

The Evangelical Pioneer

VOL. III.—NO. 9.

TORONTO, C.W., THURSDAY, FEBRUARY 28, 1850.

WHOLE NO. 113.

BUSINESS DIRECTORY.

NEIL C. LOVE,
APOTHECARY AND DRUGGIST,
Sign of the Red Mortar,
YONGE STREET, TORONTO. 111

JOHN SALT,
HATTER AND FURRIER,
VICTORIA ROW, KING STREET,
TORONTO. 108-17

G. H. CHENEY,
WHOLESALE AND RETAIL STOVE
WAREHOUSE,
No. 5, JAMES BUILDING, KING STREET,
TORONTO. 108-17

DAVID MAITLAND,
Baker and Confectioner,
NO. 8 YONGE STREET, TORONTO. 105

J. A. CATHCART,
Attorney, Solicitor, and Conveyancer, &c., &c.
TORONTO. 99-17

R. H. BRETT,
WHOLESALE GENERAL MERCHANT,
161, KING STREET, TORONTO. 105-1

JOHN M'GEE,
Tin, Sheet Iron, and Coppermith,
NO. 49, YONGE STREET,
THREE DOORS FROM KING STREET,
TORONTO. 107-3m

J. TOVELL,
AGENT FOR J. STOVELL, TAILOR TO HER
MAJESTY'S AND THE ROYAL INDIA
COMPANY'S FORCES,
POST OFFICE, TORONTO. 112-17

THOMAS J. FULLER,
IMPORTER OF FRENCH & GERMAN FANCY
Goods, and Dealers in the Selection of Cams,
Trunks, Perfumery, Patent Medicines, Looking-Glasses,
Clocks, Stationery, Paper Hangings, wholesale and retail,
NO. 45 KING STREET, (EAST), TORONTO. 105

Poetry.

From Burritt's Citizen.
A REVERIE.
BY J. B. STINE.

The argent moon unto the west is moving,
Across the sky's cloud-draped and crystal dome,
Like some lone hunter o'er the glacial snowing,
To track the Chamæto to its frigid home;
The Night's dark bow with radiant face she kisses;
Smiles to the stars that light her pilgrim way;
Low in the ocean dips her silver tresses,
And tracks the footsteps of departed day.

So moves the ship across the foaming waters,
That bears my kindred from their native land—
That bears my sad-eyed mother and her daughters,
My sire and brothers, to Columbia's strand;
So moves my heart, like some poor bird forlorn,
Behold that bark that bears its loved away;
So moves my hope towards a future morn,
While I in present grief must stay.

I know my mother's gazing at the morn,
Even at this moment as I wistful gaze;
I know she thinks of me, her loneliness o'er,
And weeps for me, and blessings on me prays;
She has around her, sons and daughters fair—
Flowers of her heart, just opening to life's day—
Flowers that her bosom nursed with tender care,
And yet she mourns me, one poor leaf, away.

Mirror of Night! pale orb with mystic face,
Across whose disc the ragged cloudlets skim—
My mother's thoughts my symphony can trace
Within the compass of thy ambient rim;
I hear the wind-borne whippers of her heart
Steal o'er the bosom of the shrinking sea,
To bid the tears from my heart's fountain start,
And wake a world of thought to love and me.

First of my thoughts, my mother dear, wert thou
First of my loves, and still thou'rt loved as true
As when thy fingers touched my plastic brow,
And smiles maternal blessed my infant view,
And smiles maternal blessed my infant view,
And smiles maternal blessed my infant view,
And smiles maternal blessed my infant view,
And smiles maternal blessed my infant view,

Fair was my youth and beautiful, for flowers
And golden suns flung garlands round each year;
And the years smiled, and joyous days and hours
Laughed at my laughing ignorance of care.
I had my father's sturdy love to cling,
His kiss to cheer me, and his heart to ease;
My sister young to call the mountain thyme,
And purple health amongst my hair to weave.

At morn the roses through our windows peered,
And blushed to see cheeks rosier than their own.
The birds, that from our chimneys morning cheered,
Sang when we chanted, in a livelier tone.
Our shaggy watchdog, stretched before the door,
Barked his good morn, responsive to our cries,
And roused our pet-lamb from our kitchen floor
To share the affluence of our matin joys.

At eve, assembled 'round the great iron lamp,
Each with his books, would my stout uncles sit;
All day they tilted, in sunshine and in damp,
At eve reviewed what ages old had writ.
Stern they discoursed of politics betimes,
Then fished their chesses, and fished my father's
Indignant at the despot's sordid crimes,
O'er-joyful with the hope of liberty.

Often they passed in fancy o'er the deep,
To the green rivers of Columbia flow,
Where the great rivers to the ocean sweep,
And the magnolia blooms a giant tree;

Where the broad prairie sleeps till nations come,
From the great womb of life, its breast to till;
Where the stout laborer builds his rentless home,
And knows no monarch but his own free will.

And then I caught my democratic fire,
For I would listen to my father's voice,
Even as I've listened to free Whittier's lyre,
With heaving breast, and tear-suffused eyes;
And I would wish I were a man to be
Where truth might need me in the trial hour,
Where chains were breaking, and base helotry
At last was crumbling from his throne of power.

But still, unassailed by one grief was life
To me, a child of joyous sunny dreams;
I saw no future sorrows rising fire
To mingle with my heart's ecstatic themes.
Love flattered me, and bound me to the home,
Where I was reared, with golden chains divine;
But when at last he saw my manhood come,
He sighed, and whispered that no home was mine.

It was not ours—the land my father's tilled,
And died while tilling with heroic hands.
They were not mine—the wild flowers that I culled
From the green meadows and the high uplands.
It was not ours—the hearth by which we ate,
While ruffian winds assailed our trembling door.
It was not ours—the home we consecrate
By all the sorrows, griefs, and joys we bore.

