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The Evangelical Pioneer.

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Doetry.

From Burritt's Citizen.

A REVERIE.

DY J. B. SYME.

The argent moon unto the west is moving,

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-eved mother and her daughters.

My sire and brothers, to Columbia's strand:

So moves my heart, like some poor bird forlorn,

While I in present night behind must stay.

Even at this moment as I wistful gaze ;

She has around her, sons and daughters fair-

Mirror of Night ! pale orb with mystic face !

And weeps for me, and blessings on me prays :

Flowers of her heart, just opening to life's day-

Flowers that her bosom nursed with miser care : And yet she mourns me, one poor leaf, away

Across whose disc the ragged cloudlets skim-

My mother's thoughts my sympathies can trace

Within the compass of thy ambient rim :

Steal o'er the bosom of the shrinking sea,

To bid the tears from my heart's fountains start,

First of my thoughts, my mother dear, wert thou

As when thy fingers touched my plastic brow,

And smiles maternal blest my infant view.

We are apart in space ; thou'rt on the oceen,

A landless, homeless searcher for a home;

And I go with thee o'er the deep sea's foam.

And golden suns flung garlands round each year

And the years smiled, and jocund days and hours

Laughed at my laughing ignorance of care.

His kiss to cheer me by our hearth at eve ;

My sister young to cull the mountain thyme,

At morn the roses through our windows peered,

The birds, that from our lilacs, morning cheered,

Sang when we chanted, in a livelior 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;

Then flushed their cheeks, and flashed my father's

All day they tilled, in sunshine and in damp, At eve reviewed what sages old had writ.

Stern they discoursed of politics betimes,

Indignant at the despot's coward crimes,

Oftimes they passed in fancy o'er the deep, To the green forests of Columbia free,

Where the great rivers to the ocean sweep,

And the magnolia blooms a giant tree ;

Or joyful with the hope of liberty.

And purple heath amongst my hair to weave.

And blushed to see cheeks rosier than their own.

I had my father's sturdy knee to climb,

But still thou dwellest in my soul's emotion,

Fair was my youth and beautiful, for flowers

And wake a world of thought to love and me;

First of my loves, and still thou'rt loved as true

I hear the wind-born whispers of her heart

I know she thinks of me, her lonesome one,

So moves my hope towards a future morn,

I know my mother's gazing at the morn,

Behind that bark that bears its loves away ;

Like some lone hunter o'er the glaciers roving

To track the Chamois to its frigid home;

The Night's dark brow with radiant face she kisses

Smiles to the stars that light her pilgrim way ;

Where the broad prairie sleeps till nations come, From the great womb of life, its breast to till ; Where the stout lab'rer 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 fathers 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, unsaddened by one grief was lifo To me, a child of joyous sunny dreams : I saw no future sorrows rising rife 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 mi

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 Aplands. It was not ours-the hearth by which we sate, While ruffian winds assailed our trembling door. It was not ours-the home was 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 suffrance purchased by their toil. Like weeping Ishmaels' 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 hung my grandmere on my mother's arm, Like age-worn Naomi leaning on her Ruth; While from her wrinkled cheek the big tcar warm Fell on the door-step she had trod in youth-Frod when her heart, and hope, and boys, were young, And the bright day foreheralded no night-

Now died a farewell on her palsied 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. and in breaking of bread, and in prayers," of which first day to this ordinance, or that first day might labors of the Moravian brethren, when they were dow whispered of triumph in the new coat; but, despite your correspondent says, they continued steadfast in have been one out of many,-more than this, depo- assailed by a trader on the score of their not being all he could say, the dark pall seemed thrown or

