

Correspondence.

Ordination.

By request of the Second Regular Baptist Church in this place, the following brethren, from the following Churches, met, for the purpose of examining brother Simeon House, and if thought proper, to set him apart more fully to the work of the ministry.

1st Bayham Church, - Elder Shook McConnell, Brother Levi Johnson, Elder William Haviland, Brother Isiah Sippel, Elder Egerton Palmer.

Goshen, " " John Trusitt, " " William Ransom. 1st Norwich " " Ebenezer Haley, Robert E. Smith.

Elder Samuel Baker had been sent for by the Church, and the following brethren present were invited to take part in the proceedings of the council: - 2nd Charlotteville, - Brother Jeremiah Johnson, " " Richard Johnson.

1st Townsend, " Ziba Wm. Campbell. Aylmer, " James Linds. The Council organized by choosing Elder Shook McConnell, Moderator, and Brother Ziba Wm. Campbell, Clerk.

Brother House preached from Luke xxiii, 33, and then related his Christian experience, call to the Ministry, and views of Gospel doctrine.

The Council then, after mature deliberation, Resolved unanimously - That they were satisfied with his Christian experience, call to the ministry, and views of doctrine, and agreed to proceed to his ordination in the following manner:

Elder Baker to preach the Sermon. " Haviland to offer the Prayers. " McConnell to give the Charge. Brother Campbell to give the right hand of fellowship. Elder McConnell to deliver an address to the Church. Hymn and adjourn till 6 o'clock.

Resolved to adjournment, when Elder Baker met according to adjournment, when Elder Baker preached from Matthew xxviii, 19-20, and the exercises were attended to according to the above arrangement.

Resolved - That a copy of the above be forwarded for insertion in the Pioneer. By order of the Council, Simeon McConnell, Moderator. Ziba Wm. Campbell, Clerk.

Obituary.

The following obituary notice has been furnished by the writer of it, at the request of some of the members of the Church at York Mills, over which the subject of the notice presided for so many years. It seems that another party had been requested, some time ago, to communicate the particulars for publication in the Pioneer; but either this had not been done, or, amid the changes which occurred just about the time of Elder Mitchell's death, the communication, if sent, had been overlooked. The following is the first which has come into the hands of the present Editor. - ED. PIONEER.

DEATH, at the parsonage, at York Mills, C. W. Sept. 16th, 1849, Rev. JAMES MERRILL, the venerable and esteemed pastor of the Baptist Church on Yonge street. The deceased was born Jan. 25th, 1783, in the lovely and picturesque town of Montrose, Scotland.

His youthful days were spent within the confines of his native town. In the year 1801, he removed to the city of London, where he remained for eleven years, destitute of the knowledge of the true God, living without God and without hope in the world. Having been brought up in the Established Church, his mind was greatly prejudiced against the Baptists, so much so, indeed, that he scorned even to enter a Baptist Chapel.

It happened, that upon one occasion, while perambulating the streets of the Metropolis, there came a violent storm of rain, which induced him to seek shelter within the walls of the Grafton street meeting house. He heard the gospel there, in its purity and power - it reached his heart and led him to see his lost and undone condition, while in an unconverted and unregenerate state.

He went again not knowing to what denomination the preacher belonged, whose ministrations had been made of saving benefits to his soul. Once converted, and led to the Bible for light, his prejudices were overcome, and his mind enlightened, so that he became a member of the Baptist Church meeting for worship. After he had been for 15 years a useful and active member of the Grafton street Church, a good part of which time he sustained, honorably, the office of deacon - he, with his family, emigrated to Canada, and arrived in Toronto Dec. 12th, 1827: where providence soon raised up for him many kind friends.

In Toronto he sustained his family by working with his hands for several years, during which time he was accustomed to travel on foot to Hog's Hollow, every Sabbath, and there preach to the people. He was a member of the Bible for light, his prejudices were overcome, and his mind enlightened, so that he became a member of the Baptist Church meeting for worship.

After years of arduous toil, a neat, comfortable and commodious chapel was raised at York Mills, by his untiring efforts, and what was of more importance in his mind, a Church of Christ was raised, of which he was unanimously chosen pastor, and ordained A. D. 1830.

