

The Freeman

"Her foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

TORONTO, CANADA, JANUARY 19, 1854.

[No. 25.]

Vol. XVII.]

Doctry.

WILLIAM CROSWELL.

PASTOR, ST. JOHN'S CHURCH.

Entered into life, Sunday, 9th November, (21st after Trinity,) 1851.

I did not think to number thee, my Crowell,

with the dead,*

But counted on thy loving lips to soothe my dying

To watch the fluttering flood of life ebb languidly

away,

And point my spirit to the gate that opens into

day.

My "more than brother" thou hast been for

five and twenty years,

In storm and shine, in grief and joy, alike in

smiles and tears:

Our twin-born hearts so perfectly incorporate

That not the shadow of a thought e'er marred

their union.

Beside me, in life's highest noon, to hear the

bridgroom's voice,

Thy loving nature fondly stood, contented to

rejoice;

Nor boon, but ever bounteous Heaven bestowed

on me or mine,

But bore for thee a keener joy than if it had

been thine.

Thy fingers, at the sacred font, when God my

hearth had blessed

Upon my first-born's brow the dear baptismal

oil impressed,

My second-born, thine own in Christ, our loving

names to blend,

And knit for life his father's son in with his father's

friend.

And when our patriarchal WITTS, with apostolic

hands,

Committed to my trembling trust, the Saviour's

red command;

Thy manly form and saintly face were at my

side again,

Thy voice a trumpet to my heart, in it's sincere

AME N.

Beside thee once again he mine, accepted priest,

to stand,

And take with thee the pastoral palm from that

dear Shepherd's hand,

As thou hast followed Him, be mine in love to

follow thee,

Nor care how soon my course be run, so thine

rest may be.

O beautiful and glorious death! with all thine

armor on;

While, Stephen like, thy placid face out, like an

angel's shone,

The words of blessing on thy lips had scarcely

ceased to sound

Before thy gentle soul with them its resting

place had found.

O pastoral and priestly death! poetic as thy

life.

A little child to shelter in Christ's fold from sin

and strife;

Then, by the gate that opens through the cross

for such as these,*

To enter in thyself, with Christ forever more

to be!

G. W. D. (Bishop Doane.)

Riverside, 10th Nov., 1851.

*The Friday before was his forty-seventh birthday.

†The person, Dr. Crowell was a very pattern of

manly beauty.

‡The epistle for the day contained St. Paul's graphic

description of "the whole armor of God." His last words

in giving out the hymn were:

"Soldiers of Christ, arise

And put your armour on."

§He never looked so heavenly. His smile upon the

lily was ineffable in sweetness.—Mrs. Sells.

¶Unable to rise after the closing collect, he laid the

holy oil on his knees. He died in two hours. A blood

was reported in his brain.

**He said just before he died, and his sermon was

addressed to children.

††A little child to come unto me, and forbid

them not; for of such is the kingdom of heaven."

WHAT IS STARVING OUT CHRIST'S

MINISTRY?

[From the New York Church Journal.]

Earth knows no lovelier labor than that

of Christ's ministers. The ministrations

of angels are noble and precious,—but are

they more constant, more arduous, more

self-denying, than the labors of those upon

whom the Spirit of Christ has passed, and

his mantle fallen? The angel, moreover,

moves in strength, in peace, in holiness;

but man in weakness, in suffering, and

amid temptation. With sin in his nature,

and care on his brow, and often an aching

heart, man labors; but the angel knows no

let or hindrance; the wings of peace and

purify him onward in his heavenly

mission. It is the difference, then, between

the widow's mite and the rich man's abundance.

Man gives of his poverty, and it is this

fact which embosses his work, and

raises it to a rank even above angelic ministrations. In other respects the labors,

to whom he speaks. Surely these are offices of love akin to angelic ministrations; and what minister of Christ is there, who has not wrought and abounded in labors like these?

