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WHOLE NO. 117.

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J. TOVELL, AGENT FOR J. STOVEL, TAILOR TO HER MAJESTY'S AND THE HON. EAST INDIA COMPANY'S FORCES,

Poetrn.

WHO IS MY NEIGHBOR?

Thy neighbor ?- it is he whom thou Hast power to aid and bless; Whose aching heart, or burning brow, Thy soothing hand may press.

Thy neighbor ?- 'tis the fainting poor, Whose eye with want is dim, Whom hunger sends from door to door-Go, thou, and succor him.

Thy neighbor ?- 'tis that weary man, Whose years are at their brim, Bent low with sickness, cares, and pain-Go, thou, and comfort him.

Thy neighbor ?- 'tis the heart bereft Of every earthly germ;-Widow and orphan, helpless left-Go, thou, and shelter them.

ocial Psalmist,

IN, AGENT.

PIONEER.

BE POSTPAID,

98, Toronto, C.W.

Y D. BUCHAN,

Where'er thou meet'st a human form Less favored than thy own, Remember, 'tis thy neighbor worm, Thy brother or thy son.

Oh! pass not, pass not heedless by, Perhaps thou canst redeem The breaking heart from misery-Go, share thy lot with him.

THE MOTHERLESS.

God help and shield the motherless The stricken, bleeding dove-For whom their gushes no rich fount Of deep and deathless love! The saddest title grief confers-For who so lone as they, Upon whose path a mother's love Sheds not its holy ray!

No gentle form above them bends To soothe the couch of pain-No voice so fond as her's essays To calm the feverish brain. O, other tongues may whisper love, In accent's soft and mild; But none on earth so pure as that A mother bears her child!

Judge kindly of the motherless-A weary lot is theirs. And oft the heart the gayest seems, A load of sorrow bears. No faithful voice directs their steps, Or bids them onward press, " And if they gang a kinnin' wrang," God help the motherless!

And when the sinful and the frail, The tempted and the tried, Unspotted one ! shall cross thy path, O spurn them nor aside. Thou kenowst not what thou hast been With trials even less-And when thy lips would vent reproach, Think that they are motherless !

A blessing on the motherless, Where'er they dwell on earth. Within the home of childhood, Or at the stranger's hearth! Blue be the sky above their heads, And bright the sun within; O God protect the motherless, And keep them free from sin!

applied to his landlord to have his farm taken off his and declare he had violated a divine command: rea- the first day of the week" [either in Acts xx. 7, or in this city in answer to the remark, [made by me from without God and without hope in the world. By the following from a letter dated the 1st of February, hands, on the plea of the present state of agriculture. soning thus, "The Saviour said to his disciples, I Cor. xvi. 2], do make weekly Communion our the pulpit, that immersion only was baptism! Who brother R. Hilde, were instrumental in bring which appears in the columns of the Christian Visitor The request was at once acceded to, the farm was advertized, and ultimately it was let to the same gen
for I have given you an example, that ye should do as communing at any stated periods,—which demolish
Mr. Booker's prompter?

blessing of God their labours in connection with of the 8 communing at any stated periods,—which demolish
mr. Booker asserts dogmatically that my week
ing the truth home to the hearts of many: when don: tleman at a rent of £20 higher.

The Weekly Observance of the Lord's Supper.

To the Editor of the Evangelical Pioneer.

HAMILTON, March 16th., 1850.

that Henry says, "the house was on the road between | lay by him "at home." POST OFFICE, TORONTO. 112-1y as often as they will." Mr. Pyper says the phrase as vering the whole to atoms." Now what does the contions for the poor. To correct this mistake I have says, I "try to bind conscience"! Well! how do I try? grand design in planting a church here. bread must ever be broken, and the cup ever be cannot; his argument about continuing stedfastly

> "And oft the sacred rite renewed," &c., seems to me to yield very poor assistance in this imparaphrase: for it, as well as Mr. Pyper, confounds the meanings of oft [frequently] and of as oft as [each time]. Again, if we compare the words and &c.—The stupidity of this criticism is almost equalled works of said divines; we discern, that on the one by that which is founded on the words, "as often as ye hand, by forsaking the inspired phrase as oft as, and eat this bread and drink this cup,"—and represents ou and adapting their own term oft they declare it to be Lord as enjoining a frequent celebration of the Supper; their duty to commune frequently; and on the other whereas every person knows we use the phrase, as that o ce in 6 months, or once a year is frequent !- a day."-Lectures on Theology by Rev. Jno. Dick, Permit me nevertheless to remark that the plea of D. D. Lec. 92. these good men for yearly communion is not quite so the rite was appointed on the paschal eve to supercede the paschal supper; -a memorial of the dying love of