Down sank the strong men of our house in death
Upon the breast of that ungrateful soil,
And then departed with their parting breath
Our home of suifance purchased by their toil.
Like weeping Ishmael, from it forth we went,
I wondering why my father would not speak;
And why my grandsire, hoary-haired and bent,
Muttered and sighed as if his heart would break.

Then lung my grandmoer on my mother's arm,
Like age-worn Naomi leaning on her Ruth;
While from her wrinkled cheek the big tear warm
Fell on the door-step she had trod in youth—
Trod when her heart, and hope, and boys, were young,
And the bright day forebore her no night—
Now died a farewell on her parted tongue—
Now died the fullness of her life's delight.

And where are now the youthful and the old,
That erst departed from our garden home?
Where are they now—the fearful and the bold?
Some in the grave—some on the salt sea's foam.
A race of pilgrims from that hour we've been,
Forever dreaming of our union near—
Forever seeking to renew again
The household peace of my life's vernal year.

Oh, shall we, mother, when the Summer comes,
Stand with our arms around thy chair at last?
Oh, shall we meet thee, father, in thy home—
Thy home of dreams—thy Eden of the West?
Brothers and sisters! shall we joyful meet
Beneath one vine and fig-tree's grateful shade,
And fearful look upon the flow'rs' rest
Will kiss our breasts, by no man made a friend.

The argent moon unto the west is moving,
Across the sky's cloud-draped and crystal dome,
Like some lone hunter o'er the glacial snowing,
To track the Chamæto to its frigid home;
The Night's dark bow with radiant face she kisses;
Smiles to the stars that light her pilgrim way;
Low in the ocean dips her silver tresses,
And tracks the footsteps of departed day.

So moves the ship across the foaming waters,
That bears my kindred from their native land—
That bears my sad-eyed mother and her daughters,
My sire and brothers, to Columbia's strand;
So moves my heart, like some poor bird forlorn,
Behold that bark that bears its loved away;
So moves my hope towards a future morn,
While I in present grief must stay.

I know my mother's gazing at the morn,
Even at this moment as I wistful gaze;
I know she thinks of me, her loneliness o'er,
And weeps for me, and blessings on me prays;
She has around her, sons and daughters fair—
Flowers of her heart, just opening to life's day—
Flowers that her bosom nursed with tender care,
And yet she mourns me, one poor leaf, away.

Mirror of Night! pale orb with mystic face,
Across whose disc the ragged cloudlets skim—
My mother's thoughts my symphony can trace
Within the compass of thy ambient rim;
I hear the wind-borne whippers of her heart
Steal o'er the bosom of the shrinking sea,
To bid the tears from my heart's fountain start,
And wake a world of thought to love and me.

First of my thoughts, my mother dear, wert thou
First of my loves, and still thou'rt loved as true
As when thy fingers touched my plastic brow,
And smiles maternal blessed my infant view,
And smiles maternal blessed my infant view,
And smiles maternal blessed my infant view,
And smiles maternal blessed my infant view,
And smiles maternal blessed my infant view,

Fair was my youth and beautiful, for flowers
And golden suns flung garlands round each year;
And the years smiled, and joyous days and hours
Laughed at my laughing ignorance of care.
I had my father's sturdy love to cling,
His kiss to cheer me, and his heart to ease;
My sister young to call the mountain thyme,
And purple health amongst my hair to weave.

At morn the roses through our windows peered,
And blushed to see cheeks rosier than their own.
The birds, that from our chimneys morning cheered,
Sang when we chanted, in a livelier tone.
Our shaggy watchdog, stretched before the door,
Barked his good morn, responsive to our cries,
And roused our pet-lamb from our kitchen floor
To share the affluence of our matin joys.

At eve, assembled 'round the great iron lamp,
Each with his books, would my stout uncles sit;
All day they tilted, in sunshine and in damp,
At eve reviewed what ages old had writ.
Stern they discoursed of politics betimes,
Then fished their chesses, and fished my father's
Indignant at the despot's sordid crimes,
O'er-joyful with the hope of liberty.

Often they passed in fancy o'er the deep,
To the green rivers of Columbia flow,
Where the great rivers to the ocean sweep,
And the magnolia blooms a giant tree;

and in breaking of bread, and in prayers," of which
your correspondent says, they continued steadfast in
the four particulars enumerated, and adds, "here we
have a plain account of the ordinary worship of the
first churches planted by the apostles. In this order
the Disciples at Jerusalem, under the eye and guid-
ance of inspired men continued steadfastly!—not
once a month, or once a year, but we all believe
weekly, when they came together!"

I can only say the text does not say weekly; and
for one, I believe that the *break of bread*, *breaking
of bread*, in verse 42 and *klontes to kat elkon arton*,
breaking bread from house to house, in verse 46 refer
to the same thing; and, very probably, to the
Lord's supper,—the justly celebrated *Eucharist*.
Bloomfield, however, says on that part of verse 42,
"this may be understood of the *Eucharist*: yet as
verse 46 undoubtedly has reference to the same sub-
ject, but certainly cannot be so understood, as appears
from the words following: so it should seem that in
both—we are to understand the common participations
of meals."—"For myself, I will suffer an opponent
to adopt either hypothesis: if he says, the two ver-
ses refer to the common participation in meals; if
he chooses the other view; I affirm that not weekly,
but daily communion is taught. Yes, daily commu-
nion, after leaving the place of assembly (the Tem-
ple), and to prove that daily communion, apart from
church worship, based on these passages, is no novel
idea, I refer your esteemed correspondent to the
subjoined notes; they clearly prove, on testimony, he
will not dispute, that it was in very early times ex-
tensively practiced."