The minister of Christ forsakes home and nation, family and friends, to carry the Gospel to the heathen. He follows the emigrant to new countries, and the few sheep in their thin settlement, to keep alive their remembrance the memory of Christ. In crowded cities, over and above all pastoral duties, he ministers to the poor; though others speak roughly or coldly, he gives them a kind and willing ear; he visits their houses, relieves their wants, comforts their hearts, and prays for their side. The widow, the orphan, the destitute, the suffering, know him and his love. The asylum, and the hospital, and the prison, tell of his labors. The bedside of the sick, and the house of the mourner, acknowledge the comfort of his presence. Yea the very grave is made bright by the words he utters, of victory over death.

To him the poor resort, to him the afflicted send, to him the sinner turns. It is the conscious homage of mankind, the acknowledgment that in him they expect an angel's heart and angelic office of love. And what would the world become without these monuments of Christ, speaking for Him, and living for Him? How would His memory grow dim, and His worship languish, and consciences deaden, and hearts grow cold; how would the poor mourn, and the sick lament, and the afflicted drink the dregs of sorrow? All suffering nature would wail; all human interests suffer. No churches, no sacraments, no funeral rites, no ambassador from God in our midst! But, as it were, war between Heaven and Earth?

And yet fearful as would be such a state of things, we have, in this country, during the last few years, advanced one step towards it. It is a startling, a terrible fact, that soldiers of Christ are falling at their posts,—and their places cannot be filled. Worldliness is increasing day by day, and the Christian ministry daily diminishing. Our population is enlarging in a wonderful ratio; our clergy, not even holding their own in numbers.

What is to be the end of this, no one can tell. Sufficient to the day is the evil thereof. But it is an evil which it is our present duty to face. It is our duty to ascertain its origin, and if it may be, nip it in the bud. We have to deal with a new fact in the history of Christendom. There have been, before, days of lukewarmness, days of corruption, yea, and days of persecution, when to be a minister of Christ was to be a mark to the enemy. But never, since Christ called the Twelve, hath He lacked Ministers to preach His word. What days, then, are these? What circumstances are ours?

Now two facts are to be noticed:—that this falling of the Ministry is not peculiar to any one communion; all are suffering in like manner; again, that it is peculiar to our land and nation. These two facts may help us to understand this matter. The failure is not to be ascribed to any particular doctrinal phase, but to our national characteristics.

Now our land is said to be a land for the poor;—and blessed be God that it is such. There is work abundant and money in plenty. All that are industrious can gain enough and to spare. Few there are who cannot advance their fortunes and better their position in life. And there are no artificial barriers to keep men down; no aristocracy whose position cannot be attained. No, the highest place in the world's esteem, the highest place in the nation's gift, is within the reach of the lowliest.

But these advantages entail corresponding evils. With wealth and prosperity, luxury has come in like a flood;—a luxury compared to which the extravagance of twenty years ago is poverty. Again, with an ambitious people, the opportunity "to rise in the world," as it is called, often excites a desire to do so; and every nerve is stretched—every extravagance indulged, to effect the object.

Now it would be unjust to charge any such ambition upon the mass of our people. But it may with truth be said that the tendency of the increased wealth, luxury, and extravagance of the last few years, is to make men unwilling to live as plainly as their fathers before them.

Again; many will not go so far as formerly, and those who would merely hold their own, are at increased charges. The consequence is, that most persons live closely up to their incomes. They have no money to spare, a little to lay by. After paying their debts, they have not much to give away. And hence it follows that with the exception of those who make it a conscience to lay aside an adequate portion of their receipts for the purpose, there are few who can, without considerable effort, contribute as they ought to do to religious objects; and the clergy, whose support has always been inadequate, and is now specially so, are the sufferers. They must struggle on, in poverty and privation, in order that those to whom they minister may keep up with the times.

Now the effect of this upon religious young men is obvious. They are influenced by the prevailing tone of society. They are naturally led to seek, in preference to the ministry, some business or profession by which they can lawfully advance their worldly interests, or at least maintain their families in comfort. No man, without stronger faith than most men have, can look forward with complacency to the pecuniary struggles and anxieties which are almost sure to attend his ministerial career. And hence, while there are clerks in abundance, and young lawyers and physicians in superabundance, there is dearth of candidates for Holy Orders.

