THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO .- ACTS XVII. 11.

VOLUME III.-No. 48. The suppose and a suppose of the sup

QUEBEC, THURSDAY, FEBRUARY 25, 1847.

[ WHOLE NUMBER 152.

1

THE FREE FOUNTAIN. Come, traveller, stake thy patching thirst And drive away dull care; Thou need st not broach thy little pursa, For I am free as air ; My source is on the mountain side. My course is to the sea; Then drink till thou art satisfied, Yea, drink, for I am free.

If thou dest spurn my cooling stream, And heedless spend the day, No other spring or fount shall rise O'er all thy desert way; Then drink of me, waxfaring man, Nor let the draught be small; If thou refuse, in vain for help On God or angels cail.

Ten thousand souls, at other times. Have qualfed my gushing store. Kor ever one, for meaner draights. Has pined or thirsted more: Then how thy head, O mortal man, And bend the knee to me, No parce streams theat'lt ever find, Or freer femitain see

Inscription over a fountain in the State of New York, described by the "Evangelist."—But the Fane Fountain gushes from a higher source then

MUDITATION FOR LENT. He was a man of sorrows, and sequalited with grief. 1s. liii, 3.

What an affecting description! Yet itself a hin-Cerance to his reception with the world. They would leve a master who should be a man of advasores and unacquainted with griot. Pleasure! pleasure ! pleasure ! This is the world's idel, before which old and young, rich and poor, continuelly how. Pleasure is the phinton, which they pursue through all the mazes of vanity. Pleasure tunes their viols. Pleasure lights up their essentities. Pleasure fills the drinking-room of the poor, and the binqueting-chamber of the rich. Pleasure gives the law to the world. Your Master, Christians, was not · man of picasure, but a man of sorrows. His picawas to do his Vather's will. His pleasure was to serrow for your sins. His pleasure was to comfort the mourner, to bind up the brokenhearted, to make the widow's localt sing for joy. He was not only a somewful man, one, like Thusnah, of a serro Stat spirit, -there have been in thy such; he was not only a man of sorrow, of occasional and transient socrow, but he was a man of sorraies, a man of many sorrows, a man whose life abounded with sorrows. I cannot enumerate his sorrows. His own heart alone knew all its own sorrows. And he rever opened all the sorrows of his heart to any but his heavenly Pather. Had he not sorrow, think you, when despised and rejected of men? Had he not sorrow from the dainess of his disciples, the base treachery of Judas, the chameful faithlessness of Peter, the cinelty of enemies, the malice of Saian? Had be no surrows, when, being in agony, he shed, as it were, great drops of blood? Had he no sorrows when he wept over impenitent Jarusalem, or when he foresaw the unbehel of thousands to whom his gospel would be proposed, or the apally and inconnistencies of too many of his professed disciples? Had lie no sorrows on your account? Your sins—swere they no burden? Your years of vanity and unconcern, your relusals and postponements of his invitations, your present halting, nadesided spirit-Calvary? ever conseived, or tongua ever told, or mind of man or angel ever comprehended, the sufferings of Deity incarnate, of Emmanuel on the cross, of the pure end holy Son of God, enduring in his human body the most exeruciating pain, and sustaining in his hu nan saul the wrath of God against unnumbered zins, the accumulated malice of Satan, the weight of that burden, which would have sunk millions of souls to the very lowest depths of hell, and have kept them there for ever? Sons and daughters of pleasure, behold the man of sorrows! I know your thoughts. We are not called to endure the same sorrows with him. Make not a mistake in your theology. His sorrows, great, yea, infinite as they were, are but the pattern and counterpart of those which all sinners have deserved, and which all sinners will suffer, who reject Him. 6 But, we believe. We are Christians." Again, mistake not. " She that liveth in pleasure is dead while she liveth." In true repentance there is a godly sorrow for sin, and a prayerful desire and study to forsake sin. In true faith, there is the coming out from the world and being separate; there is the entting off even of a right hand; there is the surrender of every last; there is a bold, manly, decided, yet humble and unestentations, confession of Christ before men. Now, let me ask, are ye, will ye be, true believers in Christ, and followers of Him who was a man of sorrows?