weekly, when they came together !" fer to the same thing; and, very probably, to the Lord's supper,—the justly celebrated critic Dr. Bloomfield, however, says on that part of verse 42, Bloomfield, however, say 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 would suffer an opponent the Knight did even write upon the Acts at all, but to adopt either hypothesis : if he says, the two ver-ses refer to the common participation in meals; of course they say nothing of the Lord's Supper : if he choose the other view; I affirm that not weekly, but deily communication is not genuine; I should shrink choose the other view; I affirm that not weekly, but deily communication is to adopt a solution of the lord's communication of the solution of the solu but daily communion is taught. Yes, daily communion, as an autonity, and esteen is the honest han useless, which I am sure nion, after *leaving* the place of assembly (the Tem-ple), and to prove that daily communion, apart from How he has been so misled, I cannot opine. I know he church worship, based on these passages, is no no- has skilfully beaten out and welded together many ant than the duties themselves. church worship, based on these passages, is no no-vel idea, I refer your esteemed correspondent to the subjoined notes; they clearly prove, on testimony, he will not despise, that it was in very early times ex-it falls to my lot to be under the painful necessity, if ensively practised.

He urges from the same text, (I suppose as a col lateral proof of weekly communion) the necessity of pily, "shiver the whole to atoms," because, with all unter the whole to atoms," because, with all network whole to atoms, "because, with all network whole to atoms," because, with all network whole to atoms, "because, with all network whole to atoms," because, with all network whole to atoms, "because, with all network whole to atoms," because, with all network whole to atoms, "because, with all network whole to atoms," because, with all network whole to atoms, "because, with all network whole to atoms," because, with all network whole to atoms, "because, with all network whole to atoms," because, with all network whole to atoms, "because, with all network whole to atoms," because, with all network whole to atoms, "because, with all network whole to atoms," because, with all network whole to atoms, "because, with all network whole to atoms," because, with all network whole to atoms, "because, with all network whole to atoms," because, with all network whole to atoms, "because, with all network whole to atoms," because, with all network whole to atoms, "because, with all network whole to atoms," because, with all network whole to atoms, "because, with all network whole to atoms," because, with all network whole to atoms, "because, with all network whole to atoms," because, with all network whole to atoms, "because, with all network whole to atoms," because, who atoms, "because, weekly contributions for the poor ; declaring them to its lustre, it lacks, so manifestly, the quality of DI- chief drawback in the employment of lay talent at nestly, and recognized himself in the handsome new be made "by an inspired command," and attempts VINE TRUTH.

day of the week let every one of you lay by him in joined extract or two, will help to put that part of the and should lead to great watchfulness. Let the lenly alone. store, &c." To me this also appears an entire fail- matter in its true aspect, and may be regarded per- church members seek the advice and direction of the ure : and I have yet to learn that weekly fellowship, haps by some as interesting, though I am prepared ministers or officers in the church, and co-operate in the sense of weekly gatherings for the church's poor, is established "by an inspired command." I can prove from Scripture that a man ought to give like reference to uninspired authority, exhibits in a like reference to uninspired authority exhibits in a like reference to uninspired au "an appropriated meaning," I understand a mean- nected with that rite. Alas for the church which them where a spark will soon ignite the whole mass. the picture, as to blind him to its application. ing specially set apart or appropriated, to the term. has no Bible ! I leave your numerous readers to decide how far this Believe me, dear Sir, yours very affectionately in fires. Sound practical wisdom must guide the ener- loudly and distinctly: is correct after assuring them that out of the 20 texts | the truth. in which it is found, only about six, will allow this ALFRED BOOKER. 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 bration of this ordinance in the ancient church was with a little help : form and foster it. There, some-His body—or of the Holy Ghost, &c, and there is not restricted to any particular or appointed season. On the contrary, it was observed to a considerable extent. Body must go in person, and explain the way of sal-42 is excepted, because it is that of which the mean- apostles themselves, Acts 2: 42, 46."-Colman's An- sonal influence cannot reach, a colporteur or missioning is disputed.) In the above text (1 Cor. 16:2) tiquities, London Edition, p. 136, §. 5. the important expression, "Kata mian Sabbaton," the first day of every week, does indeed occur; but unfortunately for "the chain, a link of which cannot be broken without shivering the whole to atoms ;" if your correspondent, by referring to this text would nion of believers with the Lord, and their water." argue that weekly fellowship, in the sense of weekly divinely appointed worship ; he has three difficulties ('agape.) It was the daily rite of Christian commu- amplify them. to overcome-1st. The word is not in the passage,nion in the first church at Jerusalem ; in Acts 2 ; 46 2nd. The gatherings meniontioned were not to be we are most probably to understand both together un-

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 continued steadfastly !--not once a month, or once a year, but we all believe weekly, when they continued steadfastly !--not once a month, or once a year, but we all believe to do so, rather than pervert a passage in God's bless- and I have experienced the power of his bloud, so Shadow lay crouched at his feet.