The sum of the matter is, that it is the extravagance of the age which is sweeping away the supports of religion. It is the extra finery, the expensive dress, the costly furniture, and such like, which are starving Christ's ministry out of this land. There is no lack of generosity. There are no people more generous than our own. But, in the struggle to make both ends meet, religion goes to the wall. There is no remedy for this but for Christians to live so far within their means, that, under any probable contingency, they will always have enough to give to Christ;—so to live, as if God, instead of giving them ten tenths, were to give nine tenths only; the other tenth serving, as of old, for His Levites. Then would the clergy be supported, and pew rents paid, and charitable offerings be adequate. At present the case is notoriously otherwise, and the manifold evils thus resulting are most alarming.

Christian men must consider these things. They must examine whether their expenses are so regulated, that they are able to give to Christ all that He has a right to expect. They must look to it whether they are in any way responsible for the privations of any of His ministers,—in any degree accountable for the present dearth and distress. On the point of duty, the Word of God speaks very plainly:—"Even so hath the Lord also ordained, that whosoever shall preach the Gospel shall live of the Gospel." "Let him that is taught in the Word minister unto him that teacheth."—Have the congregations seen to this? Wardens and vestrymen, have you seen to this? Do you provide your clergyman a living from the Gospel?—not a mere pittance, but a living, a decent, reasonable living. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he reap." It is easy to put such thoughts aside as troublesome; and, having put them aside, to think the question settled. But hear the Apostle:—"Be not deceived," he says, "God is not mocked." God sees,—God sees the suffering, and God sees the extravagance. Nor is He moved. Both the sufferer and the extravagant shall stand one day before His throne, and "whatsoever a man soweth, that shall he reap."

Christian reader! When yet unconscious of thought or sin, a minister of Christ took you in his arms, and lifting up his eyes, invoked God's blessing upon you. Through life the minister of Christ has accompanied your steps with blessings. He has called you to God's house and knelt with you there. He has aroused your conscience; urged on your feeble desires; taught you God's truth; fed you with heavenly bread; visited you in sickness; comforted you in affliction;—yes, and when at the last, others shall mourn for you, and your soul shall have taken its flight to await the great Judgment, over your coffin shall stand the minister of Christ, lovingly and tenderly committing your body to the ground, "earth to earth, and ashes to ashes, dust to dust." Oh, in that day when earth returns to earth, how awful will it seem, if, through the pride of life, if, through vain expenses, you have sinned the bread of his children, and denied his due to that minister of Christ, who so faithfully renders you the last offices of Christian love!

On Friday week every gratifying event to all concerned took place in one of the school-rooms of St. Paul's, Bernersley, when an address on the part of the converts from Romanism, in that locality was presented to the Rev. Dr. Armstrong, begging his acceptance of a handsome gold and cassock, in token of their affectionate regard and appreciation of his zealous and laborious efforts to make known to them, when in the ignorance and darkness of Popery, the Gospel of Christ. The names of nearly 300 converts were signed on the certificate, and one penny was not received from any one who had not been born and educated in the Church of Rome.—Record.

In a letter to the "Morning Chronicle," an incumbent of the diocese of Manchester draws a doleful picture of the mode in which his affairs are administered.

Like other ambitious ones mentioned in history, who prayed for a king, and one prayed for a Bishop to be sent amongst us; and we had every confidence that as soon as the old Chester Diocese should be divided, it would be a happy day for the Church in these parts.

We are told that the Bishop of London, assisted by Dr. Lushington and Sir James Patteson, sitting as assessors, will commence an inquiry into certain alleged abuses connected with St. Paul's Cathedral, on the 9th of January.

The following letter, as coming from a missionary Bishop long resident in the East, will be read with great interest:

"Boston, Nov. 22, 1853.