He urges from the same text, (I suppose as a col-
lateral proof of weekly communion) the necessity of
weekly contributions for the poor; declaring them to
be made "by an inspired command," and attempts
proof by reference to 1 Cor. 16: 2; "Upon the first
of the week let every one of you lay by him in the
store, &c." To me this also appears an entire fail-
ure; and I have yet to learn that weekly fellowship,
in the sense of weekly gatherings for the church's
poor, is established "by an inspired command." I
can prove from Scripture that an ought to give
liberally and constantly for the relief of poor bre-
thren, and that this is binding while a poor brother
remains in need of help, but no man can prove hence
an authority for constant weekly gatherings. He af-
firms, "this term, *fellowship* (*Koinonia*), had an ap-
propriated meaning in the days of the Apostles, and
referred to the collections for the poor." Now by
"an appropriated meaning," I understand a mean-
ing specially set apart or appropriated, to the term.
I leave your numerous readers to decide how far this
is correct after assuring them that out of the 20 texts
in which it is found, only about six, will allow this
construction; the other 14 (more than two thirds),
are variously rendered in reference to communion with
Christ—or with each other—or of His blood—or of
His body—or of the Holy Ghost, &c. and not one
text where *Koinonia* occurs, which contains any
allusion to a weekly contribution, (of course, Acts 2:
42 is excepted, because it is that of which the mean-
ing is disputed.) In the above text (1 Cor. 16: 2)
the important expression, "*Kata mian Sabbaton*,"
the first day of every week, does indeed occur; but
unfortunately for "the chain, a link of which we
cannot be broken without shivering the whole to atoms;"
if your correspondent, by referring to this text would
argue that weekly fellowship, in the sense of weekly
gatherings for the poor, in connection with *an ap-
propriated sense* of *Koinonia*; constituted part of the
divinely appointed worship; he has three difficulties
to overcome—1st. The word is not in the passage—
2nd. The gatherings mentioned were not to be
made for the poor of said church, but for poor saints
at a great distance, in a foreign country, and for an
extraordinary occasion,—and 3rd, the weekly man-
ner was not to be brought weekly to the church at all,
but to be laid by at home, which is the sense of *par
ekastu*; and as Bloomfield remarks is the same as
the French *chez lui*, i. e., at home, so that if we can
find no better proof of our duty for steadfast adhe-
rence on the part of the churches to the apostles
duty, and constantly for the relief of poor bre-
thren, and that this is binding while a poor brother
remains in need of help, the poor church!

As to the safety of the Christian Sabbath; it stands
secure, high above all successful assault, though
the necessity of weekly breaking of bread and week-
ly collections be not proven. Your correspondent re-
turns from his digression, to the immediate subject by
stating, "that the breaking of bread formed a part
of the stated worship of the apostolic churches when
they came together, is further evident from 1 Cor. 11: 20, 29
—reply, that portion of Scripture contains not a
word about weekly communion, but respecting the
manner of communion when they came together into
one place. Now if any man will prove weekly com-
munion in the Lord's Supper from this; he must
show that every time they came together into
one place they broke bread; and that they assembled
more or less frequently than once a week, but this
cannot be done; whereas if we apply the passage to
either weekly, monthly, or yearly communion, then
his declarations are in perfect accordance with either;
I understand the text to present us with the order
and method of administration—the purity and temper
of mind in which alone it can be worthily partake of—
the lessons it is designed to teach—and the awful con-
sequences accruing to those who carelessly partake
thereof, but not one word about the time. It is won-
derful of notice, that there are churches, whose mem-
bers by a perversion of this very text, refuse to meet
more than once a week, i. e., on the Lord's day; and
having met each other, consider their week's duty to
meet as a church fulfilled! How true the axiom, that
every error in doctrine, produces its legitimate defect
in practice.

But I hasten to conclude, and pass on to the citadel
of your correspondent's strength; of which he says,
"we have yet another proof, which no fair reasoning
can even assail, much less rest aside; it is said Acts
20: 7, 'and on the first day of the week, when the
Disciples came together to break bread, Paul preach-
ed unto them, &c.'" Now, Sir, I shall try to use
"fair reasoning," and first, to "assail" and "rest
aside" this "proof." He observes, "the only objec-
tion which I have ever heard urged, to shake the
plain testimony of the verse; is this: it is not said
that the disciples broke bread every first day, but
according to McKnight, even this day, he renders
Kata mian Sabbaton, the first day of every week."

In reply, I contend, it is obvious that our rendering
of the weak the disciples came together to break bread;
—it might have been their practice to devote every

first day to this ordinance, or that first day might
have been one out of many,—more than this, de-
pendent faith not, and I freely confess, if we are forced,
by the fair construction of a passage, to set aside one
of our strongest arguments for keeping the Christian
Sabbath, (as your excellent correspondent seems to
fear) however much I love and reverence that holy
day, I would say, let it go! I am prepared cheerfully
to do so, rather than pervert a passage in God's blessed
word. We are only required to obey his voice, and
those who overstep that boundary, present an un-
savory offering, and He will at that day say, "and
who hath required this at my hands?" Nevertheless
if "*Kata mian Sabbaton*" is in the text, I will ac-
knowledge weekly communion an imperative duty. But
is it there? I cannot find it. I have referred to
the AUTHORIZED GREEK;—to GABRIELI, with all his
various readings;—and to DR. BLOOMFIELD; and find
the Greek to read, in them all, with unvarying pre-
cision: *mian Sabbaton*; i. e., exactly the sense of
our version. I have, moreover, tried to find out what
McKnight did mean upon the Acts at all, but cannot
find out that he did; however, if indeed he
did, and so perverted God's word as to give as an
original reading what is not genuine; I should shrink
from acknowledging him as an authority, and esteem
his assertion as worse than useless, which I am sure
is the honest-hearted sentiment of your correspondent.
How he has been so misled, I cannot open. I know he
has skillfully beaten out and welded together many
bright links of eloquence, and presented the chain
inviting our scrutiny, and I regret exceedingly that
it falls to my lot to be under the painful necessity, if
I will be loyal to my Sovereign Lord, to wrench it
link from link; though the process, unhap-
pily, "shiver the whole to atoms;" because, with all
its lustre, it lacks, so manifestly, the quality of DIVINE
TRUTH.