I can only say the text does not say weekly; and for one, I believe that the klassi ton arton, breaking of bread in verse 42 and kloster to be the text does not say weekly; and and those who overstep that boundary, present an unof bread, in verse 42 and klontes te kat oikon arton, savoury offering, and He will at that day ask, "and the Redeemer owns, and the Father loves. The min- that bound him, sat listestly twisting the rushes breaking break from house to house, in verse 46 re- who hath required this at your hands ?' Nevertheless istry are indeed appointed to teach men the way of tween his fingers, when a neighbor suddenly stopped

"this may be understood of the Eucharist : yet as the AUTHORIZED GREEK ;- to GREISBACH, with all his their duties do not supersede the obligations of other before his two men came up; the robbers fled, and ho

I will be loyal to my Sovereign Lord, to wrench it and, while he seeks to enlarge them, attempt only the

thren, and that this is binding while a poor brother remains in need of help, but no man can prove thence an authority for constant weekly gatherings. He af-firms, "this term, fellowship, (Roinonia,) had an appropriated meaning in the days of the Apostles, and referred to the collections for the poor." Now by "an ameranized meaning" I understand a mean "a ameranized meaning" I understand a mean with the referred to the collections for the poor." Now by supper, and to the expression "sacramental," as con-with the trip also for the poor." Now by supper, and to the expression a light over When It must be so in winning souls, in kindling gospel suddenly the voice of the Shadowless spoke, this time gies of Christians, that labors may not be lost. In "Look once more, Hans." this neighborhood, a Sabbath-school gives most And Hans did look, and now the lurid glare was promise of usefulness : establish and sustain it. In gone, and, seen in the silvery light of the star of the NOTE A.-"We must not suppose that the celebefore him went the fearful Shadow, larger, more one text where Roinonia occurs, which contains any the contrary, it was observed to a considerable extent allusion to a weekly contribution, (of course, Acts 2: daily in the primitive church, and probably by the may be useful: lend or give it. Where your perfearful Shadow filled the church with its hideous ary may be a substitute for your personal labors: send, presence At the third he saw himself, and all the group and support them. In such ways, let every member of every church have something to do, and do it; and about him, completely enveloped in its fearful gloom; Note B .- "The celebration of the Lord's supper how long will our waste-places lie desolate, or the the countenance of the miller's daughter was worn originally was always joined with a general meal, cry come up from the neglected masses, "No man careth for my soul?" "The parched ground will truth, he scarcely recognized his own features, so. and both together formed one whole, and because the become a pool, and the thirsty land springs of changed and terrible had their expression become. Hans covered his face. brotherly communions with each other, was repre-brotherly communions with each other, was repre-on God, and like characteristics of the manner and light of the true," said the Shadowless. "Look once gatherings for the poor, in connection with "the ap-propriated sense" of Roinonia; constituted part of the of the Lord, (deipton tou kuriou,) or the love feast, NR the two together were called the supper of the Lord, (deipton tou kuriou,) or the love feast, NR the two together were called the supper of the Lord, (deipton tou kuriou,) or the love feast, NR the two together were called the supper of the Lord, (deipton tou kuriou,) or the love feast, NR the two together were called the supper of the Lord, (deipton tou kuriou,) or the love feast, NR the two together were called the supper to every reflecting mind. amplify them. The topic thus imperfectly discussed is timely. In was the judgment hall, and himself arraigned before many parts of the land the dews of divine grace are the bar charged with the crime of highway robbery, made for the poor of said church, but for poor saints at a great distance, in a foreign country, and on an extraordinary occasion and 3rd the weekly monor is distribution and so the together un-der the phrase," [breaking bread.]