"Rev. Sir, I have sent to the Editor of the Register my name as a subscriber to the memorial addressed to the patriarchs and synods of the Oriental Church, because I heartily concur in the object of the memorial, and not as approving every expression in it. The passage beginning, 'For although you grope, and ending, 'return good for evil,' is not in my opinion just. The ignoring of us by the Oriental Church is the effect of almost a complete ignorance of us. I found, I believe without exception, that the Catholic character of the American Church was recognized, and also my own status as Bishop, whenever I had the opportunity to set forth our claims.

I should therefore like the memorial letter if the passage alluded to were struck out. But its object is of too great importance—the memorial itself, I am sorry to say, is too much needed—for me to withhold my name on this account. I earnestly hope that it may attain its end, in rescuing our Church even from the imputation of sanctioning such proceedings as those of the Anglican Bishop of Jerusalem.

I am,

Very sincerely yours,

"HOBART SOUTHGATE.

"The Rev. J. M. Neale."

The Rev. Henry Caswall, the fourth member of the deputation from the Society for the Propagation of the Gospel, arrived from America in Liverpool, by the Royal mail steamer Canada, on Sunday last, after a voyage of eleven days and a few hours.

At a recent meeting of the Society for Promoting Christian Knowledge—the following resolution was adopted:—

"That the suggestion made by the joint committee, consisting of a committee, appointed by the American Board of Missions, and the deputation sent out by the Society for the Propagation of the Gospel, with respect to the state of the Oriental Churches, and the best manner of

acting towards them, on the part of the Churches of England and America, be referred to the standing committee for consideration."

The restoration of Carlisle Cathedral is proceeding rapidly.

Two new churches are in course of erection at Bayswater, and are fast advancing towards completion. One of these is situated on the south side of Craven-hill and Westbourne-terrace, and the other further westward of Nottingham-hill.

Considerable agitation is going on in the parish of Pudding, owing to a proposition from the church committee to the vestry, proposing a sum of £2,000 to be paid out of the church-rates of the parish towards the cost of building three churches, provided that not fewer than 500 free sittings be appropriated in each church for the use of the poor for ever, in positions to be approved by the vestry.

The Duke of Newcastle has subscribed £200 (and site) to a fund for the erection of a chapel of ease at Cinderhills, Besford, Notts. The Bishop of Lincoln has subscribed £50, the Bishop of Peterborough, £5, and Earl Manser, £50.

The patron of the rectory of Sunningwell (St. George's Rectory), on the right presentation was at first questioned on the ground that he is an outlaw, has exercised his right by signing the presentation in favor of the Rev. H. J. Sawyer, of Merton College, one of the Curates of Wantage, and the document has been forwarded to the Bishop of Oxford, in order that it might be presented to the Bishop of Oxford, who is a gentleman who has been induced into the living. The University, a short time ago, entered a caveat with the registrar of the diocese, with respect to this rectory, on the ground that Sir George Bower being an outlaw, was defunct, and incompetent to pass the title to the living to his heirs, and that the Bishop of Oxford, who is a gentleman who has been induced into the living, contained on the part of Sir George Bower, that his outlawry had passed, in consequence of his creditors having omitted to renew it upon the commencement of a new reign. This fact has not been controverted, and it is presumed that the University will take no further steps in the matter. The Rev. Dr. Armstrong, who is a gentleman who has been induced into the living, did not sign any presentation, nor do they contemplate doing so, so far as we can understand. Oxford Journal.

We are able to state, on good authority, that as soon as the Bishop of London was apprised of Mr. Goffly's intention to deliver a lecture on the "Theology of Table-turning," &c., in Hanover-square, his Lordship wrote to him in very strong terms, urging him to desist from his purpose, and also told him that he could not allow him to officiate in any church or chapel of his diocese. Every true friend of religion will be thankful to find that such efforts to keep the name of clergyman, who have not signed any presentation, nor do they contemplate doing so, so far as we can understand. Oxford Journal.