For 19 years he continued the pastor of this people, when death cut short the span of mortal life, Sept. 16th, 1849. To those who know him, little need be said as regards his Christian character and moral worth - he was loved wherever known, and useful wherever he went. His preaching excursions into the adjoining townships were made of lasting benefit to many souls, who now cherish his memory as a father in Christ. His views of truth were very clear and consistent - his heart large and benevolent. In his manner, he was affable, and in his life consistent.

His funeral sermon was preached by Elder Pyper, from Rev. xiv, 13 to a deeply attentive congregation. His work is done - his race is ended, and he who once laboured for his Saviour on earth, now sleeps sweetly in Jesus.

Servant of God, well done, Rest from thy toiled employ, The battle fought - the victory won, Enter thy master's joy. T. L. D. Scarborough, Feb. 22nd, 1850.

Died at his residence in Bayham on Wednesday, January 4, 1850, Deacon Abraham Havens, a well beloved brother and friend of our beloved Zion. The subject of this sketch was led to seek in in-

terest in the Saviour in the early part of his life under the labors of the Rev. Joseph Merrill in the township of Charlotteville, but soon removed from thence to the place from which he has taken his last departure. He has not left this wilderness without filling up his sphere of usefulness, as he has been a laborer in the vineyard of his Lord more than 30 years of his life, during 7 of which he has sustained the office of Deacon.

Dr. Havens was confined to his sick room about five months, during which time he bore his affliction with uncommon patience until the eventful moment of his dissolution arrived, and the walls of his clay tenement having given way, the spirit burst forth and was wafted home to meet its long-sought rest.

He has left a widow, together with six daughters and an only son to lament the loss. A sermon was preached on the occasion by the writer of this sketch from Philippians 4: 19. The exercise was deeply mournful. S. R.

Died at his residence in Victoria Street, Toronto, on the morning of the 16th inst., Robert Buckley, in the 30th year of his age. The deceased was a native of England and came to this Province between three and four years ago. He obtained a situation in the family of Joseph Wenham, Esq., in Montreal, of whose kindness and attention to his highest interests he often spoke with feelings of gratitude. Sickness compelled him to abandon his situation, and to avoid the severity of a Montreal winter, he sought an asylum in the City of Toronto. Here for some months he sank rapidly under his disease (consumption), but recovered again so far as to be able for a time to walk out daily. The destroyer, however, at length prostrated him, and for three months prior to his death he breathed with much pain and difficulty. During his sickness he was led to cast himself upon the atoning work of Christ, and never did a spirit on earth exult in a more perfect deliverance from sin and its consequences than did his. He was baptized into the fellowship of the Bond Street Church by the Pastor, (Mr. Pyper), and for a time was able to be present at the stated meetings of the body. There he enjoyed exceedingly. His soul seemed to be full of light and love, and Christ to him was all in all. He bore his trying sickness with meekness and resignation, yet had strong desires to depart to his Lord. When the morning of dissolution came, it found him prepared. He cast a tender farewell look upon loving and loved hearts around him, and triumphantly said, "I am going to heaven now." These were his last words - in a few moments more his free and happy spirit was with Christ. He has left a widow and three children behind him, who are in the midst of sympathizing friends.

On a post mortem examination, held agreeably to his dying request, it appeared that the left lobe of his lungs had disappeared altogether, with the exception of a mere shred - the other lobe was a solid mass of corruption, with the exception of a small piece at the bottom of which served to perpetuate respiration - and his whole chest was in a disorganized state, and growing together in a solid mass. It is matter of wonder that his sufferings were not more acute than they even were. But his trials are over, and he rests in the blessedness of his Lord. - Com.

Recognition.

A Council having been requested to recognize the Church in Binbrook, at 1 P. M., Feb. 20, 1850, there were present - From Hamilton, Elder A. Booker, Brother Daniel New, Samuel Lewis, William Bailey, Deacon Jacob Stenabugh, Brother Peter Mieser.

Acacia, Townsden, none. Hartford, none. Elder A. Booker put what were considered the necessary questions, and the brethren unanimously declared themselves quite satisfied with the result, and expressed their approbation of the said Church being recognized by the Denomination.

Signed, in behalf of said Brethren, A. BOOKER, JACOB STENABUGH. Yours in Christian bonds, WM. HOOPER.