—Neander's Ch. History, p. 208, 5th Ed., Philadelphia, 1844. Christian. Christian, you are "bought with a price." | from temptation!" he fervently ejaculated; and at that Cast your eye on the cross of Him "who gave him- word, the dark form vanished; the Shadow was gone NOTE C .- "In many churches, as for instance, in self that he might redeem us from all iniquity, and from before him, and in its place was the soft, clear, North Africa, the daily enjoyment of the communion purify unto himself a peculiar people, zealous of good shimmering light from the silver wings of the Shaworks." Gaze on your glorious exemplar, "who dowless. went about doing good," and remember, that "if any Hans looked up, it was early dawn; but the sunlight seemed brighter to him, and the halo to rest upon the rence on the part of the churches to the opostles church, and the daily means of strengthening, enliven- Look out on the Christless crowd, and heed the voice hills. He arose, and, prompted by the bright form I am sorry that none of your numerous readers doctrine and prayers than for weekly contributions, ing, and salvation for Christians. Hence Tertullian of Him who, "while he testifieth, surely I come that no longer rested upon his shoulder, but now nesquickly," adds, "Let him that heareth, say, Come." tled in his bosom, he took the new coat from its Anticipate the great day of God, and the solemn re- hiding-place, and unlocking his chest took out the and a poly it to an unbroken and apply it to an unbroken and apply it to an unbroken and own committal to the view at the forming the church securely, high above all successful assault, though a spiritual sense, and apply it to an unbroken and sanctifying union with Christ, by means of the supown committal to the view at the forming the church in Hamilton-a persuasion that it is calculated to pro-the necessity of weekly breaking of bread and week-the lost, by the bliss of heaven, by thy covenant the necessity of weekly breaking of bread and week-the lost, by the bliss of heaven, by thy covenant "Fear nothing, Hans; while I am next thy heart, he vows, we entreat thee, work .- American Messenger. | cannot harm thee." And so encouraged, he stepped boldly out, with his The School and the Samily. new coat under his arm, and the bag of gold in his ocket. There was no one stirring at that early hour, but The Two Voices; he walked joyfully on; for ever as he went, the silver light made a bright path before him, and seemed to OR THE SHADOW AND THE SHADOWLESS. widen and lengthen as he passed on. The tailor had just arisen, and much astonished was he, when Hans Concluded. returned the coat, and begged the gold should be re-"There are just ninety-one pieces," suggested the stored; telling him how he had found the miller's Shadow; "one piece would buy a new coat; don't money, and had been tempted. The tailor was a just

WHOLE NO. 113.

self, you will marry the miller's pretty daughter, and

wall, beheld what appeared to be three compartments, by the lurid dazzling glare which the Shadow cast

Humility is needful in the Christian laborer. The upon it, was a group of figures. Hans looked earall times, has been in the liability to spiritual pride | coat, supporting on his arm the miller's pretty daughproof by reference to 1 Cor. 16: 2, "Upon the first As to the practice of the early church, the sub- as the result of successful effort. But it is an in- ter, who smiled upon him, while the old father looked

Hans' heart beat high, and turning to the second, he saw a church and a bridal party; and the groom

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A race of pilgrims from that hour we've been, Brushes, Perfumery, Patent Medicines, Looking-Glasses, Clocks, Stationery, Paper Hangings, wholesale and retail. Forever dreaming of our union near-NO. 48 KING-STREET, (EAST,) TORONTO. 105 Forever seeking to renew again The household peace of my life's vernal year.

Oh, shall we, mother, when the Summer's come, 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 tearful look upon the flow'rets sweet Will kiss our breasts, by no man made a friend. Across the sky's cloud-draped and chrystal dome,

The argent moon unto the west is moving, Across the sky's cloud draped and crystal dome: And my poor heart, like that pale moon is roving Behind my mother to her western home. We are apart in space-she's on the ocean, A landless, houseless, searcher for a home; But still she dwells within my soul's emotion, And I go with her o'er the deep sea's foam.