our Paschal sacrifice. In the original of 1 Cor. 11: 25, "as oft as," we osakis gar an. The only rendering of osakis, by an appropriate mark or sign that the verb does not absolutely assert, but only marks a conditional declaration," and again wherever an is employed either in the protasis or apodosis of a sentence, it still marks be read, "frequently eat this bread, &c.," and "frequently eating ye do shew, &c.," !! which will Mr. Pyper do? Assert that his knowledge of Greek is superior to that of Prof. Stuart,-or will he relinquish his rendering? he must choose his horn of this dilem-

Mr. Pyper evidently feels keenly the vast importance to his position of 1 Cor. 16: 2, and tries to turn aside the force of my version; in which I say the I demand reasonable proof of his authority so to do; does this prove a divine command, to be something else than a divine command? but it was [says Mr. B.] ary thing for poor saints to exist! &c." I can only negative! and declares, "one thing is certain, it would Does he really mean to say that an extraordinary ocsuch an occasion! does he mean to argue from a do his logic," &c. special case to a general rule! He has very guardedly said, in reference to the special occasion; "who committal, I will decline that method of reasoning; a special rule for the special case: but anything but consistent for Mr. P. to extract a general rule from wonder what he would say of me, if I were to charge into the minutiæ of Divine Worship.

You will pardon me for again troubling you upon cept bearing on an extraordinary occasion. But he PROOF. the subject of Weekly Communion, as it is needful tells us that MacKnight says, the text commands And I would now solemnly ask Mr. Pyper whether in the following simple yet sublime language,— sion of faith in Christ, and added to the church. I should take some notice of Mr. Pyper's strictures that the money be put into "the treasury of the he has well weighed the nature of the awful position "They continued steadfastly in the Apostles doc- I am happy to add there is still a prospect of much Mr. Pyper says that I am not satisfied with the collections when he came, "For although the Corin- definite authority to legislate for the household of faith. bread, and the prayers." But my friend tells me that well attended, and the Baptist cause stands well in the ground of my own practice. Indeed he is greatly misthians had separated a sum weekly for the saints, For I avouch to him that it was not his personal earnest if the text refers to uniform practice (as I affirm it estimation of the public mind. taken. I am quite satisfied with my own ground: yet if they kept it in their own possession, the colviz., that weekly communion in the Lord's Supper, lections must still have been to make when the Apostle Pioneer upon the subject, that has induced me to do so; never taught without gathering money; never prayed the parent church in a new but flourishing part of is not definitely laid down in Scripture: and is not came, contrary to his intention. This must commend but my regard for the sacred cause of TRUTH, com- without breaking bread," &c. Not so fast! This the country, where nature has been most favorable therefore, binding on conscience. This, as your itself [says Mr. Pyper,] to the common sense of every mitted to our trust, as vassals of our High—our Sove- evinces a most singular lack of perspicacity—it conreaders well know, is very clearly defined, and exclu- reader. According to our friends' [Mr. Booker's] REIGN-our BELOVED LORD. sive position, in this controversy, which renders it theory, when Paul came, instead of finding no gathvery obvious to every reader, that many of Mr. Py- erings (!) he must have found himself in the midst per's remarks, in his last, are irrelevant to the sub- of a general gathering." What a pity that Mr.

ect. I do not know whether the Apostles did, or did Pyper did not save himself and me, all this trouble not, practice weekly communion. Mr. Pyper says of writing and rewriting by just remembering that he does known; and has professed to give proof. And we are told 2 Cor. 9: 5, that brethren went to Corinth having candidly weighed his arguments, I find them before the Apostle, "to make up before hand" this Mr. Editor :altogether inconclusive. He still urges that the very bounty, collected for this extraordinary occasion! phrase as oft, denotes frequency: and finding fault As to MacKnight's "treasury or chest," Mr. Pyper sent article, I reply instanter; and hope that, if pracwith my English, refers to 2 Kings, 4:8; and to knows very well that the word is not in the Greek text; ticable, you will give the following an insertion in the churches of Christ all brought to receive the tes-Revelations 11: 6; as also to the paraphrase of the and that what Macknight says is not a translation of your present number. Scottish Divines in support of his assertion. As to God's word at all; but his own loose paraphrase. In On reading Mr. Booker's article through, I was not per is as much a part of stated worship, as teaching names were appended to scriptural quotations, they demand our most reveren- contradiction of which I assert that par' eauto titheto a little astonished to find that my good brother in- and praying, pascal suppers, and monthly "high this great and truly glorious movement, powerful tial approach, and I would by no means disregard thesaurizon is correctly rendered, by itself lay treasu- stead of "noticing" my strictures, had adroitly over- days" would soon be things as unknown amongst us opposition appeared but it is gradually cooling their authority. Of 2 Kings 4: 8-"As oft as (Elisha) ring; and is well expressed either, as in our version looked my arguments and sought to cover his retreat as they were in the days of the Apostles.

