170,000, of which \$45,000 are covered by insurance.

In addition to the buildings of which the loss is estimated at \$170,000, there is a large amount of property, including furniture, &c., which is also lost.

Spring Assizes.—The calendar for the assizes at the Assizes House, Toronto, is now published, and the calendar for the assizes at the Assizes House, Toronto, is now published, and the calendar for the assizes at the Assizes House, Toronto, is now published.

The Province.—The Province is now in a state of great excitement, and the people are looking for the coming of the Lord.

Common Council.—The Common Council of the City of Toronto, have just passed a resolution, and the Common Council of the City of Toronto, have just passed a resolution, and the Common Council of the City of Toronto, have just passed a resolution.

Advertisements.—Advertisements are invited, and will be published at the usual rates.

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