Do not here pervert our meaning, and say, We suppose, then, we are to be melancholy and gloomy, moping and miserable, of a sad countenance, and an unsociable spirit. You are invited to be cheerful and happy; at peace with God, with your own con-sciences, with your neighbours, "as sorrowful, yet elway rejoicing." You are to sorrow for sin, but von will find greater joy in that sorrow than you ever found in sin. You are to be of a broken and contrite heart—oh! pray for it, if you have it not but you are to experience the joy-oh! who that has not felt it knows the joy? of having that broken heart bound up, and that contrite spirit healed. You are to meet, I know it and I feel it, a frowning world without, and to watch a deceitful heart within. You are to meet, if God sees lit, chastenings in health, trials in your family, afflictions, bereavements, deaths, in many a form of sorrow; and yet you are to be happy amid all, finding the joy of the Lord to be your strength, and discovering in every thing cause to give thanks, to take courage, and chape to the end for the grace that is to be brought unto you at the revelation of Jesus Christ,"1

And he was also "acquainted with glief," deeply and intimately acquainted with grief, no stranger to M but familiar with grief in almost all its forms. His grief was meant to afford us joy. What is your grief? Is it from scorn, or poverty, or ingratitude? Jesus is acquainted with grief in

each of these forms. felt pain in its acutest form, and his sympathy can afford you inward support and consolation. you grieving for a brother, a child, a friend, taken away? Jesus first wept at the grave of Lazarus, and then raised him from the dead: he first had compassion on the bereaved widow of Nain, and then restored her son. He is still the same. He is so exalted, could not have been reached by the proready to sympathize with you now, and presentlyfor "the time is short" - he will raise your dead to life. Are you called to die? and does that thought grieve? He has tasted death for every man.] He has taken away the sting of death for believers. "To die is gain." From Sermons on Isalah lili. by the Rev. John Hambleton, M.A., Islington.

A Strmon,

BY THE REV. OFFICIAL MACKIE, B. A. Prouded in the Cathedral Church, Quebec, on the Morning of the 21st Sunday after Trinity, 1st Notember, 1813.

Паваннун, ій. 17 & 18.

" Although the figure shall not blosson, neither chall fruit be in the venes; the labour of the clive shall "true; be or the virter; the lathour of the curve shall which, and the fields shall yield no meat; the flock "shall the ene of from the fold, and there shall be to "there in the scaller. Yet I will rejoice in the Lord, I "will joy in the God of my salvation."

reserve to our use the kindly finits of the carth." s a petition which will this day be heard wherever two or three ere met together, according to the apmistments of the Charch, in every quarter of the sabitable world; whele that kindled but more comprehensive form of prayer which the Lord has tanget ne-from how many lips will it assend to a Throne of Grace! The Christian does not lightly esteem the bounties of God's providence: he receives them as of mice, he receives them as on trust; he reeciras them as of undeserved mercy, he receives ; there as conscious of the responsibility which they entail; and his heart's dering and proyer is, that he may ever use aright, Proje good though which he be I no right to expect at the lands of the filver. My Brethren :- The Cherch in our latherland is now which He has togn pleased to visit a portion of the apire to schich we belong: Curseives companitively unharmed, we are yet bound to the sufferers by too close a tie, not to feel some sympathy with more sublime in their simplicity, than that beneath which those our fellow-subjects are min required to how. An article of food has been smitten by some mysterious blight, under every variety of climate, and in every kind of soil; and so smitten, that the staff of life to millions, may soon cease even to be numbered among the tinings given for the use of man. And this has happened in an age when science is has bridged over the sea, and has taught the inter-change of sentiment to fly to and fro on lightning's wing, is taxing to the attermost the latent energies of the earth, and, by various modes of culture, is reclaiming the desert, and transforming the wilderness into a fruitful field. It seems as though God had veriest hoer who knew not, and caned not to knew, any thing about the laws of nature, and the principles of science, could scratch up the surface of the soil in the rudest manner, and commit the root of promise to the ground, and expect and obtain some science, the most julicious culture is often found to be ineflectual - And where will the end be? We know not which of the remaining articles of food may next be smitten, or whether any will be spared. In spite of all our advances in the march of improvement, we feel that we are pensioners upon the bounty of God, even as our fathers were, and have still the self-same need to pray: "Give us day by day, our daily bread." The skill of man is now fairly at fault :-- for how shall it restore the principle of life ?-and philosophy will perhaps admit a truth, fervent prayer of the righteous may even more avail as a preservative against famine than all the appliances of agriculture, valuable though they are, and, under the blessing of God, the source of unnumbered blessings to mankind.