As to the practice of the early church, the sub-
joined extract and text, will help to put that part of
the matter in its true aspect, and may be regarded pre-
cisely by some as interesting, though I am prepared
to bow to no authority but the word of God. Your
correspondent earliest (and consequently most valu-
able) reference to uninspired authority, exhibits in
itself a key to my Sovereign Lord, to wrench it
link from link; though the process, unhap-
pily, "shiver the whole to atoms;" because, with all
its lustre, it lacks, so manifestly, the quality of DIVINE
TRUTH.

As to the practice of the early church, the sub-
joined extract and text, will help to put that part of
the matter in its true aspect, and may be regarded pre-
cisely by some as interesting, though I am prepared
to bow to no authority but the word of God. Your
correspondent earliest (and consequently most valu-
able) reference to uninspired authority, exhibits in
itself a key to my Sovereign Lord, to wrench it
link from link; though the process, unhap-
pily, "shiver the whole to atoms;" because, with all
its lustre, it lacks, so manifestly, the quality of DIVINE
TRUTH.

NOTE A.—"We must not suppose that the celebra-
tion of this ordinance in the ancient church was
restricted to any particular or appointed season. On
the contrary, it was observed to a considerable extent
daily in the primitive church, and probably by the
apostles themselves, Acts 2: 42, 46."—*Colman's An-
tiquities*, London Edition, p. 136, §. 5.

NOTE B.—"The celebration of the Lord's supper
originally was always joined with a general meal,
and both together formed one whole, and because the
communion of believers with the Lord, and their
brotherly communions with each other, was repre-
sented by it, the two together were called the supper
of the Lord, (*deipnon karion*), or the love feast,
(*agape*)." It was the daily rite of Christian commu-
nion in the first church at Jerusalem; in Acts 2: 46
we are most probably to understand both together un-
der the phrase, "breaking bread."—*Yonker's Ch.
History*, p. 205, 5th Edn. Philadelphia, 1844.

NOTE C.—"In many churches, as for instance, in
North Africa, the daily enjoyment of the communion
was held to be necessary because they looked upon it
as the daily bond of union between the Lord and the
church, and the daily means of strengthening, enliven-
ing, and salvation for Christians. Hence Tertullian
and Cyprian understand the prayer for daily bread in
a spiritual sense, and apply it to an unbroken and
sanctifying union with Christ, by means of the sup-
per of the Lord. But as the daily service and cele-
bration of the Lord's supper no longer existed, there
was no other means left to accomplish this object,
than to take home some of the consecrated bread,
which might stand, in case of necessity, instead of
the whole communion. Thus every man after the
morning prayer, before he went to his earthly busi-
ness, enjoyed the sacrament with his family in his
own house."—*Ibid*, p. 212.

NOTE D.—"The learned Hypolytus, who lived in
the first half of the third century, wrote, even in
those days, a treatise on the question—whether a man
should communicate daily or at stated seasons.—
Ibid, p. 213.

The copy of the *Pioneer* which Mr. Booker
received must have been without the subjoined
note which was furnished by Mr. Pyppe after a
large portion of the impression containing his arti-
cle had been thrown off. "We stop the press to
insert the following at the request of Mr. Pyppe:
McKnight's translation of *kata mian Sabbaton*,
which is made inadvertently to refer to Acts 20:
7, in the article on weekly communion refers to 1
Cor. 16: 2."—ED. PROSEK.

Common Christian Duties.

If I see a house in flames, must I wait for a policeman
to arouse the inmates, or for an engine company
to check the devouring element? If a vessel is
stranded, shall I tarry for the wreckers, when with the
life-boat I can rescue the ship's company, though it
may be at some personal hazard? If a fellow-being
is rapidly sinking under a disease for which I have
certain remedy, must I pause till the regular physician
can administer his portion? If even the law of the
Sabbath is suspended by the Lord of the Sabbath
himself, or interpreted to give the law of humanity
in the case of a brute beast, perishing by the road
side; can the laws of etiquette or custom intervene
to arrest the discharge of duties which every Chris-
tian owes to his neighbor, unconverted souls within his
influence?

Does not the common sense of every reader deter-
mine that if I have what is necessary to the life of
a brother of the species, I withhold it at my peril?
Will not God require his blood at my hands when I
suffer to perish with a pang in my possession?—
There is force in the Indian convert's defence of the

labors of the Moravian brethren, when they were
accused by a trader on the score of their not being
"privileged teachers." The honest Indian replied,
"It may be so; but I know what they have told me,
and what God has wrought within me. Look at my
poor countrymen there, lying drunk before your door!
Why do you not send 'privileged teachers' to convert
them?" Four years ago, I also lived like a beast; and
not one of you troubled himself about me. But when
the Brethren came, they preached the cross of Christ;
and I have experienced the power of his blood, so
that sin has no longer dominion over me. Such are
the teachers the world wants, and the Spirit blesses,
and the Redeemer owns, and the Father loves. The mis-
tary is indeed appointed to testify men the way of
salvation. They are of God's ordaining. And
while there are sinners to be brought to the Saviour
and trained for heaven, their agency will be called
for. Nor is their sacred office to be invaded. But
their duties do not supersede the obligations of other
Christians. There is no monopoly in doing good.—
As "whosoever will, may take the water of life freely,"
so every soul that drinks at the fountain of living
waters may and must bid other thirsting, fainting
souls come. Divine authority sanctions it. The
dictates of humanity demand it. Scriptural precepts,
examples, and promises encourage it. A great
cloud of witnesses who have trod the path of duty
and of glory, and who, having "turned many to
righteousness," "shine as stars for ever," sum-
mon the disciples of Christ to abound always in the
work of the Lord, forasmuch as they know their
labors are not in vain for the Lord, and co-operate
with the mercies and spirit in which common Christian
duties are to be performed, are scarcely less impor-
tant than the duties themselves.

While for "the soul to be without knowledge, it is not good" in itself—
so, to have a zeal without knowledge, is not the way
to do good. Let each Christian study his capacities
and talents, and employ them in the service of his
range of duties within his appropriate sphere. There
is a place for every grade of talent.

