

The Evangelical Pioneer.

VOL. III.—NO. 13.

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

WHOLE NO. 117.

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-ly

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

DAVID MAITLAND,
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No. 3 YONGE STREET, TORONTO. 105

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161, KING STREET, TORONTO. 105-ly

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J. TOVELL,
AGENT FOR J. STOVEL, TAILOR TO HER
MAJESTY AND THE HON. EAST INDIA
COMPANY'S FORCES,
POST OFFICE, TORONTO. 112-ly

Poetry.

WHO IS MY NEIGHBOR?

Thy neighbor—'tis he whom thou
Hast power to aid and bless;
Whose scolding heart, or burning brow,
Thy soothing hand may press.

Thy neighbor—'tis the fainting poor,
Whom hunger eyes with dim,
Whom hunger sends from door to door—
Go, thou, and succor him.

Thy neighbor—'tis that weary man,
Whose years are at his brain,
Bent low with sickness, cares, and pain—
Go, thou, and comfort him.

Thy neighbor—'tis the heart bereft
Of every earthly gem—
Widow and orphan, helpless left—
Go, thou, and shelter them.

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

He'll pass not, pass not heedless by,
Perhaps thou canst not see,
The breaking heart from misery—
Go, share thy lot with him.

THE MOTHERLESS.

God help and shield the motherless
The stricken, blessing dove—
For whom thy goodness 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 hers essays
To calm the feverish brain,
O, other tongues may whisper love,
In accents soft and mild;
But none on earth so pure as that
A mother bears her child!

Judge kindly of the motherless—
A weary life 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 kinship "wring,"
God help the motherless!

And when the sinful and the frail,
The tempted and the tried,
Unspotted one! shall cross thy path,
O spare them not aside.
Thou knowest not what thou hast seen
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!

A FARMER DONE.—A farmer in Fifehire lately applied to his landlord to have his farm taken off his hands, on the plea of the present state of agriculture. The request was at once acceded to, the farm was advertised, and ultimately it was let to the same gentleman 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.

Dear Sir—
You will pardon me for again troubling you upon the subject of Weekly Communion, as it is needful I should take some notice of Mr. Pyper's strictures in your number for the 7th inst.

Mr. Pyper says that I am not satisfied with the ground of my own practice. Indeed he is greatly mistaken. I am quite satisfied with my own ground; viz., that weekly communion in the Lord's Supper, is not definitely laid down in Scripture, and is not therefore binding on conscience. This, as no reader will know, is very clearly defined, and exclusive position, in this controversy, which renders it very obvious to every reader, that many of Mr. Pyper's remarks, in his last, are irrelevant to the subject. I do not know whether the Apostles did, or did not, practice weekly communion. Mr. Pyper says he does not know, and has professed to give proof, and having candidly weighed his arguments, I find them altogether inconclusive. He still urges the phrase as oft, denotes frequency, and finding fault with my English, refers to 2 Kings, 4:8; and to Revelations 11:6; as also to the phrase of the Scottish Divines in support of his assertion. As to scriptural quotations, they demand our most reverent attention, and I would by no means disregard their authority. Of 2 Kings 4:8—As oft as (Elisha) passed by, he turned in thither. Mr. Pyper says, that Henry says, "the house was on the road between Samaria and Carmel, and Elisha often travelled, &c." If Henry knew that Elisha often travelled, &c.; that road; then, he could justly assert, that as oft as of the text really did refer to frequency; but as the passage is my only source of information; and it simply informs me that "as oft as" [i. e. each time] he passed by, he turned in; I only know, that each time he passed by, he did turn in; it might be daily, or weekly, or only once a year, "further, deponent saith not." Again, Revelations 11:6—These have power to shut heaven, that it rain not in the days of their prophesy; and have power over waters to turn them to blood, and to smite the earth with plagues as often as they will. Mr. Pyper says the phrase as oft (as) in this passage "means frequently." I argue that the passage merely declares that each time the witnesses will smite, they have power to smite, without the slightest intimation as to whether they would smite twice a day or once a century. Mr. Pyper further asserts that I make the phrase as oft (as) in 1 Corinthians 11:23—26 to be synonymous with "this do in remembrance of me." My statement was, "that it plainly requires that the bread must ever be broken, and the cup ever be drunk, in remembrance of the Saviour; because a solemn remembrance of Christ's love, is essential to the vitality of the action," and I still maintain that the phrase as oft (as) means each time, and that in reference to the supper here, it means simply that each time the supper was partaken of, it must be so partaken of in remembrance of the Saviour. In reference to the paraphrase,—

