

bit of hailing with the cheerful accents and the cordial shake of unfeigned welcome whenever we had met, as they had arranged themselves with their neighbors on the sunny side of the Village Church. O, what a thrill of painful certainty did I feel that now no more we should meet as pastor and flock; no more exchange those unfeigned greetings in which our hearts confessed the influence of unaffected gratification at being spared from Sunday to Sunday to assemble in the hallowed service of public worship. The die was cast; it was expedient that I should go away, they knew the cause, and sympathized with me in its adverse influence upon my peace. My heart sank within me, my spirits failed, and all my energies were fled. But as my tongue faltered and my lip quivered in the prayer with which I preceded my sermon, a thought passed over my mind—" 'tis the last duty of your ministry, make this moment profitable to your hearers; let your farewell be the address of the pastor, and convert their sensibilities to their spiritual edification—remember, if you meet no more on earth, you may in the courts of your God hereafter be assembled together in the pavilions of his glory." This transient motion of my mind at once reassured me, and I rose from my knees invigorated in spirit and strengthened in my purpose. I considered myself as addressing them on the last limits of my being, as one who was launching out from the peaceful haven of his first home to seek an untried passage through the ocean of eternity. My soul erected itself into confidence and hope—I felt how insignificant were all the changes of this life to that which would remove us to the next: this reflection restored firmness to my heart. The task of duty was accomplished. In that of affection much remained to be done. I found the Vestry full of kind friends; their adieus oppressed me, and the exertions which I had made almost amounting to a convulsive effort, had weakened my strength of mind. I could not support the second trial; I could only thank them with my tears for the generous attentions which they heaped upon me. As I passed through the Churchyard, the poorer classes of the parish with their children placed themselves near the gate, and in words of cordial expression, implored God's blessings on my head. I was fain to hasten home, that I might shelter myself from the showers of good wishes which fell heavy on my heart, precious as was the balm with which they soothed the anguish of my wounded peace.

The morrow came on which I was to turn my back upon all that had given interest to my pastoral life, and all that had given hope to my social. Alas! in one hour more the former would for ever cease to act; but the sad recollection would remain, that once I enjoyed the purest participations of the affection of my flock, and longer had enjoyed them, but for the withering blast of sudden destruction which blighted all the flattering promise of the latter, and left me to lament in the most poignant convictions of the baseness of the human heart, the most afflictive privations that can weigh down the soul. At this instant my too faithful memory traces, in all the foul character of their flagrancy, those eventful circumstances which has marked all my subsequent course through life with disappointment and misfortune. Away from me ye unhallowed intruders upon my broken repose! Why should I suffer you to crush with your pestiferous folds my more exalted trust? In those early exercises of my ministry which I call to mind with humble reference to the infirmity of my power, I would find consolation for those facts of misery which crowded upon my recollections, as having given to the cup of joy that once I fondly fancied would never be exhausted, a poisonous bitterness which has caused me to loathe the remembrance of the draught! *Procul, o procul este*, and mingle not with those more sacred contemplations which present to my review the consolatory experience of my earliest ministration in the service of our venerable establishment.

A country Curate whose professional path is unscathed by the blastings of temporal care, and whose chief pursuit is that which he has most solemnly pledged himself to God and man, to improve to the present and future happiness of those who are committed to his charge, is a condition highly deserving of his personal content and earnest consideration.

He is revered by the young, esteemed by the old, and looked up to as the valuable friend of both. His admonitions, both

in and out of the pulpit, are regarded as the advice of a conscientious guardian of their happiest interests, and he is allowed to cultivate any influence over their conduct which they willingly acknowledge and affectionately submit to. The wise and judicious among his flock make his sentiments the standard of their own. The rich respect him, the poor venerate him, and both love him.

Numerous as are his duties, he will be indefatigable in the performance of them. To confirm the elder, and encourage the younger, to instruct the ignorant and reclaim the vicious part of his parishioners, will be his constant anxiety and unwearied employment. The visit of friendship he will make the medium of conciliating the mind of his friend to the adoption of that Christian feeling which may restrain the wanderings of inconsiderateness or correct the deviations of thoughtless indulgence in any habit that is incongruous with Christian life. By the participation with the young in their harmless amusements, he will give a profitable turn to their ideas, which may convert them to an appropriation even of their gayest affections to some edifying purpose,—and, at all events, prevent their aberrations into an unwary forgetfulness of the character which they bear in the community of Christians to which they belong. To the sick he will be a ready attendant—a compassionate adviser; to the dying he will be the guide and the comforter of the soul.

PARTY FEELING.

Those who in the dread of strife and party violence would seek to preserve union by abstaining from all mention of every doctrine that is likely to afford matter of controversy, by laying aside all formularies, and confessions of faith, and by regarding with indifference all varieties of opinion among professors of Christianity, would, in fact, put an end to the very existence of the Society itself whose integrity and concord they would preserve. Preventing hurtful contentions, by rooting out the wheat belonging to the tares, and for the sake of extirpating noxious weeds, would condemn the field to perpetual sterility. We are not then to hold a society together by renouncing the objects of it; nor to part with our faith and our hope, as a means of attaining charity, but rather seek to combine the three, and by earnest zeal, without violence or bigotry, by firmness accompanied with moderation, discretion and temper, by conciliating adversaries, without sacrificing the truth, and by hearty, yet mild cooperation with friends, to obtain the advancement of party feeling, yet avoid its evils; and promote peace, without falling into indifference.

Almost every society has some institutions, whose immediate end is the preservation of the society, and which have no intrinsic value; like the fortifications of a town, which are worthless in themselves, but are essential to the security of the citizen's habitations and goods, &c. It is generally, too, found desirable, that a party should have some external badges of distinction, to indicate their internal sentiments, that the members of it may be mutually known among themselves and held together. These are like the standards in an army, which the soldiers are taught to defend at all hazards, because, though in themselves not worth defending, they are the signs by which they are to distinguish friend from foe, and by which they are to be kept together in proper order. All these signs of distinction have the effect not only of keeping the party united and entire, but also of increasing man's attachment to it.

Let the most candid and favourable construction possible be put on every profession, till we are compelled to understand it otherwise. Where the case will allow of it, let blame be laid rather on the form of expression than on the doctrine intended to be conveyed; and, lastly, where it is manifest that incorrect notions are entertained, let it always be considered whether they may not be attributed rather to weakness of intellect, and inaptitude for accurate statements, than to culpable perversion of the truth.—*Whately*.

Anger is a professed enemy to counsel. If thou counsellest a man in passion gently, thou art despised; if thou urgest it vehemently, he's provoked the more.—*Fuller*.