Humility is needful in the Christian laborer. The
chief drawback to the employment of lay talent at
all times, has been in the inability to spiritual power
as the result of successful effort. But it is an in-
firmity to which men in every station are subject,
and which leads to great watchfulness. Let the
church members seek the advice and direction of the
ministers or officers in the church, and co-operate
cordially with those who seek the good of Zion; and,
with God's blessing, may take the water of life freely.
Directness and speciality in Christian toils will
greatly facilitate their usefulness. There is too
much aimless, fruitless effort. Every blow should
be made to start a sparrow from its nest, or to apply
to schemes of doing good, as to worldly enterprises.
If a political antagonist is to be convinced and won
over to the man himself, and ply him with argu-
ments, and furnish him with light, and persuade him
of a better way of thinking and acting. If you would
build an antiracite firm, you would not strew your
foundations on the top of the coal, but carefully adjust
them where a spark will soon ignite the whole mass.
It must be so in winning souls, in kindling gospel
fires. Sound practical wisdom must guide the ener-
gies of Christians, that labors may not be lost. In
this neighborhood, a Sabbath-school gives most
promise of usefulness; establish and sustain it. In
that, a weekly prayer-meeting will do most good; hold
it, and let it be a new church, may be organized
with a little help: form and foster it. There, some-
body must go in person, and explain the way of sal-
vation; go, and go again, until the soul is saved, or
beyond the reach of hope. "To save a soul, or to
make a useful friend, is worth more than all the
treasures of the world." Where your personal
influence cannot reach, a colporteur or mission-
ary may be a substitute for your personal labors; send,
and support them. In such ways, let every member
of every church have something to do, and do it;
and how long will our waste-places lie desolate, or
the cry come up from the neglected masses, "No man
careth for my soul!" "The parched ground will
become a pool, and the thirsty land springs of water."
Prayerfulness, constancy, impartiality, dependence
on God, and like characteristics of the manure and
spirit of Christian service, will suggest themselves
of every reflecting mind. We have not space to
amplify them.

The topic thus imperfectly discussed is timely. In
many parts of the land the days of divine grace are
distilling, and Christians are rejoicing over a revived
church and converted souls. Now is the time to
settle the principles of the habit of a working
Christian. Christian, you are "bought with a price."
Cast your eye on the cross of Him "who gave him-
self for us, that he might redeem us from all iniquity,
and to himself purify unto himself a peculiar people,
zealous of good works." Gaze on your glorious ex-
emplar, and remember that "if any
man have not the Spirit of Christ, he is none of his."
Look out on the Christian crowd, and heed the voice
of Him who, "while he testifies, surely I come
quickly," adds, "Let him that heareth, say, Come."
Anticipate the great day of God, and the solemn re-
buke to negligent professors. "Inasmuch as ye did
not to one of the least of these, ye did it not to
me." By the agonies of the cross, by the woes of
the lost, by the bliss of heaven, by thy covenant
vows, we entreat thee, work.—*America's Messenger*.

The School and the Family.

The Two Voices;

ON THE SHADOW AND THE SHADOWLESS.

Conclusion.
"There are just ninety-one pieces," suggested the
Shadow; "one piece would buy a new coat; don't
think you deserve something for finding the wal-
let, Hans?"
Hans listened, but said nothing; he was thinking
that if he had a new coat, he might walk to church
with the miller's pretty daughter; but the people
would wonder where he got a new coat. It seemed
as if the Shadow knew his thoughts, for it went on:
"You might go to town, you know, and perhaps
these might be something owing you—who knows?
The coat is bought with money owed to you, eh,
Hans? And then, on Sunday, when farmer Trenck
comes along, he will have to stand one side—and
look, now, there comes the miller's pretty daughter!"
Hans looked up, and there she went, sure enough,
looking more blooming than ever.

"You can replace the piece when you earn it, and
restore the wallet then; no one knows what you found
it," said the Shadow.
Hans sighed heavily; then he took up the bright
pieces and dropped them in the bag, all save one; that
he left upon the table.
"Thou shalt not steal," murmured the silver voice,
and the silver tone was faint as a dying echo; and the
bright tones dropped at it once with a loud laugh, and
the inquiry,
"Who talks of stealing?" Hans borrows the piece
awfully, and borrows no one by it."
It was now dark, and Hans threw himself on the
bed, after carefully looking up the bag in his chest,
and hiding the one piece beneath his pillow. His
sleep was restless and disturbed; and early the next
morning, unrefreshed, but determined, and not daring
to question himself, he arose, took the gold piece,
and hastened away to the adjoining town.

It seemed to Hans that a dark pall was thrown over
everything, and the shadowy that was flung on the
ground at his side increased as he went; but the voice
of the Shadow never ceased urging him on, and the
Shadowless was silent and dim.
The miller, who knew Hans well, looked surprised
when Hans offered the piece of gold; but he believed
when Hans said it was money long owed him; and
having fitted him a handsome coat; with bright but-
tons, handsome as Hans' former Trenck's; Hans,
with his purchase, turned towards his west; but the
morrow was Sunday; and the voice of the Sil-

low whispered of triumph in the new coat; but despite
all he could say, the dark pall seemed thrown over
all things, and the fearful shadow on the grass increased
fearfully, while ever and anon the silver voice of the
Shadowless murmured, "Hans, art thou doing well?"
until at last, in an almost agony, he reached his home,
and, not daring to look at his new coat, he threw
himself on his bench. The rashes lay scattered about
him, and a basket, unfinished, was near; but work he
could not; a gloom filled the cottage; and the dark
Shadow lay crouched at his feet.