Christian Saith and Practice.

HAMILTON, Feb. 19th, 1850. To the Editor of the Evangelical Pioneer. DEAR SIR,-

to be laid by at home, which is the sense of par eau-Finding in your number for Jan. 17, an article on to, by him ; and as Bloomfield remarks is the same as weekly communion, with which I cannot concur, I the French chez lui, i. e., at home, so that if we can was held to be necessary because they looked upon it beg to solicit the insertion of the following remarks find no better proof of our duty for steadfast adhe- as the daily bond of union between the Lord and the man have not the Spirit of Christ, he is none of his." in your esteemed Journal.

have saved me the responsibility of noticing said ar- alas, the poor church ! mote Godly edifying-that no scripture forbids the iy collections be not proven. Your correspondent repractice-that it extensively prevailed in the early turns from his digression, to the immediate subject by was no other means left to accomplish this object, church : all cause me to regret exceedingly that the stating, "that the breaking of bread formed a part of than to take home some of the consecrated bread, task has not been undertaken by some one else. Ne- the stated worship of the apostolic churches when they which might stand, in case of necessity, instead of vertheless, I feel, that in the absence of any other re- came together, is further evident from 11 Cor 1:20, 29 the whole communion. Thus every man after the ply, I ought to say something; and I wish it to be -I reply, that portion of Scripture contains not a morning prayer, before he went to his earthly busidistinctly understood that the only position which I word about weekly communion, but respecting the ness, enjoyed the sacrament with his family in his assail is that which maintains that weekly commu- manner of communing when they came together into own house."-Ibid, p. 212. nion at the Lord's table is enjoined by Scripture, and one place. Now if any man will prove weekly com-

NOTE D .- "The learned Hypolytus, who lived in consequently, a definite duty. I agree with the re- munion in the Lord's Supper from this ; he must marks of your correspondent on its desirableness, and, shew that every time they came together into one the first half of the third century, wrote, even in you think you deserve something for finding the walconsequently, should wish to see its practice univer- place they broke bread; and that they assembled neither those days, a treatise on the question-whether a man let, Hans? sal; but to suppose that every thing I highly prize and more nor less frequently than once a week, but this ought to communicate daily or at stated seasons ?-earnestly contend for, is binding on conscience, hav- cannot be done; whereas if we apply the passage to Ibid p. 213. ing the sanction of express Scriptural warrant, is no either weekly, monthly, or yearly communion, then

extraordinary occasion,-and 3rd, the weekly money

was not to be brought weekly to the church at all, but

part of my creed. Take for examples our combina- its declarations are in perfect accordance with either; tions for Bible and Tract distribution-our denomina- I understand the text to present us with the order/and received must have been without the subjoined tional Union—our associations of churches—the pe-culiarities of our Sabbath worship. &c., &c. I would mind in which alone it can be worthilv partaken of culiarities of our Sabbath worship, &c., &c. I would mind in which alone it can be worthily partaken of- large portion of the impression containing his arti- Hans? And then, on Sunday, when farmer Trenck But Hans looked down, and saw the Shadowless plead for them all as valuable and important; but the lessons it is designed to teach-and the awful con- cle had been thrown off. "We stop the press to any man who would affirm that the Scriptures sequences accruing to those who carelessly partake defined all or any of these things, I must conscien- thereof, but not one word about the time. It is wor- McKnight's translation of kata mian Sabbaton, insert the following at the request of Mr. Pyper : ciously resist to the utmost. On the same principle thy of notice, that there are churches, whose mem-I am in duty bound to oppose your correspondent's bers by a perversion of this very text, refuse to meet assertion, viz. : "That weekly communion at the more than once a week, i. e. on the Lord's day ; and 7, in the article on weekly communion refers to 1 it," said the Shadow. Lord's table is alone in harmony with Apostolic prac- having met that once, consider their week's duty to Cor. 16 : 2."-ED. PIONEER. meet as a church fulfilled ! How true the axiom, that