to the vitality of the action," and I still maintain that this subject, Professor Dick, of Glasgow, says, "Nothe phrase as oft (as) means each time, and that in thing can be inferred from the words of Luke conreference to the supper here, it means simply that each time the supper was partaken or, it must be so stedfastly in the Apostles' doctrine, &c., unless it should be said, that they ate the Lord's Supper a nection with the practice of the church using said break bread, Paul preached unto them," it would be a

Your readers will surely exclaim, what an easy despicable as some would seem to think it; viz., that simple thing is mere assertion! and as they view the wrought, upon Mr. Pyper's beloved and beauteous

He boasts that he has given Bible proof. Yes, he has given Bible proof of what nobody ever had a doubt: both Donegan and Parkhurst, is as often as, with regard brate the Supper! and what has this to do with the proposition I am opposing? viz.: "that Weekly Communion at the Lord's table is ALONE in harmony

with Apostolic practice." Of Kata mian Sabbaton which he so dexterous conditionality." N. T. Gram, 2nd Ed. p. 231,— So much the worse: for till he had found out that he 7, he ought to have based an argument upon it: and such an one too, as would have made any nonest man priety argue that every other apostolic practice was the week. I can not myself resist such evidence, Province, and to give these funds to the English have overturned effectually, the only argument which simply extraordinary? Carry out such a principle, without embracing principles of interpretation, or ra- Church, or to divide them betwixt it, the Canada he "ever heard urged," &c., against his use of that and what would become of the order of Christ's ther of cavil, which would lead me to reject the First Conference Wesleyans, the Catholics, and the Scotch passage; which argument he has so signally failed to

To conclude, Mr. Pyper tries to bind conscience .either direct or inferential, which is most reasonable occasion? and asks, who said otherwise? and how racter of the professed proof—but when I will be satisfied with nothing less than my due: then Mr. Py-"an extraordinary occasion." "What! an extraordin- "egregrious trifling!" and tries to make me prove a say that it is painful to me to notice such reasoning. It would savor too much of burlesque to dignify his (Mr. B.'s) to Corinth to collect the weekly gatherings together? My prayer to God is that we all may be led into the church and state has arisen upon the world; nor can casion may not require an Apostolic rule suitable to and "I admire my brothers zeal, much more than I sent also to the churches of Galatia, who had also

Very well-hard words are not hard arguments. I said otherwise?" If Mr. Pyper is himself content am quite content to leave the respective reasonings I must be at a distance from my original subject.— Dear Brother: to say—just nothing—that he may save himself from with our brethren; for whom we have both labored, and my own consistency with my Master, and in the Again,that it was quite consistent for an Apostolic to give three closing memarks in his last letter by noticing

a precept bearing on an extraordinary occasion. I merely prove that Scripture does not in all things go viour so peremtorily commanded; therefore the church of the Rainham Church, there being four members chapel, -Christian Visitor, St. John's, New Bruns-

him with sin, in not having habitually washed the 2d. I have proved that neither "stedfastly" [Acts out of every four! The passage in question was last and William Freeman, pastors of said Church, to at-A FARMER DONE. -A farmer in Fifeshire lately feet of the disciples since his residence in Toronto: ii. 42] - "as often" [1 Cor. xi. 25, 26] -nor "upon week urged against me by a Pedobaptist journal in tend and preach the word of life, to a people living be interesting to our readers at present, we clip the

Saviour so peremptorily commands,-therefore he is sciences of the brethren.

trounce me; assuring me in good truth, that I was happy to find my having done this, (even in my first necessary? How often must I inform my friend, Another series of religious meetings was conducted guilty of a sad perversion of Scripture; for I had letter,) is fully admitted in the first of said remarks. that the church at Jerusalem observed the first day for six successive evenings by the request of the foolishly sought to extract a general rule for a pre- So I have done my work and patiently wait for of the week; and on it, as a church, observed the brethren, when four more candidates who gladly