Thus the day wore on unheeded by Hans, who
alternately listening to the brazen tone, with some-
thing akin to confidence, and oppressed by the spell
that bound him, sat listlessly twisting the rashes be-
tween his fingers, when a neighbor suddenly stopped
at the door, and cried:
"Hast heard the news, Hans? the miller was rob-
bed the night before last, when coming from market;
he was knocked down and his wallet taken from him,
before his two men came up; the robbers fled, and
he has posted a reward for the thief. It was a great loss
of a certainty; ninety-one heavy pieces, a fortune for
a poor man, Hans."
Hans sat motionless, and the neighbor supposing
him busy, and unwilling to gossip, passed on. Hour
after hour passed away, and Hans sat gazing at the
wall, when the voice of the Shadow roused him.
"Come, Hans, be a man," it said, confidently; "it is
all or nothing now; no one will ever suspect you of
having the money; if the robber is caught, much the
better. I suppose he flung the wallet aside for fear
of detection, meaning to return for it again. It is
a lucky chance that an honest man like yourself
found it. The miller is rich; and by-and-by, when
you improve in appearance, and open a door for your-
self, you will marry the miller's pretty daughter, and
thus you see, it will all be restored to him fourfold.
Cheer up; I will show you some of the things that
will be. Look before you."

Hans looked up, and there on the whitewashed
wall, he beheld what appeared to be three compart-
ment-like picture frames, in the first of which, seen only
by the lurid glazing light which the Shadow cast
upon it, was a group of figures. Hans looked ear-
nently, and recognized himself in the handsome new
coat, supporting on his arm the miller's pretty daughter,
who smiled upon him, while the old father looked
on approvingly, and rich farmer Trenck walked sul-
lily along.

Hans' heart beat high, and turning to the second,
he saw a church and a bridal party; and the groom
and bride were himself and the miller's daughter; now
his very heart stood still with ecstasy.
Still he looked on the third, and there, in a lofty
room, rich with carved mouldings and costly furni-
ture, he beheld a matron surrounded by blooming
children, and despite the cap and additional years, he
knew the beautiful face of the miller's daughter.
Seated at the table, at the other side of the room, ap-
peared the figure of himself, looking as if years had
passed lightly over his head. He was dressed in the robes
of a justice, and appeared writing. Hans shuddered;
the scene recalled the present too vividly, and the
Shadow hastened to throw so dazzling a light over
the picture, as to blind him to its application. When
suddenly the voice of the Shadowless spoke, this time
loudly and distinctly:
"Look once more, Hans."

And Hans did look, and now the lurid glare

submitted to the Methodist neighbors, and can approve...

The advices from Paris on Thursday night the 7th inst., says that the city is quiet.

RUSSIA. All the articles of the proposed constitution except the one making ministers responsible to the King...

RUSSIA. Accounts from the Dardanelles state that the Circassians have gained some advantages over the Russians on the Oriz. The Russians had been compelled to retreat with great loss.

TURKEY. The escape of Madame Kossuth and the fact of her having joined her exiled husband, are confirmed. The extradition question is nearly settled.

GREECE. Advices from Athens to the 16th and 19th ult. inclusive, state that a serious rupture had taken place between the English and Greek governments...

SWITZERLAND. A joint note from Austria and Prussia has been addressed to the French cabinet, calling on the government to assist in obliging Switzerland to expel the revolutionary leaders who are there sheltered.

The steamship California, from New York arrived at Liverpool on the 4th inst., 11 1/2 days passage. Mr. Phelan of New York, who resides in Paris had ordered 3000 rounds of bread to be distributed among the poor of the first division.

"I can give you important news that the Pope has come to an arrangement with the Catholic Powers relative to the Copetition. The states are to be divided into four partitions, each of which will have at its head a Cardinal as political chief.

For the best set of Drawing Room Furniture, made of black walnut, diploma and 215, second best £10. For a set made of curl maple, the same. Broadcloth, not less than ten yards, diploma and 22; 23; 24; 25; 26; 27; 28; 29; 30; 31; 32; 33; 34; 35; 36; 37; 38; 39; 40; 41; 42; 43; 44; 45; 46; 47; 48; 49; 50; 51; 52; 53; 54; 55; 56; 57; 58; 59; 60; 61; 62; 63; 64; 65; 66; 67; 68; 69; 70; 71; 72; 73; 74; 75; 76; 77; 78; 79; 80; 81; 82; 83; 84; 85; 86; 87; 88; 89; 90; 91; 92; 93; 94; 95; 96; 97; 98; 99; 100.

Provincial Debentures.

RECAPITULATING STATEMENT OF THE PROCEEDINGS OF THE ANNUAL MEETING OF THE CANADIAN AGRICULTURAL ASSOCIATION, HELD AT TORONTO, FEBRUARY 22, 1850.

Amount of Provincial Debentures payable 13 months after date, with interest, at 6 per cent. Previously issued £580,830 0 0 Issued during week ended this day 5,990 0 0

Total Issued - - - £636,820 0 0 Less received since Public Dues since 1st issue, 17th July, 1848, - - - 2438,997 10 0 Less amount matured and redeemed in Cash, exclusive of interest. £54,300 0 0 492,457 0 0

Dr. Webster was arraigned on the 9th February, for the murder of Dr. Parkman. At the close of the reading of the indictment, the clerk asked John W. Webster, what say you to this indictment—

The Court then inquired of Mr. Sohier, and of the Attorney-General, if they had any particular wish as to the time for the trial. Both the counsel stated that it would be desirable to have the time of trial fixed for as early a day as possible, and that they would be ready at such time as the Court might direct.

Tuesday 19th March was assigned as the day for the trial. The Court then inquired of Mr. Sohier, and of the Attorney-General, if they had any particular wish as to the time for the trial.

General Taylor and the Union. The Tribune has the following:—Washington, Feb. 23. The President is very firm, and the Southern members are full possession of his views. A committee of ten, in an interview with him, if he had expressed himself ready to maintain the Union at any consideration; he replied that he had—that he would not put his hand to a document which would surrender the Southern States to the rebels.

Intense Cold. It is stated in the Quebec papers, that at Portneuf near that city, on Monday morning the 8th inst., Mercury in four thermometers, by the best manufacturers, sunk to 50° below zero.