Tea Meeting.

To the Editor of the Evangelical Pioneer. Toronto, Feb. 25th, 1850.

DEAR SIR - Knowing the interest you take in the welfare of the People of God belonging to the Baptist Denomination in this City, I have taken the liberty to send you the following report of the Tea Meeting, held in their chapel last Thursday evening.

On entering the chapel I was afraid we were not to have a very full attendance, but I was happily disappointed. After the lapse of about half an hour, the place became pretty well filled. A few minutes after the appointed time, the tea, coffee, cakes, &c., were handed round, of which we all "fared sumptuously" and I may say that the manner in which the business was conducted reflects much credit on the managers. There was abundance of everything; so much so, that I noticed when persons came in near the end of the meeting, large tea-trays full of all sorts of cakes were handed to them. During the evening the choir favored us with several pieces of select music, which were sung in very good style.

After tea, Mr. Little was introduced to the meeting and delivered a very interesting address. He spoke of the different state in which he found them now, to that of fourteen years ago. He alluded also to his studying for the ministry in England. The reason he spoke of that was, from the fact, that the choir had just sung the hymn which was always sung before parting with one of their fellow-students for a foreign land. It began as follows: "Bless'd be the dear uniting love, That will not let us part; Our bodies may far off remove, We still are one in heart."

Mr. Christie, late pastor of the coloured church, then arose, and said he was over 70 years of age. He was thankful to his God for the government under which he was permitted to live. He spoke of his trials and sufferings while travelling through Jamaica exposed to the heat of the burning sun. He said he had told his white brethren some time ago, and would repeat it again, "that although he was black now, he would be as white as them when he got to Heaven."

Mr. Wickson next addressed the meeting. After a few preliminary remarks, he introduced the subject of Sabbath Schools. He said he thought that Christian parents ought to teach their children in a great measure at home - for otherwise there was great danger of them being brought to the Sabbath, and of all they had learnt while in school being lost upon them, as soon as they came out. He concluded with expres-

sing his thanks for the invitation to the meeting and said that he hoped he should always be ready to assist them in any way that lay in his power. Mr. McClure was the last to speak. He said he was glad to see so much Christian feeling manifested during the evening. He spoke of Mr. Christman and himself both travelling at the same time though far from each other, on the same mission - the salvation of souls. He alluded to slavery, and said that it was a shame for any nation calling itself Christian, to be dealing in human flesh and blood. He was happy to meet the friends gathered together on that occasion. The object of the meeting was to promote both spiritually and temporally the advancement of that congregation. He alluded to the Sabbath Schools - then to the Temperance reformation, - and to the unity of the churches - and thought such meetings were calculated to promote this end. He concluded with wishing them every success.

The proceeds of the meeting were to be appropriated to the payment of the expense of introducing gas into the chapel.

Yours, &c.,

E. R. H.

To the Editor of the Evangelical Pioneer. Toronto, Feb. 25, 1850.

DEAR SIR - Since reading the letter of your correspondent "Mary," which appeared in the Pioneer a few weeks ago, addressed to the female members of our churches, I have determined on giving my own views on some of the topics there introduced. A pressure of other engagements has prevented me from fulfilling my intention earlier, but as the subject is one which cannot well be inopportune, this delay is the less a matter of consequence.

While I fully concur with my sister in her view of the importance of bearing with female devotees must have on the prosperity of the church, I regret having to differ from her as it regards the peculiar sphere of a Christian woman's activities, and fear that she may have weakened the force of her appeals by contending a practical error.

I cannot but think that the duties of the female members of the church are identical with those of the male members, excepting in those few cases where the Holy Spirit by some specific directions has marked a difference. The apostle Paul expressly states, Gal. 3: 28 - "There is neither male nor female, for ye are all one in Christ Jesus." Hence I cannot but feel that a grave objection lies against the very prominent distinction which Mary would make between male and female members of the church.

Unless I misapprehend the force and import of her interrogatory, "are Female Prayer Meetings of no use?" she would advocate a separate organization of females for purposes of devotion. I wish Mary had answered this question herself and shown the utility of such an arrangement. I am persuaded that many serious evils would result from it: besides its lacking the support of Scriptural authority and primitive usage, its tendency would manifestly be, not to strengthen but to impair the efficiency of the Church's efforts in every department of its activities.