"And oft of the sacred rite renewed," &c., seems to me to yield very poor assistance in this important discussion; especially, when taking in connection with the practice of the church using said paraphrase; 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 works of said divines; we discern, that on the one hand, by forsaking the inspired phrase as oft as, and adapting their own terminology, they are in the land of vanity to suppose that to break bread was the uniform design of their meetings on the Sabbath, &c. &c.—The stupidity of this criticism is almost equalled by that which is found on the words, "as often as ye eat this bread and drink this cup,"—and represents our Lord as enjoying a frequent celebration of the Supper; whereas every person knows we use the phrase, as often, in reference to an action which we perform once a year, as well as to an action which we perform once a day. —Lectures on Theology by Rev. Jas. Dick, D. D., Lec. 93.

Your readers will surely exclaim, what an easy simple thing it were assertion! and as they view the shattered links, and what has the word of the Lord wrought, upon Mr. Pyper's beloved and laudable chain!

He boasts that he has given Bible proof. Yes, he has given Bible proof of what nobody ever had a doubt; i. e. that on our Lord's day the disciples met to celebrate 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 mia Sabbatan* which he so dexterously relinquishes, he says, "I base on argument upon it." So much the worse! for till he had found out that he was wrong in supposing it to have been in Acts xx. 7, he ought to have based an argument upon it; and such an one, as would have made any honest man yield at once to its force—had it been there; it would have overturned effectually, the only argument which he "ever heard of," &c., against his use of that passage; which argument he has so signally failed to touch.

To conclude, Mr. Pyper tries to bind conscience— I demand reasonable proof of his authority so to do; either direct or inferential, which is most reasonable for me to do. In necessity, take the negative; and of course have merely to show the unsatisfactory character of the professed proof—but when I will be satisfied with nothing less than my due: then Mr. Pyper exclaims, "an unique demand!" and talks of "egregious trifling!" and tries to make me prove a negative! and declares, "one thing is certain, it would save too much of burlesque to dignify his (Mr. B.'s) effort by the name of reasoning 'fair' or 'unfair'."—And I admire my brothers zeal, much more than I do his logic!" &c.

Very well—had words were not hard arguments, I am quite content to leave the respective reasoning to our brethren; for whom we have both labored, and my own consistency with my Master, and in the mean time would call Mr. Pyper's attention to his three closing remarks in his last letter by noticing them in inverse order.

1st. My principles of interpretation, if carried out, merely prove that Scripture does not in all things go into the minutiae of Divine Worship.

2d. I have proved that neither "steadfastly" [Acts 11:42]—or "as often" [1 Cor. xi. 25, 26]—nor "upon the first day of the week" [either in Acts xx. 7, or in 1 Cor. xvi. 2] do make weekly Communion our bounden duty—for they do not define the necessity of continuing at any stated periods,—which demolishes utterly the proposition I have opposed; and severely

rebukes the attempt to lay a burden upon the consciences of the brethren.

3d. All that can be done to prove a negative, is to show that there is no proof of the positive; and I am happy to find my having done this, (even in my first letter), is fully admitted in the first of said remarks. So I have done my work and patiently wait for PROOF.

And I would now solemnly ask Mr. Pyper whether he has well weighed the nature of the awful position occupied by any man, who presumes, without full and definite authority to legislate for the household of faith. For I avouch to him that it was not his personal earnest request to me, to reply to what he should put in the *Pioneer* upon the subject, that has induced me to do so; but my regard for the sacred cause of TRUTH, committed to our trust, as vessels of our HIGH—OUR SAVIOUR—OR BLESSED LORD.

Ouled, Dear Sir, by your country,
Mr. Editor,
I am, yours, &c.,
ALFRED BOOKER.

Rejoinder by Mr. Pyper.

Mr. Editor—

Having been permitted to read Mr. Booker's present article, I reply instantly; and hope that, if practicable, you will give the following an insertion in your present number.