On the 28th ult., a great number of the congregation attending St. George's Church, Cambridge, assembled in the national schools, for the purpose of presenting an epergne, and various other articles of plate to the incumbent, the Rev. W. Smith, M.A., in testimony of their regard and esteem on his completion of the year of his zealous and faithful ministrations in the parish.

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Christian brother should write to another; and... I remain, my dear Brother, Yours faithfully, WILLIAM McMURRAY.

The Rev. C. C. Brough, A. B., Rector of St. John's Church, London, C.W.

To the Editor of the Church.

MOHAWK MISSION, TOWNSHIP OF TYN DINAGA BAY OF QUINTE.

26th December, 1853. Sir—I hope you will be so kind as to explain the following statement relative to the examination of the Mohawk Mission...

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of a collision of a passenger train on the Great Western Railway, on the 12th instant, with three cows that had strayed upon the line...

HAMILTON, Dec. 9, 1853. R. Juson & Co., present to the Fire Brigade and Hose Companies, the accompanying cheque of Ten Pounds...

HAMILTON, Dec. 9, 1853. The Fire Brigade under their sincere thanks to Messrs. R. Juson & Co., for the handsome donation of £10...

SABBATH BREAKING—Some of our contemporaries have justly found fault with the description of the Sabbath by working on the Railroad...

RAILROAD ACCIDENT.—One of the axle-trees of a train in the Albany and Northern Railroad broke the other day, demolishing the car and killing the brakeman...

UNITED STATES NAVY.—The American House of Representatives intend passing a bill authorizing the construction of six steam frigates, at an expense of \$3,000,000...

MEXICO. Santa Anna is gradually, but surely, paying his way to the Imperial diadem. This has been the darling object of his ambition for many years...

ARRIVAL OF THE BALTIC. No change in Breadstuffs. The "Baltic" did not leave Liverpool till Thursday, the 29th of December...

MARK OF ESTEEM.—The Orangen of Kingston were presented by the Rev. V. Rogers with a gold watch as a mark of their esteem.

MODES OF TAKING OATHS.—At the sittings of the Quarter Sessions for the County of Haldimand, before his Honor Judge Foley...

THE NORTHERN RAILROAD.—In one particular, and that a very important one, the Northern Railroad has been fortunate, and that is, in freedom from accidents.

A MAN FROZEN TO DEATH.—A man was lately frozen to death on the railroad track in Chingawaco. The identity of the deceased could not be ascertained.

NIAGARA.—The town of Niagara has loaned the sum of twenty-five thousand pounds to the Erie and Ontario Railway Company, to complete the railroad.

ARRIVAL OF THE "EUROPA." NEW YORK, Dec. 16, 10.30 a.m. The Europa arrived at 9 a.m. with 21 passengers.

LONDON AND PORT STANLEY RAILROAD.—The by-law authorizing St. Thomas to subscribe for £5,000 of stock in the railroad, was carried on the 12th inst.

DREADFUL MURDER.—A most horrible murder was recently committed in the goal at the Town of Simcoe. A man named William Boyce was causing a good deal of disturbance in the streets...

THE TARIFF.—Movements are being made in Kingston and Montreal to press Parliament for a reduction of the Tariff next session.

THE GRAND JURY YESTERDAY found a true bill against Mr. C. E. Romain for perjury. We understand that the charge was founded on the evidence given by Mr. Romain in the Court of Chancery...

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United States.

Those who have pork still to sell are not likely to realize as much as those who sold earlier in the season. The New York Herald of the 4th inst. says—The winter harvest of the West was an abundant yield...

No operations along the Danube, but the Russians were still concentrating, apparently with a view to attack Kaleska, which is strongly fortified. Trifling skirmishes continue, but we do not of importance. The Russian steamer Pruth wantonly set fire to two villages with red hot shot...

At last dates, Dec. 19th, the allied fleets were still in the Bosphorus. Capt. Nelson of the steamer Prince, from Liverpool for Dublin, reports having seen a large screw steamer sunk, during recent gale in the Channel. Much anxiety is felt to know what steamer it might be...