In attempting the defence of this position, several every error in doctrine, produces its legitimate defect

texts are referred to, which I purpose noticing seria-tim. Of 1 Cor. 11: 25, 26—"This do ye, as oft But I hasten to conclude, and pass on to the citadel If I see a house in flames, must I wait for a police-tim the inquiry, "Who talks of stealing? Hans borrows the piece his bosom shone with new lustre, and the clear soft is bosom shone with new lustre, and the clear soft is bosom shone with new lustre, and the clear soft is bosom shone with new lustre, and the clear soft is bosom shone with new lustre, and so tim. Of 1 Cor. 11: 25, 26—"This do ye, as oft as ye drink it, in rememberance of me; for as often as ye drink it, in rememberance of me; for as often as ye drink this cup, &c." Ho asks, "does not the phrase, "as oft, plainly denote frequency?" I answer, no? Does his kind invitation to me, to call upon him as often as I go to Torono, denote frequency? No! It dehotes his personal re-grand for me, and his charter to break bread, Paul prech-denote frequency? No! It dehotes his personal re-grand for me, and his charter to break bread, Paul prech-denote frequency? No! It dehotes his personal re-grand for me, and his charter to break bread, Paul prech-denote frequency? I in like manner the "as oft," of the text, plainly requires that the bread must ever hat the disciples broke bread evers, "the ooly offer-berance of Christ's love is essential to the vitality the action: but I do not choose to follow any criticism the action: but I do not choose to follow any criticism

at a great distance, in a foreign country, and on an History, p. 208, 5th Ed., Philadelphia, 1844.

and Cyprian understand the prayer for daily bread in

bration of the Lord's supper no longer existed, there

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 Hans, all shouted: would wonder where he got a new coat. It seemed

* The copy of the Pioneer which Mr. Booker as if the Shadow knew his thoughts, for it went on: "You might go to town, you know, and perhaps look, now, there comes the miller's pretty daughter!"

looking more blooming than ever.

he left upon the table.

but now the tone was faint as a dying echo; and the brazen tone drowned it at once with a loud laugh, and the inquiry, between the set of the star crowned spirit in

berance of Christ's love is essential to the vitality of the action; but I do not choose to follow any criticism which would urge me beyond the distinct limita-tions of a text. In reply, I contend, it is obvious that our rendering only necessarily proves, that on a certain first day of the week the disciples came together to break bread: intendered to price of gold, but he believed having fitted him a handsome coat; with bright but tons, handsomer even than farmer Trenck's, Hans, intendered to price of the species, I withhold it at my peril? In reply, I contend, it is obvious that our rendering only necessarily proves, that on a certain first day of the week the disciples came together to break bread: intendered the price of the species, I withhold it at my peril? In he spostles doctrine and fellowship,

man, and did as Hans desired; the piece was once more returned to its fellows, and he accompanied Hans towards the justice's house. As they neared it, they saw quite a crowd assembled, who, when they saw

"Here he is himself; we have got him!" and they seized him as they spoke. "So it was you who rob-

comes along, he will have to stand one side; -- and spirit resting in his bosom, and thus replying, "Not Hans looked up, and there she went, sure enough, bed on, nothing daunted, to the justice hall.

And there, when the justice came in his robes to "You can replace the piece when you earn it, and hear the case, and the miller apeared and told his store the wallet then; no one knows when you found story, and the men showed the knife which they swore belonged to Hans; then Hans himself stood up, and Hans sighed heavily; then he took up the bright placing the bag of gold upon the table before him, pieces and dropped them in the bag, all save one; that told how he had found it, and had been tempted by the Shadow; and as he went on, and described the vision "Thou shalt not steal," murmured the silver voice, he had seen, and so discovered his love for the miller's

which is made inadvertently to refer to Acts 20 :

Common Christian Duties.