My Brethren: The lesson of righteousness which we may learn from this so solemn dispensation, is, that we devoutly acknowledge God's sovereign right to give or to withhold the fruits of increase. ven though we have laboured to obtain them in ependence upon His promise and in obedience to His command; and we shall have learned the lesson aright, when we have been taught to say with equal sincerity, amid all the changes and chances of this mortal life: "Blessed be the name of the Lord."

Let us now netice that broader and more general application of which the passage before us is susceptible. " Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the field shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet will I rejoice in the Lord, I will joy in the God of my salvation." This is indeed the language of enlarged experience, and he must have communed much and closely with his God, who can give truthful utterance to such confident boasting. In such reverses as most com-monly befall us, complaint may be often repressed by a consciousness that we too have been wanting to ourselves, and by our own folly or obstinacy or want of forethought have occasioned some measure at least of the evil under which we suffer. But the language of the prophet would seem to imply that in this case all had been done which ought to have been done, and that the visitation was one directly and entirely proceeding from God Himself -yet, even in such a case as this, he declares that

. 1 Cor. vii. 29. † Heb. ii. 9. † Phil. i. 21.

Does pain grieve? He has he will not only submit without murmuring to the Divine judgment, and acquiesce in it as righteous, but that he will rejoice in it as good, and will recognize, in the Destroyer of his hopes, the God of his salvation.

It is this exercise of faith which is so deserving

of our admiration. Such a degree of confidence, phet, if he had not been wont to brace up the loins of his mind, and to nerve kinself to the spiritual conflict by all those encouragements which the word and promises of God supply. We may form some conception of the nature of his experience, by considering to what desperation the men of this world are but too commonly driven, when they fail even of that amount of success in their undertakings to which they had fondly, it may be presumptuously, aspired. How often do they yield themselves up to angry repinings, or prevish regrets, or plunge into the whirl of reckies and riotons living, and with what hatred will they regard those whom they account more favoured than themselves! But under such a reverse as that which the prophet in-dicates—such an entire failure of all reasonable expectations-such a desolation so cheerunder such circumstances as these, what wonder if even the hundle follower of the Lard sometimes, like the Phalmist, find it hard to discern that there That the Lord would be pleased to "give and is " right coursess with God" more especially if he see those whom he cannot but number among the ungodly. living the while in great prosperty. ainst such doubts and mirgivings no other secuity can be obtained than that which is suggested the experience of a heart bearing witness to the truth that the Land is gravious. The mere deductions of reason will not suffice to remove that stumbling block which the dealings of God in Providence raise up in the pathway of all who do not shadowed out in the text, is that in an hobitual purdunger is lest we learn to regard the natural as the them in their distress; nor can we say how long a herestary result, and so, when we fail of success, time may be permitted to glapse before a like afflict deem outselves defineded of our rights, rather than tion reach even unto us. Few manifestations of the simply disappointed of our hopes. The danger, the feudal castle. Groups of seris who tilled the Divine Power could be conceived of, more solemn, great at all times, is especially great in times like neighbouring fields, and some few artisans who the present, when the achievements of science are manufactured necessary articles for the household, really so important, when the veil of expersition which ignorance had spread around has so frequently been torn asunder, and not a few mysteries of the olden time which were objects of terror or of wonder to our fathers, have been held up to the gaze of all beholders as the simple effects of material laws. There is danger lest, having explained so much, we revelling in its night; when the same skill, which attempt to explain away all things which imply the existence of a supernatural agency, and virtually join with the fool in saying : "There is no God." That we may guard against this, and every such danger, we must ever revert to first principles, and learn to see God in every thing, and every thing in to shelter themselves, either in the church itself. God. Then, setting God always before us, we ordered this very judgment as that best fitted to shall be prepared to consider further the gracious to men of the inferior class—serfs and boors—but humble us and to prove us and to show to us how purpose for which He has placed us here on earth, were frequently men of consideration and wealth utterly impotent we are. It is as a hand writing from and to examine all His dealings toward us as in who had been proscribed. The chronicles of the tim which the wisest of the sons of men car nei- the light of eternity. Success in our worldly call- epoch are full of such examples. We see men, forther explain nor understand. Time was, when the ings, or the want of success, will be thus viewed in connexion with that state of saivation to which we are called. We shall deem of them as of varied incidents, yet alike divinely appointed for the to a town to put themselves under the protection of carrying out and perfecting of a great work in which as workers together with God we are engaged. teward for his labour. Now, with all the aids of Losing sight, in some sort, of all means employed, we shall, on the one hand, estimate a prosperous condition by the greater responsibilities of extended usefulness which it involves; and if called to recoive the boon, shall receive it at once with gratitude to the fliver, and with that hely fear which so solemn a trust cannot fail to inspire. On the other hand, if an adverse condition be ordained as our lot, we shall account ourselves as those called upon to glorify God rather in suffering than by doing; we shall esteem our condition as inviting to the exercise of those graces of meckness and pawhich faith alone can fully grasp, that the effectual tience and resignation which would seem to form an easier discipline for the kingdom of heaven than the more active virtues which tend to einte in the very performance of the deeds which they suggest. If it is harder for the rich and prosperous to enter by the strait and narrow gate than for those of their brethren to whom has been committed a slender portion of this world's good, there is really a call to rejoice in the God of our salvation even because He promotes His gracious design towards us. by first divesting us of those things which might prove an incumbrance, pleasant though they be in themselves, and to the judgment of sense almost needful for the preservation of life itself.