Obliged, Dear Sir, by your courtesy, I am, yours, &c.,

Rejoinder by Mr. Pyper.

not comprehend. I have stated an apostolic practice how strong in its simplicity does it appear. We

poor of said church, but for poor saints at a great for me to do. I, by necessity, take the negative; and paraphrase:" I call Mr. Booker's remark a loose asdistance, in a foreign country, and on an extraordinary of course have merely to show the unsatisfactory chahave the adopted renderings of my friend.

effort by the name of reasoning 'fair' or 'unfair' "\_ or to incite the disciples to liberality? Were they full liberty of the Gospel. orders to lay somewhat by itself in store, that there might be no gatherings when he came? My brother speaks of irrelevancy. If I follow his meanderings

and re-assert, it was an extraordinary occasion and mean time would call Mr. Pyper's attention to his by the command to wash the saint's feet. I can only tion of the Baptist denomination of this province. 1st. My principles of interpretation, if carried out, ronto has neither taught nor practiced what the Sa- ment of R. Hilde, at DeCew's ville, in the precinct

stated worship prescribed by the apostles, described received the word, were baptized upon their profeswe learn from plain example. On the contrary the fluence may extend.

passed by, he turned in thither." Mr. Pyper says, "lay by him in store;" or (as Dr. Bloomfield suggests) by playing around the outskirts of the subject. But My friend introduces an extract from Dick's Theololet us see what he has accomplished. He has a band- gy to aid himin his merely negative attitude. The pas-Samaria and Carmal, a road Elisha often travelled, I know well that this text (1 Cor. xvi. 2) is of oned his "daily" argument—his "eating bread from sage is about as Scriptural as are the same author's rea-&c." If Henry knew that Elisha often travelled vast importance to Mr. Pyper's cause, since his argubout a feeble band. It is true that we have employed that road; then, he could justly assert, that the as oft ments elsewhere make it necessary that he should "every first day" argument, -Koinonia is left in the specimen of unsustained, and unrelieved assertion. Mr. Elder Freeman as our pastor, but the small sum raised as of the text really did refer to frequency: but as prove that continuing sted fastly, means observing with undisturbed possession of its appropriated sense, and Booker seems to have felt this, for no sooner has he for his support cannot secure his permanent labors the passage is my only source of information; and it uniform repetition; and that this is the only text in Mr. Booker has spent his strength on points which penned it, than he makes the following judicious resimply informs me that "as oft as [i. e. each time] which the important phrase (for such a purpose) were by me merely noticed as corroborating proofs of mark,—Your readers will surely exclaim, what an easy we have on the public mind and the building up and he passed by, he turned in." I only know, that each Kata mian Sabbaton, rendered "first day of the the point at issue. Put my friends present effort into simple thing is mere assertion! When our brether asks, strengthing those tender lambs of our church; withtime he passed by, he did turn in: it might be daily, week," occurs. How important, then, to his argu- the hands of a man who had not seen my original What has the word of the Lord wrought, &c., does out some foreign aid. or weekly, or only once a year, "further, deponent ment to prove that weekly gatherings of money was article, and I would defy him to reach any other conoften (as) in this passage "means frequently." I tinuing stedfastly mean? Can Mr. Pyper prove that simply to request the reader to turn once more to my By legislating? or by presenting to my brethren in argue that the passage merely declares that each time esan de proskarterountes of Acts 2, 42 ("and they original essay. Mr. Booker may perceive no incon- the Lord primitive practice? Let the Churches judge. the witnesses will to smite, they have power to smite, continued stedfastly") does mean, "they observed gruity between his earnest desires, as expressed in And here I must remark that whatever bondage it without the slightest intimation as to whether they with uniform repetition?—then, the text would neces-Mr. Pyper further asserts that I make the phrase gathering money—never gathered money without present practice and his leanings toward the presby- but now exalted Redeemer, it is a glorious freedom as oft (as) in 1 Corinthians 11: 25—26 to be synpraying—never prayed without breaking bread—and terian pascal supper notion, as expressed in the article to others. The liberty of neglecting the ordinance never brake bread without teaching: but maintained before us-but I regard the matter in a different light; three weeks out of every four, could be no privilege, unbroken unity of all these in their worship! If he and I fancy so will the readers of the Pioncer. I to the man who has ever been blessed with the comreferred to 2 Kings 4: 8, and to