Canadian. Markets. TORONTO MARKET. FRESH OFFICE, TORONTO, FEBRUARY 27, 1850.

Wheat Fall, per bushel..... 3 9 @ 4 3 Spring, do..... 2 4 @ 3 0 Flour, per barrel..... 18 3 @ 20 0 Corn Meal, do..... 12 0 @ 13 0

NEW YORK MARKET. New York, Feb. 26, 1850. Ashes, Pots..... \$5 63 @ 6 87 Pearls..... 6 12 @ 6 24

United States. A Pewee Methodist Church. From the Michigan Christian Herald. The Methodist idea of decorum, as interpreted by the constituted authorities, requires that the sexes be separated in their places of worship.

Religious Liberty in "Self-Defence." The Independent of last week, in a notice of Mr. Noel's Essay on the Rights of Baptists, in which we are sorry to say, that paper lends itself to the general and unchristian depreciation of Mr. Noel as a protestant against the union of Church and State because he has joined the Baptists, speaks of the Baptists as a body which, however noble it may be, have struck for religious liberty at times in self-defence.

Religious Liberty in "Self-Defence." A small tract, it appears, has recently been printed and circulated in this city, on Faith and Baptism, as taught in the Word of God, some of which have found their way into the Wesleyan field.

Religious Liberty in "Self-Defence." The Independent of last week, in a notice of Mr. Noel's Essay on the Rights of Baptists, in which we are sorry to say, that paper lends itself to the general and unchristian depreciation of Mr. Noel as a protestant against the union of Church and State because he has joined the Baptists, speaks of the Baptists as a body which, however noble it may be, have struck for religious liberty at times in self-defence.

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Dr. Webster was arraigned on the 9th February, for the murder of Dr. Parkman. At the close of the reading of the indictment, the clerk asked John W. Webster, what say you to this indictment—

The Court then inquired of Mr. Sohier, and of the Attorney-General, if they had any particular wish as to the time for the trial. Both the counsel stated that it would be desirable to have the time of trial fixed for as early a day as possible, and that they would be ready at such time as the Court might direct.

Tuesday 19th March was assigned as the day for the trial. The Court then inquired of Mr. Sohier, and of the Attorney-General, if they had any particular wish as to the time for the trial.

General Taylor and the Union. The Tribune has the following:—Washington, Feb. 23. The President is very firm, and the Southern members are full possession of his views.

Intense Cold. It is stated in the Quebec papers, that at Portneuf near that city, on Monday morning the 8th inst., Mercury in four thermometers, by the best manufacturers, sunk to 50° below zero.

Canadian. Markets. TORONTO MARKET. FRESH OFFICE, TORONTO, FEBRUARY 27, 1850.

NEW YORK MARKET. New York, Feb. 26, 1850. Ashes, Pots..... \$5 63 @ 6 87 Pearls..... 6 12 @ 6 24

United States. A Pewee Methodist Church. From the Michigan Christian Herald. The Methodist idea of decorum, as interpreted by the constituted authorities, requires that the sexes be separated in their places of worship.

Religious Liberty in "Self-Defence." The Independent of last week, in a notice of Mr. Noel's Essay on the Rights of Baptists, in which we are sorry to say, that paper lends itself to the general and unchristian depreciation of Mr. Noel as a protestant against the union of Church and State because he has joined the Baptists, speaks of the Baptists as a body which, however noble it may be, have struck for religious liberty at times in self-defence.

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

The Spirit of the Press.

There is truth in proverb; and the proverb tells us that everything suffers by translation but a bishop. The mode of selecting Bishops in the Church of England, one of the many anomalies which mark the Establishment, so long as the patronage rests in the hands of the Minister of the day, it will be in vain to look for the singleness of purpose that ought to be the distinguishing characteristic of the clerical profession.

The Court then inquired of Mr. Sohier, and of the Attorney-General, if they had any particular wish as to the time for the trial. Both the counsel stated that it would be desirable to have the time of trial fixed for as early a day as possible, and that they would be ready at such time as the Court might direct.

Tuesday 19th March was assigned as the day for the trial. The Court then inquired of Mr. Sohier, and of the Attorney-General, if they had any particular wish as to the time for the trial.

General Taylor and the Union. The Tribune has the following:—Washington, Feb. 23. The President is very firm, and the Southern members are full possession of his views.

Intense Cold. It is stated in the Quebec papers, that at Portneuf near that city, on Monday morning the 8th inst., Mercury in four thermometers, by the best manufacturers, sunk to 50° below zero.

Canadian. Markets. TORONTO MARKET. FRESH OFFICE, TORONTO, FEBRUARY 27, 1850.

NEW YORK MARKET. New York, Feb. 26, 1850. Ashes, Pots..... \$5 63 @ 6 87 Pearls..... 6 12 @ 6 24

United States. A Pewee Methodist Church. From the Michigan Christian Herald. The Methodist idea of decorum, as interpreted by the constituted authorities, requires that the sexes be separated in their places of worship.

Religious Liberty in "Self-Defence." The Independent of last week, in a notice of Mr. Noel's Essay on the Rights of Baptists, in which we are sorry to say, that paper lends itself to the general and unchristian depreciation of Mr. Noel as a protestant against the union of Church and State because he has joined the Baptists, speaks of the Baptists as a body which, however noble it may be, have struck for religious liberty at times in self-defence.

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Baptismal Regeneration.

From the Philadelphia Christian Chronicle. The Church of England is rotten to the core in its views of "sacramental efficacy." The recent trial of Mr. Gorham, before the Judicial Committee of the Privy Council, has developed an alarming departure from the simplicity of gospel truth even in the so-called Evangelical Party of the Church.

The Court then inquired of Mr. Sohier, and of the Attorney-General, if they had any particular wish as to the time for the trial. Both the counsel stated that it would be desirable to have the time of trial fixed for as early a day as possible, and that they would be ready at such time as the Court might direct.