Yet, let the matter be well understood: Such a oss as that of which the prophet speaks will not be regarded by the true Christian with apathy and indifference. The philosophy of godliness does not teach him to disguise the real nature of evil, but points him to the sufficient antidote. It is a loss-a grievous loss, and painful to fiesh and blood. If the natural expression of sorrow escape from him, under such a loss, it but argues that he is man: it is the overmuch sorrow which would prove him to be but a man, and not worthy to be called a son of God, a son of that Father who has encouraged all his children to cast all their care upon Him in their every season of trial, and to believe that, in spite of all appearances to the contrary, He will make all things work together for their good. The disciple may be sorrowful when visited with affliction-his Muster wept. Affliction is never joyous in itself, but grievous-it is not then a strange thing if he grieve because of affliction. But looking beyond the affliction, to Him who prepared or permitted it, he can see, in the character of the Lord the Com forter, a source of more abounding consolation, and thus can be "sorrowful yet alway rejoicing"sorrowful as a creature; rejoicing as a new creature in Christ Jesus: sorrowful, because of the appointed trial; rejoicing in Ilim who appointed it.

Salvation is a prize so great that, through whatever | waters extensive portions of territory. Habits of intrials, he desires to attain unto it, and if he have grace to perceive that the goal can only be reached by the painful way which the Author and Finisher of his faith has Himself marked out, he will go on that way rejoicing-rejoicing because of the hope set before him, and joying in the God of his salva-

ORIGIN OF TOWNS

IN GERMANY, THE NETHERLANDS, AND FRANCE. From " Glimpses of the Durk Ages;" monthly volume published by the Religious Truct Society. The ancient Germans, according to Tacitus, had no cities. The people lived a wandering life, and when they settled anywhere for a time, they erected for themselves rade, detached, and scattered dwellings. Long after the invasion of the south of Europe the Gothic tribes retained their uncitizenlike linbits. "Till the reign of Charlemagne," observes Hallam, "there were no towns in Germany except a few that had been erected on the Rhine and Danube by the Romans. A house with its stables and farm buildings, surrounded by a bedge, or inclosure, was called a court, or, as we find it in less that the man unfurnished with the comforts of our law books, a curtilage—the toft, or homestead, the Gospel would be strangely tempted to "curse of a more genuine English dielect. One of these, with the adjacent domain of arable fields and woods. had the name of a villa, or manse. Several manses composed a march, and several marches formed a pagus, or district. From these elements in the progress of population arose villages and towns." The character of these tofts, or homesteads, is well illustrated by a passage from Dr. Whittaker's History of Craven:-" A toft is a homestead in a village, so called from the small tuits of maple, clm, ash, and other wood, with which dwelling houses were anciently overhang. Even now it is impossible to enter Craven without being struck with the isolated homesteads, surrounded by their little gartlis, and overhang with tufts of trees. These are the granuine walk steadily and constantly as seeing Him that is tooks and crofts of our ancesters, with the substitution Invisible. The first effort, therefore, to be made by us only of stone to the wooden crocks and thatched towards the attainment of this "jay in tributation," roofs of antiquity." The little toward which this spring up were subject of course to the fendal lord in perc of heart, we set Col as the Great First Cause whose domain they were situate; but, prefably, the always before us. Secondary couses are upt to condition of their inhabitants was preferable to that obstruct the vision, and the instruments employed of his dependents, who lived in the open country. numbed helice God, because of the famine with not solden shut out the Agent from our view. Some small amount of magnifacture and trade would necess is the natural result of honest labour, mocessarily arise in these infant communities, all of Granted: If we do not thus regard it, we shall not which doubtless had their weavers, smiths, and so labour as God would have us to labour. The carriers, for the supply of garments and implements