Revelations 11: 6, as fort and consolation connected with a constant obserdrunk, in remembrance of the Saviour: because a sedulous remembrance of Christ's love, is essential sedulous remembrance o phrase denoted frequency by the preparation made for start with the principle, that Apostolic precedent is as The second Norwichville church have reason to for Elisha, but it was convenient to overlook this; and binding upon the conscience, in carrying out the order praise God for the continuation of his grace. Twelve "notice" Henry's remarks. In Rev. the witnesses of the Gospel, as is positive precept. "We know [as had power to smite not as seldom, but "as often" as said the lamented Carson, that the Apostles taught Baptism, and I expect several more to follow soon.they willed. But I had formerly placed my brother the same things in all churches, if we learn this par- The interest is still increasing. between the horns of a dilemma, [where he yet re- ticular from one church, and that from another, and so mains,] and he must needs find one for me, and he on, it is the same thing as if we learned each particuhas succeeded to a miracle-here it is, I must either lar from every church. If the Apostolic epistles, relinquish a certain rendering of osakis an, or assert throw light upon the subject, rather by occasional that my knowledge of Greek is superior to that of hints and allusions, than by direct description or full Prof. Stuart! This is rich in the superlative degree! narrative, those hints and allusions are given by God Rise above Moses Stuart, or graciously bow to Alfred for our information." Now what says the inspired Booker! Well! I cannot do the former; the latter record on the subject at issue? Plainly that the I am willing to do when truth demands! And al- church at Jerusalem, in their worship continued stedthough I do not much fancy the Professor's version of fastly in the apostoles doctrine and the fellowship and a few days with Brother Haviland in that place, when Baptizein en Iordane, I do, and that without relin- the breaking of the loaf, and the prayer. Now what nine persons were baptised into the fellowship of the quishing any thing that I have said concerning "as part of all this did they ever neglect in their stated oft" suppose him to be sound in his criticism on worship as a church? Why assume that it was the In my original article I stated that the term fel- for such an assumption? Add to the recorded practice to our Zion. lowship referred to the collection for the poor, and that of the Church of Jerusalem, the practice of the Church for this practice there was an inspired command .- of Corinth. They "came together in the Church," or Mr. Booker brought three objections against the idea "into one place," and this was "to eat the Lord's shattered links, add-what has the word of the Lord of an inspired command. Did any one of the three Supper." Here we have just the same evidence to even squint towards the point at issue? Did he dis- prove that their stated meetings were "to eat the the new College Bill, by The Church and the Chrisprove my affirmation that the collections for the poor supper," that we have to prove that they met at all. tian Guardian. The University is called a Godless were required by an inspired command? Was not Add to this testimony, the recorded practice of the it was before, but simply because the Church of England Paul inspired? and did not he enjoin it upon the church of Troas, "when the disciples came together Divinity Chair has been abolished. This we have stated churches of Corinth and Galatia? Of what im- on the first day of the week to break bread," and who frequently heretofore, but as the Guardian is making portance is it to my argument whether it was an or- that believes in the binding potency of apostolic exdinary or an extraordinary occasion, -it was a weekly ample can resist the conviction that instead of "legisfellowship whether it lasted six years or six hundred. lating," I am simply contending for "the faith once. What Mr. Booker means when he charges me with delivered to the saints." The whole chain ought to be rian Colleges should be kept up, if each Church will arguing from a special case to a general rule I can noticed, as a whole, as well as the respective links—and support its own College. But why should the people's

> when he rendered the present participle, in a sentence position of the man who legislates for the household of resources of the country, do not like to give up the constructed like the one in question, as a noun. And faith, I would kindly yet carnestly throw back upon grasp they have had upon the public chest. But we his translation has as little of paraphrase about it as his own soul. To plead against the mind of the Spirit is no trifling affair. And if Mr. Booker is not doing resolved that everything like church and state con-Were the brethren of whom our brother speaks sent this, then I am, and must answer for it to my Lord. nexion must cease in Canada. The sun of freedom

> > To the Editor of the Evangelical Pioneer.