At St. George's Church, St. Catharines, on the 2nd inst., by the Rev. J. S. Lander, Curate, Mr. Edward Grant, Miss Jane Fawcett, both of the Township of Grimsby, at St. George's Church, on the 26th ult., by the Rev. J. S. Lander, Curate, Mr. John Rankin, Miss Sarah Rankin, both of this city.

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New York, 5 P.M.

The Porte consents, on invitation of two powers to send a minister to re-open negotiations, but will not abate her pretensions. It remains to be seen if Russia will do likewise, and if Russia refuses the powers will them act with energy.

At last dates, Dec. 19th, the allied fleets were still in the Bosphorus. Capt. Nelson of the steamer Prince, from Liverpool for Dublin, reports having seen a large screw steamer sunk, during recent gale in the Channel. Much anxiety is felt to know what steamer it might be...

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Upper Canada College.

WILL re-assemble after the Christmas Vacation, on MONDAY, the 9th of January, 1854. F. W. BARRON, M.A., Principal of U. C. College. Toronto Jan. 5th 1854. 24-6in

TENDERS. TO BUILDERS. TENDERS will be received at this Office till Noon on Monday, the 1st of March, from Builders willing to Tender for the erection of a new MARKET HOUSE, &c., at the East end of the City. Plans and Specifications may be seen at the Office, during office hours, after the 15th instant.

By Order, CHARLES DALY, C.C.C. Toronto, Jan. 5th, 1854. 24-7in

NOW READY. Rowse's Diary for 1854. Post 4to, half bound, 7s. 6d.

Rowse's Sheet Almanack for 1854. Containing its usual amount of useful information, and embellished with a fine Steel Engraving of The New Public Offices at Whitehall. Price 2s. 6d. HENRY ROW

Family Reading.

THE BROTHERS' MEETING.

A large company was winding its way slowly out of the vale in which the river Jordan runs. The sun was just beginning to strike hotly upon them, and make them long for rest and shelter, as they toiled up the open sandy hills and among the great masses of rock with which that country was strewn.

It was a striking sight to see those travellers. First went their troops of kine, bowing as they went; camels with their arched necks, stooping shoulders, and forward ears; asses with their foals; ewes and lambs; and goats with their kids, which mounted idly upon every rock that lay by their road-side, and then jumped as idly down again; and before and after these, drivers in stately turbans and long flowing robes, keeping the flocks and herds to their appointed way. Then came large droves of cattle, and sheep, and goats, and asses, stirring up with their many feet the dust of the sandy plain, till it fell like a gentle shower, powdering with its small grains all the rough and prickly plants which grew in tufts over the waste. Then were there a space; and after that there were two bands of camels—the best seemed, to be, of all the flock, those which came last especially—and on them were children and women riding, over whom hung long veils to shelter their faces from the hot breath of the sandy desert through which they had travelled. And after all these came one man, with a staff in his hand, and a turban on his head, walking slowly as if he had walked in pain and yet walked on, following those who went before.

If you had stood near to that man, you might, perhaps have heard him speaking to God in prayer and thanksgiving; you might have heard him saying to himself, "with my staff I have passed over this Jordan, and now I am become two bands;" or you might have heard him earnestly calling on the God of Abraham, and the God of Isaac his father, to keep him safe in the great danger which now lies close before him: his mind was certainly very full of that danger, for he kept looking up from the sand on which his eyes were often fixed, and gazing as far as he could over the hills before him, as if he expected to see some great danger suddenly meet him on his way, and as if, therefore, he wished to be quite ready for it.

If you looked into his face, you could see at once that he was no common man. He was not a very old man; his hair was not yet grey upon his head; and yet it seemed, when you looked first at him, as if he were very old. But as you looked closer, you saw that it was not so; but that his face seemed to speak of many, many thoughts which had passed through his mind, and left those deep marks stamped even on his face. It was not only sorrow, though there was much of that; or care, though now he was full of care; but besides these, it seemed as if he had seen, and done, and felt great things—things in which all a man's soul is called up, and so, which even when they have passed away again, leave some of their impressions stamped upon the face.