Mr. Booker's article I think through, I was not a little astonished to find that my good brother intended, "noticing" my strictures, had actually overlooked my arguments and sought to cover his retreat by playing around the outskirts of the subject. But let us see what he has accomplished. He has abandoned his "daily" argument—his "eating bread from house to house" argument—and his absence of "very first day" argument.—*Koinonia* is left in the undisturbed possession of Mr. Booker's present article. Mr. Booker has spent his strength on points which were by no means intended to corroborate proofs of the point at issue. Put my friends present effort into the hands of a man who had not seen my original article, and I would defy him to reach any other conclusion than that, that I had supplied the argument for a weekly observance of the supper, on a right interpretation of the phrase "as oft," and a right understanding of the command to make weekly collections for the poor. To correct this mistake I have simply to request the reader to turn once more to my original essay. Mr. Booker may perceive no inconsistency between his earnest desire, as expressed in his first article, that all the churches should embrace my practice, and his perfect satisfaction with his present practice and his leanings toward the pre-teristian paschal supper notion, as expressed in the article before us.—But I regard the matter in a different light, and I fancy will the readers of the *Pioneer*. I referred to 2 Kings 4:8, and to Revelations 11:6, as furnishing examples of the use of the phrase "as oft." From the former "passage itself," I showed that the phrase denoted frequency by the preparation made for Elisha, but it was convenient to overlook this; and "notice" Henry's remarks. In Rev. the witness had power to smite as often, but "as often" said the lamented *Carson*, that the Apostles taught the same things in all churches, if we learn this particular from one church, and that from another, and so on, it is the same thing as if we learned each particular from every church. If the Apostolic epistles, through their plainness, rather than occasional hints and allusions, then by direct description or full narrative, those hints and allusions are given by God for our information. Now what says the inspired record on the subject at issue? Plainly that the church at Jerusalem, in their worship continued steadfastly in the apostolic doctrine and the fellowship and the breaking of the loaf, and the prayer. Now what part of all this did they ever neglect in their stated worship as a church? Why assume that it was the commemorative Supper? Where is the authority for such an assumption? Add to the recorded practice of the Church of Jerusalem, the practice of the Church of Corinth. They "came together in the Church," or "into one place," and this was "to eat the Lord's Supper." Here we have just the same evidence to prove that their stated meetings were "to eat the supper," that we have to prove that they met at all. Add to this testimony, the recorded practice of the church of Troas, "when the disciples came together on the first day of the week to break bread," and who that believes in the binding potency of apostolic excommunication can resist the conviction that instead of "legislation," I am simply contending for "the faith once delivered to the saints." The whole chain ought to be noticed, as a whole, as well as the respective links—and how strong in its simplicity does it appear. We have—First, the Supper introduced to our notice as a part of stated worship; Second, as being attended to when the disciples came together in the church; and Third, when they came together on the first day of the week. I can not myself resist such evidence, without embracing principles of interpretation, or rather of cavil, which would lead me to reject the First Day of the week Sabbath, and every thing else which rested upon the authority of apostolic precedent. I have only to say of one practice, the text does not say, that they always did so—of another, it was an "extraordinary occasion" in order to relieve my conscience from the entire order of the New Testament.

My brother's solemn appeal to me to weigh well the position of the man who legislates for the household of faith, I would kindly yet earnestly throw back upon his own soul. To plead against the mind of the Spirit, it is no trifling affair. And if Mr. Booker is not doing this, then I am, and must answer for it to my Lord. My prayer to God is that we all may be led into the full liberty of the Gospel.

Yours, &c.,
JAMES PYPER.

To the Editor of the Evangelical Pioneer.

DEAR BROTHER—

Through the medium of your excellent paper, I beg to communicate the following for the information of the Baptist denomination of this province.

About the commencement of the present year a series of religious meetings took place by appointment of R. Hild, at DeCew's, in the precinct of the Rainham Church, there being four members residing here, who requested Elders J. VanLoon, &c., and William Freeman, pastors of said Church, to attend and preach the word of life, to a people living without God and without hope in the world. By the blessing of R. Hild, were instrumental in bringing blessing of God their labours in connection with the truth borne to the hearts of many: when upon their profession of faith in Christ were im-

posed and added to the Regular Baptist church of Christ in Rainham. Elder Freeman has been labouring here every alternate Sabbath since, and there has been a good feeling prevailing in the neighbourhood.

Another series of religious meetings was conducted for six successive evenings by the request of the brethren, when four more candidates who gladly received the word, were baptized upon their profession of faith in Christ, and added to the church.

I am happy to add there is still a prospect of much good being done. Our religious meetings have been well attended, and the Baptist cause stands well in the estimation of the public mind.

We are situated at a distance of ten miles from the parent church in a new but flourishing part of the country, where nature has been most favorable to facilitate the enterprise of the agriculturalist. The prospects here in a social point of view, are very bright. We possess a fertile soil, and have the advantage of good being done. Our religious meetings have been well attended, and the Baptist cause stands well in the estimation of the public mind.