However it may be deemed unavailing or inexpedient for females to lead the devotions of the Church when assembled at the weekly concert for prayer, surely they are not debarred from praying, and I know not but that being silent we are in a position more favorable to the lively exercise of our spiritual sympathies, than if we were called to sustain a more prominent part in those exercises.

But the objections which I have alleged against your correspondent's views, apply with still greater force to the following. Mary asks, "can we not be attending to prayer and every good work amongst ourselves, strengthen the hands of our Pastor, and bring down a blessing from the Almighty upon our Churches? To confine our good works to ourselves, i. e., as I understand Mary, to our own sex, would be entirely to frustrate the great end and object of our being, and to misallocate the true sources of our power. To act on this suggestion would be to place ourselves in a state of almost entire isolation from our brethren" - would be to leave man alone, which is "not good" for him, and I opine not beneficial to ourselves.

I had intended stating my own sentiments with respect to some of the peculiar duties of Christian women; but to do so I feel would be to extend my present communication to an inconvenient length. It is probable, therefore, that I may on some future occasion crave your insertion of some thoughts on this subject.

I am, Dear Sir, Yours truly,

MARTHA.

THE Evangelical Pioneer.

TORONTO, THURSDAY, FEBRUARY 28, 1850.

The following sums have been received at this office, and placed to the credit of the Regular Baptist Union of Canada: G. Clark, Burford ..... 0 5 0 J. Fraser ..... 0 1 8

To our Subscribers at Sydenham, Owen's Sound. We received back from the Post-Office on Monday, the bundle of papers of the 14th inst., sent to Sydenham, which had been misrouted to another place - sent through any fault of ours, but owing to some mistake in the post-office. They were resented immediately on receipt.

To Correspondents.

T. L. D. - Papers will be sent as requested. J. E. - London. His request will be attended to. G. C. - Barford. Do. do. H. B. - St. Thomas. Do. do. S. F. - Drummondville. Do. do. J. W. R. - London. Do. do. He has our thanks. D. S. - Vittoria. Attended to. F. M. - Zorra. There is one mistake F. M. labours under, in reference to the article he commented on. It was not according to the knowledge we have, written by a Baptist. At least we have always understood that the Editor of the paper from which it was selected holds Pedobaptist principles. T. G. - Picketing. Under consideration.

Meeting of the Executive Board.

We again remind the members of the Executive Board of the Regular Baptist Union, of the meeting at Paris on Wednesday next. Those members who are near the place of meeting should make it a duty to be present as there is a prospect of the roads being in such a state as to preclude the attendance of those from a distance.

The Provincial Parliament has been prorogued to the 3d of April, but not then to meet for the despatch of business.

Toronto Daily Express. - This is the name of a new paper which is published in the city, at 39 City Buildings, King Street East. The price is 5s

a year, single copies 1d. The experiment to establish a daily paper in Toronto is a bold one, and deserving of success.

The ordinance of Christian baptism was again administered in the Baptist chapel, last Lord's day evening, by Mr. Pyper, to 5 candidates, in presence of a crowded assembly. We intended to have given a summary of revival intelligence, culled from our various exchange papers, but circumstances have prevented its accomplishment this week. There seems to be a very general awakening among the churches in the United States; and in Canada we are not without tokens of the blessing of the Almighty being vouchsafed upon the labors of His servants, but yet withal there is a deadness and coldness reigning over the religious world in general, the contemplation of which is sufficiently appalling. "Awake! awake! put on thy strength, O Zion!"

The New York Recorder has changed hands in the proprietary interest, having been sold by Messrs. Colly & Co. to Messrs. James S. Dickerson & Co. It is still under the former Editorial management.

Nicaragua.

It is said that a treaty has been concluded between Sir H. L. Dulwer, and the American Government in reference to the misunderstanding which had arisen between the two countries on the Nicaragua or Mosquito affair. The substance of the Treaty is that neither power shall exercise jurisdiction or Sovereignty over the Central American States, and that the proposed Atlantic and Pacific Canal shall be open to all nations. The treaty was sent to England by the Europa for ratification by the British Government.