of husbandry to the rural labourers in the vicinity. Germs of civic communities also appeared, in nony instances, under the immediate shadow of gathered found the baronial abode, and formed a little village, out of which, in process of time, there arose a town of some importance. In a similar way, vilinges sprang up in the vicinity of convents; and no doubt, as Guizot has remarked, the progress of towns was considerably promoted by the right of sanctuary in churches. WE Even before the boroughs were constituted, and before their force and ramparts enabled them to hold out an asylum to the wretched population of the fields, the protection which could be found in the church alone was sufficient to attract a great many fugitives into the towns. They came or around the church; and they were not confined metly powerful, pursued by a neighbour yet more powerful, or by the king himself, abandoning their lomains, carying off all their moveables, and flying a church. These men became burgesses, and such refugees were, in my opinion, of some influence on the progress of towns, as they brought into them both wealth and the elements of a population superior to the bulk of the former inhabitants. Be-sides is it not probable that, when anything like a considerable association had been formed in any quarter, men would flock to it, not only on account of the greater security afforded by it, but also from the mere spirit of sociability which is so natural to Thus these towns became places of rethem ?"t fuge; characters of all sorts, good and bad, those who fled from the oppressor, and those who sought to escape the avenger, were gathered together; and thus the rise of modern towns resembled the rise of ancient ones, and many a European city had an origin like that of Rome. " Many fied thither from the countries round about; those who had shed blood, and fled from the vengeance of the their own homes by their enemies, and even men of low degree who had run away from their lords. Thus the city became full of people."t Such was the commencement of the proud patrician families of Rome, and in like manner originated many a wealthy and noble family of merchants in modern times.

Till the ninth century, the people of Germany lived in open towns, or villages, under their feudal lords; but, at that period, the privilege of having walls began to be allowed. Hamburgh was built, at that time, by Cherlemagne, and was so distinguished; in the following century, a few more walled towns appeared on the banks of the Rhine and Danube, but their commerce was low and feeble. A charter was granted to Magdeburg, A. D. 910, "to many could not boast of any towns till a later period. The first which was erected on the shores of the Baltic was Lubeck, which was founded A.D. 1140. by Adolphus count of Holstein."

In the Netherlands, the towns were in advance of those in Germany. In the tenth century, Thiel contained no less than fifty-five churches, from which it may be concluded that the population was very large. The people then had learned the art of draining their lands, and by the formation of dykes, they recovered from the

+ Hallam's Middle ages, c. ix, p. 1. Guizot; Civilization of Europe, Lect. 7. Arnold's History of Rome, vol. i. p. 7. Anderson's History of Commerce.

dustry, union, and reciprocal justice were thus cherished, and the seeds of their subsequent commercial greatness sprang up in these Flemish communi-ties. Their woollen manufactures enabled them to trade with France, and thus to acquire considerable wealth, while their own population was clothed in good apparel. Baldwin, count of Flanders, established annual fairs, or markets in the cities of his dominion, without demanding any tolls of the merchants who trafficked there. It was some time, however, before any of these towns could boast of much that was imposing in their appearance. houses, in the ninth century, were made of wallings of rods, or twigs plastered over with clay, and loofed with thatch, which, as trade advanced, gave way, no doubt, to habitations of a better order. But wood long remained the chief material in the construction of edifices, even of the superior order. As late as the eleventh century, buildings of stone were rare; and the parish church and the city

bridges were commonly of timber.