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containing steadfastly, means observing with uniform regularity.

Well, if it be necessary, it is established on a foundation which cannot be shaken; namely, the word of God. But it is necessary! How often must I inform my friend, that the church at Jerusalem observed the first day of the week; and on it, as a church, observed the stated worship prescribed by the apostles, described in the following simple yet sublime language,—

"They continued steadfastly in the Apostolic doctrine, and the fellowship, and the breaking of the bread, and the prayers." But my friend tells me that if the text refers to uniform practice (as I affirm it does) then, it "necessarily signifies, that the disciples never taught without gathering money; never prayed without breaking bread," &c. Not so fast! This evinces a most singular lack of perspicuity—it confounds what the Holy Ghost has kept perfectly distinct. Teaching and praying belong to individuals, as we learn by positive precept, and may be observed altogether independent of church relationship. They also form a part of the stated worship of a church as we learn from plain example. On the contrary the fellowship and the breaking of the loaf belong to the assembly. Now the passage in question refers not to what individuals, as such, or two or three did, but to a simple description of church practice. Were the churches of Christ all brought to receive the testimony of this, with kindred passages, that the Supper is as much a part of stated worship, as teaching and praying, paschal suppers, and monthly "high days" would soon be things as unknown amongst us as they were in the days of the Apostles.

My friend introduces an extract from Dick's Theology to add to his merely negative attitude. The passage is about as Scriptural as the same author's reasonings in reference to sprinkling infants. It is a cool specimen of unstated and unproved assertion. Mr. Booker seems to have felt this, for no sooner has he quoted it, than he makes the following judicious remark,—"Your readers will surely exclaim, what an easy simple thing it were assertion! When our brother asks What has the word of the Lord wrought, &c., does he mean to affirm that Dick's Theology is the word of the Lord? Has it come to this; that the brother who never bows to human authority, has after all taken Dick's Theology instead of the Bible, to destroy my 'beloved and beautiful chain'! But Mr. Booker says, 'I try to bind conscience!' Well! how do I try? By legislation? or by presenting to my brethren in the Lord's primitive practice? Let the Churches judge. And here I must remark that whatever homage it might be to some minds to break bread weekly, and thus to remember the once sorrowing and suffering, but now exalted Redeemer, it is a glorious freedom to others. The liberty of neglecting the ordinance three weeks out of every four, could be no privilege, to the man who has ever been blessed with the comfort and consolation connected with a constant observance of the Supper. But let us look at what my brother calls legislation for the household of faith. I start with the principle, that Apostolic precedent is as binding upon the conscience, in carrying out the order of the Gospel, as is positive precept. "We know (as said the lamented *Carson*), that the Apostles taught the same things in all churches, if we learn this particular from one church, and that from another, and so on, it is the same thing as if we learned each particular from every church. If the Apostolic epistles, through their plainness, rather than occasional hints and allusions, then by direct description or full narrative, those hints and allusions are given by God for our information. Now what says the inspired record on the subject at issue? Plainly that the church at Jerusalem, in their worship continued steadfastly in the apostolic doctrine and the fellowship and the breaking of the loaf, and the prayer. Now what part of all this did they ever neglect in their stated worship as a church? Why assume that it was the commemorative Supper? Where is the authority for such an assumption? Add to the recorded practice of the Church of Jerusalem, the practice of the Church of Corinth. They "came together in the Church," or "into one place," and this was "to eat the Lord's Supper." Here we have just the same evidence to prove that their stated meetings were "to eat the supper," that we have to prove that they met at all. Add to this testimony, the recorded practice of the church of Troas, "when the disciples came together on the first day of the week to break bread," and who that believes in the binding potency of apostolic excommunication can resist the conviction that instead of "legislation," I am simply contending for "the faith once delivered to the saints." The whole chain ought to be noticed, as a whole, as well as the respective links—and how strong in its simplicity does it appear. We have—First, the Supper introduced to our notice as a part of stated worship; Second, as being attended to when the disciples came together in the church; and Third, when they came together on the first day of the week. I can not myself resist such evidence, without embracing principles of interpretation, or rather of cavil, which would lead me to reject the First Day of the week Sabbath, and every thing else which rested upon the authority of apostolic precedent. I have only to say of one practice, the text does not say, that they always did so—of another, it was an "extraordinary occasion" in order to relieve my conscience from the entire order of the New Testament.

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