Last Friday evening according to notice a Meeting of the Temperance Reform Society was held in the Society's Hall, when addresses were delivered by Messrs. Pyper, Smith, and other friends of the cause. The attendance was rather meagre. This might be accounted for by the severity of the cold - and the circumstance that there was the same evening a Lecture in the Mechanics Institute.

Dr. Scott, of this City, has been appointed Medical Superintendent of the Provincial Lunatic Asylum. He is the son-in-law of the Rev. Mr. Roaf, and an amiable kind hearted man. The Commissioners are of course satisfied of his professional ability, but such is the propensity of the political press of this country, that no matter what a man's qualifications for an office are, some fault is sure to be found with him and the parties with whom the appointment rests. Dr. Scott and the Commissioners have, we presume, made up their minds to the consequences. We are informed that of 10 Commissioners present 8 voted in his favor; - the minority of 2 being of opinion that a Physician ought to be obtained from England.

United States.

Our neighbors do not get into a more satisfactory opinion in reference to their Union. The President's Message, transmitting the Constitution of California, in order to its being referred to the appropriate committee, has been debated for several days - so have Mr. Clay's compromise resolutions - but the North and the South are quite as far, or farther from coming to an understanding than ever. It is said that the Southern members in the House of Representatives have determined not to permit California's admission with the exclusion of slavery in her Constitution, and that "although there is a majority of 50 in the House in favor of so admitting her, the minority succeeded by a continual call for the yeas and nays on motion to adjourn, &c., in staying off the vote on the main question," and that "they have expressed their determination to continue their opposition in this form, if need be, to the end of the Session." The extract which we give from the Washington Correspondence of the Journal of Commerce, and the notice of the position which General Taylor has assumed, in the view of any attempt to dissolve the Union, will help our readers to form their own opinions in reference to the aspect of affairs.

The New York Legislature we observe has adopted, in both branches, a set of resolutions strongly condemnatory of any attempt to extend domestic slavery beyond its present limits, and calling upon their Representatives in Congress to carry out their views. In the Assembly the several resolutions passed by large majorities, the smallest being 65 to 24. In the Senate when sent back amended from the Assembly, they passed by a vote of 26 to 1.

Since the foregoing was written, further accounts (for which we are indebted to the Daily Express) have been received from Washington to the 25th inst., which will be found in another column. Also a notice of a large Meeting held in New York on the evening of that day.

Queen's Speech.

We give an abstract of Her Majesty's Speech which has been received by Telegraph. It will be observed that the Protectionist Amendment was lost by "an overwhelming majority."

The "Guardian" again.

The paper published in this city called the Christian Guardian - but which according to the Editor's own system of nomenclature would be more correctly designated by the name of the Methodist Guardian - still feels uneasy under the apprehension that some of the sneer of the Methodist fold may be led, by the perusal of the small tract by Mr. Bates, to question the correctness of that teaching which they have been wont to receive from their Methodist shepherds, and stray from the Methodist fold; - and the liberal-minded, Catholic spirited Editor, whose sole aim and end, is not to impose his "own notions as to circumstantial or forms of religion, but to bring men to thoughtful-ness, to repentance, to Christ - not to make them sectarians but to make them Christians - not to impose sectarian dogmas, but to inculcate the great truths of man's fall, his redemption, and salvation through the faith of Christ and sanctification of the

Holy Spirit," still boils with indignation, because in an attempt to do this very thing there happens to be given at the same time a plain direction as to what is the Scripture mode of admission to the Church of Christ. If the Guardian's sole object was of so Catholic a nature as he would wish his readers to believe, werefore all this "zealous" opposition to the exertions of another body of Christians, the characteristic feature of whose practice is, that in receiving members into the Church, they insist upon having credible evidence that parties desiring admission have been brought "to thoughtfulness - to repentance - to Christ;" - that they understand "the great truths of man's fall - his redemption and salvation through the faith of Christ, and sanctification by the Holy Spirit;" - and that such parties before being admitted to the privileges of Church fellowship, are required to submit to that ordinance which Baptists conscientiously believe is an institution of Christ and ought to be administered to none other but such as have undergone that experience the Guardian describes.