The noble cathedral of Tournay, hearing evident traces of resemblance to the Byzantine architecture, is, however, a proof that, at an early period, there were edifices to be found in the Netherlands of great magnificence. It is interesting to look at these communities in their earlier history, located on the borders of vast forests, and in the midst of widespread marshes, contending with the difficulties of their situation, patiently laying the foundations of commercial greatness and renown, and teaching posterity what can be accomplished by earnest, en-

terprising industry.
Some of the cities of the Netherlands were subject to episcopal jurisdiction, and the bishops of Liege, Utrecht, and Tournay, are distinguished in the annals of the middle ages; but other cities were subject to the counts of the province in which they were situate. Yet, at an early period, the shrewd people of that commercial country handed together for motual protection and assistance, under the forms of guilds, or fraternities, which prepared for the municipal corporations of later times; and in the case of the Frisons, or people of Friesland, they secured for themselves very considerable rights in the ninth century. These rights consisted in the freedom of every order of citizens, the possession of property, the privilege of trial by their own judges, a narrow limitation of military service, and an hereditary title to fendal estates, in direct line, on payment of certain days. These rights formed the Magna Charts of the Frieslanders, and gave them a proud distinction a rong their neighbours.

With regard to the cities of France, Mr. Hallam emarks: "Every town, except within the royal domain, was subject to some lord. In episcopal cities, the hishop possessed a considerable authority. and in many there was a class of resident mobility. It is probable that the proportion of freemen was always greater than in the country; some sort of retail trade and even of manufacture, must have existed in the rudest of the middle ages; and con-sequently, some little capital was required for their, exercise. Nor is it so easy to oppress a collected body as the dispersed and dispirited cultivators of the soil : probably, therefore, the condition of the towns was, at all times, by far the more tolerable servitude, and they might enjoy several immunities by usage before the date of those charters which gave them sanction. In Provence, where the feudal star shone with a less powerful ray, the cities, though not independently governed, were more flourishing than the French. Marseilles, in the beginning of the twelfth age, was able to equip ne and to share in the wars of and Pisa against the Saracens of Sardinia."

If Paris is to be taken as a sample of the towns of France, before the twelfth century, they must have been in a deplorable condition of fifth and wretchedness. The swine were accustomed to wallow in the streets of this metropolis, until a prince of the blood was thrown from his horse, in consequence of a sow running between the legs of the animal. To prevent the recurrence of such accidents, an order was issued to prohibit the swinish multitude from infesting the public thoroughfares of the city. But the monks of St. Antony remonstrated at this-the pigs of their monastery having had, from time immemorial, the privilege of frequenting, at liberty, every part of the towns, of feeding on such scraps and offal as they could find, and of reposing on the choice beds of mire which covered certain spots in the great highway. The monks were not to he resisted; and at length there was granted to the swine of their convent, the exclusive privilege of roaming about the Parisian streets without molestation, provided only, that the said swine went forth on their peregrinations with bells tied about their

ADVICE ON ENTERING COLLEGE. Lord Chancellor Eldon, to his grandson, Lord En-combe, May 1824.

My very dear John, I hope that this will find you quite well, and settled in comfort in academical life, and that you find your rooms and accommodations satisfactory.

You are now, my dearest John, in perhaps the most critical period of your life. To me it is a most precious consolation, that you go forth to the University, with a disposition, principles, and judgment, so formed and regulated by the care antecedently thrown around you in the course of your education, that, with the blessing of God, those who dearly love you may confidently hope, that, whilst build and fortify their city, and exercise municipal you remain there, you will never lose sight of this law therein 23 but the most northern parts of Ger- incontestible truth, that if your time is not well spent there, it cannot but be ill employed. The management of time in the University cannot be attended with indifferent consequences: it must produce cither great, important, lasting benefits, or create evils which will be severely felt in all that is to come in after-life.

The society in the University always consists of great numbers; and it can never be too strongly, stated to you, that much, very much, depends upon a judicious selection of your associates, and more especially of those who are to enjoy your confidence and intimacy. Providence has been pleased to call you to a station in life which is too likely to bring around you, for their own ends and purposes, and not

· Hallam.

† blacpherson's Annals of Commerce.