Tuesday 19th March was assigned as the day for the trial. The Court then inquired of Mr. Sohier, and of the Attorney-General, if they had any particular wish as to the time for the trial.

General Taylor and the Union. The Tribune has the following:—Washington, Feb. 23. The President is very firm, and the Southern members are full possession of his views.

Intense Cold. It is stated in the Quebec papers, that at Portneuf near that city, on Monday morning the 8th inst., Mercury in four thermometers, by the best manufacturers, sunk to 50° below zero.

Canadian. Markets. TORONTO MARKET. FRESH OFFICE, TORONTO, FEBRUARY 27, 1850.

NEW YORK MARKET. New York, Feb. 26, 1850. Ashes, Pots..... \$5 63 @ 6 87 Pearls..... 6 12 @ 6 24

United States. A Pewee Methodist Church. From the Michigan Christian Herald. The Methodist idea of decorum, as interpreted by the constituted authorities, requires that the sexes be separated in their places of worship.

Religious Liberty in "Self-Defence." The Independent of last week, in a notice of Mr. Noel's Essay on the Rights of Baptists, in which we are sorry to say, that paper lends itself to the general and unchristian depreciation of Mr. Noel as a protestant against the union of Church and State because he has joined the Baptists, speaks of the Baptists as a body which, however noble it may be, have struck for religious liberty at times in self-defence.

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

been resorted to without a proper knowledge of its efficacy, and has frequently been productive of the most mischievous results. In purchasing a stock, the greatest care is necessary in selecting a breed suited to the soil and climate for which it is intended.

Having, a few years ago, purchased a lot of South-down ewes, I have had an opportunity of testing their qualities, both as a pure breed, and as crosses with the Leicester and other races, and as very few of this breed had previously found their way into this part of the country, on being introduced, they were condemned by many of the farmers as profitless and unworthy looking animals; and I ought that as a pure breed they have scarcely come up to my expectations, but by crossing with the other breeds, especially with the pure Leicester, I can speak of them in the very highest terms. The ewes are excellent nurses, and by crossing with the Leicester ram, their produce possesses feeding qualities which I have not seen excelled by any other sheep. I prefer putting the Leicester ram to the South-down ram, at the same time, as the produce takes more to the male than the female, so that by this cross we have more handsome animals than either of the pure breeds.

The Court then inquired of Mr. Sohier, and of the Attorney-General, if they had any particular wish as to the time for the trial. Both the counsel stated that it would be desirable to have the time of trial fixed for as early a day as possible, and that they would be ready at such time as the Court might direct.

Tuesday 19th March was assigned as the day for the trial. The Court then inquired of Mr. Sohier, and of the Attorney-General, if they had any particular wish as to the time for the trial.

General Taylor and the Union. The Tribune has the following:—Washington, Feb. 23. The President is very firm, and the Southern members are full possession of his views.

Intense Cold. It is stated in the Quebec papers, that at Portneuf near that city, on Monday morning the 8th inst., Mercury in four thermometers, by the best manufacturers, sunk to 50° below zero.

Canadian. Markets. TORONTO MARKET. FRESH OFFICE, TORONTO, FEBRUARY 27, 1850.

NEW YORK MARKET. New York, Feb. 26, 1850. Ashes, Pots..... \$5 63 @ 6 87 Pearls..... 6 12 @ 6 24

United States. A Pewee Methodist Church. From the Michigan Christian Herald. The Methodist idea of decorum, as interpreted by the constituted authorities, requires that the sexes be separated in their places of worship.

Religious Liberty in "Self-Defence." The Independent of last week, in a notice of Mr. Noel's Essay on the Rights of Baptists, in which we are sorry to say, that paper lends itself to the general and unchristian depreciation of Mr. Noel as a protestant against the union of Church and State because he has joined the Baptists, speaks of the Baptists as a body which, however noble it may be, have struck for religious liberty at times in self-defence.

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Religious Liberty in "Self-Defence." A minister had a deacon in his congregation who was rather disposed to undervalue the duties discharged by the minister. "What an easy life our minister has! He has little else to do besides preaching and praying, and a very easy thing to do! In fact any one could preach that!"

Science and Art. Velocity of Electricity. We find the following in an exchange paper:—It is not unfrequently a subject of wonder that the velocity of electricity has been so accurately measured, when its speed is so inaccessible, and many persons express entire disbelief in the correctness of any such measurement. It has, nevertheless, been accomplished, and that by a contrivance so ingenious and yet so simple, as to be within the understanding of a child, and at the same time incapable of committing an error. A small mirror, one inch long by half an inch broad, is made to revolve on a pivot, and is attached to a spring and cogwork, which give it a swift revolution. It is, of course, perfectly easy to regulate this velocity to any required number of revolutions per second. Coils of wire of various lengths are provided. A coil is taken, say, for example, twenty-five miles in length. The two ends of this are brought near each other and fastened on a board, on the flat surface of which is left a break in each end of the wire, so that the passing electricity shall make a mark as it crosses at each break. A Leyden jar is charged and a spark is sent through the coil. To the eye this appears to cross both breaks at the same instant, although there are twenty-five miles between them. The experiment is made in a room which has an arched ceiling, in a precise semicircle, carefully measured and divided into sections. If this board be so placed that the revolving mirror may reflect the spark, and the room of course being darkened the mirror be put in motion and the charge sent along a coil of wire, of the length of the wire, and the final result is unvarying, it is evident that the problem has been solved and the velocity of electricity ascertained.

PRINTERS' FURNISHING WAREHOUSE. THE Subscriber would inform Printers throughout the United States and Canada, that he has opened a PRINTERS' FURNISHING WAREHOUSE, where can always be found, Printing Frames of all sizes, from cap to Imperial No. 1. Cast Frames, with all sizes, a great improvement: Printing licks of all colours; also, all kinds of Metal and Wood Type, Brass and Metal Galleys, Case Borders, Composing Slacks, and every other description of Printing Materials, at New York prices, adding transportation.