Who has not seen children hold up their hands before their eyes and call to their companions "you don't see me?" Their conduct is quite as absurd and consistent as is that of the Guardian in calling any other denomination sectarian and claiming to be free from the imputation himself. Who does not know that while Methodists are "zealous" in propagating the truths of the Gospel their whole energies are directed to the accomplishment of this in connection with Methodism. Nobody blames them for this. They conceive that Methodism is the most perfect form of Christianity, else why do they practice it? Conceiving this, it is their duty to inculcate its dogmas; and the Editor of the Guardian would exhibit a better title to that catholic spirit which he claims to himself and Methodism, if he would manifest less of that jealousy of the exertions of others which his articles in reference to the distribution of Bates's Appeal have exhibited.

Let us examine the Guardian's claim to freedom from Sectarianism. Let us take the case of a man who had been brought to the knowledge of the truth under the influence of means used by the Methodists and who had never, even in the Guardian's estimation, been baptized, how would the Methodist minister proceed. Would he tell him that in being admitted to the Communion of the Methodist Church it was of no consequence whether he was baptized or not. Nay really. The convert would most assuredly be told that he must submit to the rite; - and if he were unenlightened on the subject of Scripture Baptism the Methodist Minister would perform it either by sprinkling or pouring. But supposing - as is very seldom the case with Methodist converts now-a-days - he should have made up his mind that sprinkling and pouring were not baptism, but that only immersion was, would the Methodist who so attempt to cast ridicule and odium of the Baptists for practicing immersion - would they refuse to receive him on that account. Nothing of the kind. Under the water he would go; and - influenced by the quietness of that very sectarian feeling which the Guardian affects so much to deprecate, but which dictates the letter and spirit of his writing - rather than lose a member the Methodist priest would perform the ceremony.

It is much more easy to claim a title than to establish it. We have another criterion by which to test the Guardian's boast. There are in Toronto several Ministers. Understanding soon after our arrival in the city that there was on the first Monday evening of each month a Union Missionary Prayer Meeting, we made up our mind to attend it, under the expectation that we should see a phalanx of ministers collected together for so catholic a purpose, and we felt certain that men so energetic in the Missionary cause as Methodists have the credit of being would be those, and be found the most active. We have been at three of these meetings, and we have seen Presbyterians and Congregationalists - the Baptist Minister has been present each time; but we have not yet seen the face of a Methodist. Oh, no! "Methodism" would not be felt to be a direct gainer by such a meeting; and, therefore, "Methodism" was not represented. Is it not the same with other religious meetings having a general interest?

The Guardian, like many others, attempts to fasten on the Baptists the charge of intolerance, because they insist on a compliance with Christ's command to be baptized before a party can be privileged to attend to His other command to commemorate his death in the institution of the Supper. We are not about to enter into a discussion with the Guardian on the question of close Communion: it is the charge of intolerance that we have to meet at present. We have always understood that a sect deserved to be branded as intolerant when they refused to allow others to follow the dictates of their own conscience on religious matters - that the Baptists are intolerant when they persecute the Protestants - that the Church of England was intolerant when it persecuted the Puritans, and that the Puritans of New England were intolerant when they persecuted the Baptists; and we never supposed that a sect subjected itself to the charge of intolerance merely because while it recognised the right of all others to do as conscience dictated in attending to the ordinances of God, - it simply would not consent to countenance them in what was conscientiously believed to be error. While on this subject we may remind the Guardian of a fact, and it is one in which every Baptist may glory; - that of all the denominations which have ever so far controlled the affairs of any State as to have the opportunity to persecute, - the Baptist is the only denomination which never exercised it, but accorded to all others those rights which they claimed for themselves. What the Methodists might do in similar circumstances we know not - They are but of yesterday. But if we may judge from the spirit which pervades the "Guardian" and the antics which the Conference in England have been lately indulging in, it is not likely they would long be able to make a similar boast. The priests have the too undivided control of their affairs to permit it. In fact it has been, and is, a matter of some surprise to us how the laymen of

the Methodist Church have so long submitted to be priest-ridden as they are.