Through the medium of your excellent paper, What did my friend intend to prove, or disprove, I beg to communicate the following for the informaapply it to our present subject in the following man- About the commencement of the present year a and that 30 more stand ready. A Congregationalist ner, -because Mr. Pyper since his residence at To- series of religious meetings took place by appoint- Minister now in England, writing to the in Hamilton may neglect the sacred supper three weeks residing here, who requested Elders J. VanLoon, sr., wick. blessing of God their labours in connection with of the 8th instant, written by a correspondent in Lon-I have done to you," but Mr. Pyper since his residence es utterly the proposition I have opposed; and severe- ly collection idea "is necessary to prove that ten upon their profession of faith in Christ were im-

at Toronto has neither taught nor practiced what the ly rebukes the attempt to lay a burden upon the con- continuing steadfastly, means observing with uni- mersed and added to the Regular Baptist church of form repetition." Well, if it be necessary, it Christ in Rainham. Elder Freeman has been labourguilty of violating a divine command. I can but 3d. All that can be done to prove a negative, is to is established on a foundation which cannot be ing here every alternate Sabbath since, and there has think how desperately and justly, Mr. Pyper would show that there is no proof of the positive; and I am shaken; namely, the word of God. But is it been a good feeling prevailing in the neighbourhood.

church or some chest," &c., that there might be no occupied by any man, who presumes, without full and trine, and the fellowship, and the breaking of the good being done. Our religious meetings have been

founds what the Holy Ghost has kept perfectly dis- prospects here in a social point of view, are very tinct. Teaching and praying belong to individuals, bright at present; we therefore bless God and take as we learn by positive precept, and may be observed | courage to abide in the doctrines taught us by Christ altogether independent of church relationship. They and his apostles and we purpose by God's blessing to also form a part of the stated worship of a church as spread those truths far and wide wherever our in-

fellowship and the breaking of the loaf belong to the We further notice to the glory of God's grace. assembly. Now the passage in question refers not to that has our locality, was proverbially addicted to Having been permitted to read Mr. Booker's pre- what individuals, as such, or twos or threes did, but intoxication, the brethren in reliance on God's aid, timony of this, with kindred passages, that the Sup- of this growing evil. The result was that fifty

saith not." Again, Revelations 11: 6-"These have part of weekly Church practice! He therefore says clusion than this, that I had suspended the argument of the Lord? Has it come to this; that the brother so many precious souls, and the success of the tempower to shut heaven, that it rain not in the days of "understand Koinonia as we may, the text refers to for a weekly observance of the supper, on a right inheir prophecy: and have power over waters to turn the stated worship of the church," and presents, "a terpretation of the phrase "as oft," and a right untaken Dick's Theology instead of the Bible, to destroy our usefulness as a denomination give cause of grathem to blood, and to smite the earth with all plagues chain, a link of which cannot be broken without shi-derstanding of the command to make weekly collec-my "beloved and beauteous chain"!! But Mr. Booker itude to God and encourage the hope that he has

DeCew's Village, Cayuga, March 18, 1850.

To the Editor of the Evangelical Pioneer.

NORWICHVILLE, March 21, 1840.

If agreeable to your mind your will insert in your valuable paper-the Pioneer-a few lines connected with the interest of Christ's kingdom. That interest converts have been received into its communion by

I have just returned from visiting the 2d Brantford church, and many I am sure, will rejoice to hear the Lord his reviving his cause in that place. Brother Haviland is officiating as paster of the church, and the Lord is blessing his labors. Twelve have been received into its fellowship-six by Paptism and six by letter. No doubt but more will join them soon. The Windham church have shared in the gracious

influences of the Spirit of our Lord. I have spent church. Oh, that the churches may all share in the blessed, reviving influences of God's Holy Spirit,commemmorative Supper? Where is the authority that this year may in very deed be a year of jubilee

IRA HOWEY.

State Paid Churches.

and that is all that I need in the present discussion.

I may ask however,—who told Mr. Booker that it part of stated worship; Second, as being attended to church of England College, and why should the Cawas a special occasion? when did it cease to be bind- when the disciples came together in the church; and, tholics, or English Church, be compelled in any way ing on the churches 2—and may I not with equal prohouse as taught/by the Spirit. It is one of Hall's Day of the week Sabbath, and every thing else which Kirk, is a manifest injustice to the people of this arguments for open communion, -while admitting rested upon the authority of Apostolic precedent. I so only a hypocritical profession got up expressly to that the churches were all baptized churches; he have only to say of one practice, the text does not say, frighten the people into the church and state net .-claims that the circumstances were extraordinary. that they always did so-of another, it was an "ex- Those who are continually calling the College Bill Mr. Booker calls McKnights' "treasury" a "loose traordinary occasion" in order to relieve my conscience an infidel measure, do so from the most selfish and can tell them, they may just as well be content to church and state has arisen upon the world; nor can its beams be excluded from Canada. Will Canadians churches referred to or any other, either by Governnent Grants, Reserves, Rectories, or the funds of King's College? NEVER!-Canadian Christian Ad-

been received to the fellowship of the Baptist Church.