We have still another proof that the Methodists are at least as sectarian as their neighbors, and that the Guardian when it suits him can approve of that very course which our friends have pursued. In the column succeeding that in which his last tirade against the Baptists appears, the following expressions are used - "The idea has been thrown out before the public of a Methodist Missionary being sent to Rome." "The object of the mission would be the restoration of Primitive Christianity in Rome, as it is taught in the New Testament" - "the formation ultimately of an Italian conference of the Methodist Episcopal Church." Have the Baptists not as good a right to propagate their principles, and their views of what is Primitive Christianity anywhere they please as the Methodists or others have? Then, again, in the reports of Missionary meetings in the same paper, are to be found such expressions as the following. "The early days of Methodism," - "Methodism was never better than at the present time." - "But Wesleyan Methodism has many good friends in Godrich circuit yet." - "The remarks made by Messrs. Wood and Nyerson in defence of Methodism as it is" - "The enemies of our Zion (Methodism of course) have been raving round her walls." - "A few friends of Methodism" - "The eruption which took place here a few years ago was most destructive to Wesleyanism" - "Methodism on the front of this circuit (Bowmanville) is rather low." If this is not a sufficient sample of sectarianism to be culled from one paper, then we do not know what sectarianism is.

In conclusion, we have this much to say for the comfort of the Guardian. The Baptists will take what course they please to bring men to a knowledge of the truth as it is in Jesus, and to a right acquaintance with, and appreciation of the importance of the ordinances of Christ's church. The railing of the Guardian will rather stimulate them to greater exertions; - and so far as the Pioneer is concerned, the misrepresentations in which the Guardian indulges of what may have appeared in the Pioneer columns, will cause us little trouble. - We know for what matter the Guardian's remarks are intended, and therefore we are not surprised at their tenor; but before he writes again in reply, we would suggest the propriety of his sitting down and meditating a few minutes on the import of the ninth commandment. It may be the means of saving him from the charge of endeavoring to make it appear that the Pioneer ever asserted or insinuated that a submission to immersion baptism was the criterion of distinction between the church and the world. The whole spirit of the article which the Guardian mutilates is opposed to such an idea. Alas! there is among Baptists themselves too much of worldly conformity.

The Guardian has given quotations from two writers on the subject of his localization. Whether he has done this because he thought they struck harder and cut deeper than he could, we know not, and we care as little. But when he thought of quoting the words of a Baptist writer in support of his position, it is a pity he did not state at the same time that Mr. Noel in his late work, exhibited the same "liberality" of opinion. He might also have given a few specimens of that rancorous abuse to which Mr. Noel has been subjected since he became a Baptist - for becoming a Baptist - by those very denominations who could not sufficiently laud him, while they thought there was any chance of his joining their ranks. That would have been a sample of true sectarianism for the Guardian, if he wanted to find it out of his own body.

NEWS.

BY TELEGRAPH.

ARRIVAL OF THE AMERICA AT HALIFAX. Fourteen Days Later from Europe. European.

The steamer America arrived at Halifax on Saturday night with advices from Liverpool to the 5th inst. Breadstuffs were much depressed. - Corn had declined 6d.; yellow, 1s 6d. Flour dull, and good brands are 1s to 1s 6d lower, with downward tendency. The frost had disappeared, and continental ports were shipping. Good new western bacon had advanced 1s to 2s. per cwt. Lard declined. Pork active. Butter unchanged. Cheese in demand. Tallow easier. Coffee advanced. Money market depressed; accounts from the manufacturing districts are favorable. Cotton remains without change, with sales during the two weeks of 92,500 bales of cotton. The Pollution in the Bank had decreased. American securities in request.

The America reached Boston this morning. The British Parliament was opened on the 31st ult. The Queen's speech was favourably received on Thursday night the 7th inst. Lord Dudley Stuart in the House of Commons, moved for various papers relating to the demand of Russian expatriation of the Hungarian refugees from Turkey, the Hungarian war, the capture of the Principality of the Danube by Russian troops, &c. After a debate the motion was adopted. The new Navigation Law is working well. Another expedition in search of Sir J. Franklin has been resolved on. Ireland remains as disturbed as ever.

FRANCE. On and since Monday, Paris has been in a state of siege in consequence of a series of disturbances, created by a mob of the Rue St. Martin and the Rue St. Antoine, where the police came and cut down some trees of liberty which were planted after the revolution. During the disturbances, 7 men were wounded, 100,000 men were under arms on Monday. An attempt is soon to be made by rival factions to amend the constitution.