He had seen great things, and felt great things. He had seen God's most holy angels going up to heaven, and coming down to earth upon their messages of mercy. He had heard the voice of the Lord of all, promising to be his Father and his Friend, and only the night before the Angel of the covenant had made himself known to him in the stillness of his lonely tent, and made him strong to wrestle with him for a blessing, until the break of the day. So that it was no wonder, that when you looked into his face it was not like the face of a common man; but one which was full of thought, which bore almost outwardly the stamp of great mysteries.

But what was it which now filled this man with care? He was returning eastward from a far land where he had been staying twenty years, to the land where his father dwelt. He had gone out a poor man; he was coming home a rich man. He was bringing back with him his wives, and his children, and his servants, and his flocks, and herds; and of what was he afraid?—Surely he could trust the God who had kept him and blessed him all these twenty years, and who had led him now so far on his journey?

Why should he fear now, when he was almost at his father's tent?

It was because that he heard that his brother was coming to meet him. But why should this fill him with such fear? Surely it would be a happy meeting; brothers born of the same father and of the same mother, who had dwelt together in one tent, knelt before one father's knees in prayer, and joined together in the common joys of childhood—surely their meeting must be happy, now that they have been twenty years asunder, and God had blessed them both, and they were about to see each other again in peace and safety, and to show to each other the children whom God had given them, and who must remind them of their days of common childhood. And why then is the man afraid? Because when he left his father's house, this brother was angry with him, and he fears that he may have remembered his anger all these twenty years, and be ready now to avenge himself for that old quarrel.

And yet, why should make such an one to fear? Even if his brother be still angry with him, and have cruel and evil thoughts against him, cannot God deliver him?—Cannot the same God who has kept him safely these twenty years of toil and labor, help and save him now? Why then does he fear so greatly? He has not forgotten that his God can save him—he has not for a moment forgotten it; for see how earnestly he makes his prayer unto Him: hear his vows that if God will again deliver him, he and all his shall ever praise and serve Him, for his mercy. Yet still he is in fear; and he says like a man who thought that there was some reason why God, who had heard him in other cases should not hear him in this.

What was it, then, which pressed so heavily on the man's mind? It was the remembrance of an old sin. He feared that God would leave him now to Esau's

wrath, because he knew that Esau's wrath was God's punishment of his sin. He feared that Esau's hand would slay his children, as God's chastisement for the sins of his childhood. He remembered that he had lied to Isaac his father, and mocked the dimness of his aged eyes with a false appearance; now he trembled lest his father's God should leave the deceiver and mocker to eat the bitter fruit of this old sin.

It was not so much Esau's wrath, and Esau's company, and Esau's arms which he feared—though all these were very terrible in this peaceful man, as it was his own sin in days long past, which now met him again, and seemed to frown upon him from the darkness before him. In vain did he strive to look on and see whether God would guide him there, for his sin clouded over the light of God's countenance. It was as when he strained his eyes into the great sand-drifts of the desert through which he had passed: they danced and whirled fearfully before him, and baffled all the earnest strivings of his eager eyes.

But the time of trial was drawing near. And how did it end? Instead of falling upon him and slaying him as he wished; instead of making a spoil of the oxen, and the asses, and the camels, and giving the young children to the sword, Esau's heart melted as soon as they met; he fell upon his brother's neck and kissed him; he looked loving upon the children who had been born to him in the far land; he spoke kindly of the old days of their remembered childhood, of the grey-haired man at home; and he would not take even the present which his brother had set apart for him.

Jacob knew who it was that had turned his brother's heart, and he felt more than ever what a strong and blessed thing prayer and supplication was. Nor did he forget his childhood's sin against his God. It had looked on again upon him and in manhood, and reminded him of God's holiness, of his many past misdeeds, and made him pray more earnestly not to be made to "possess the iniquities of his youth."

THE PRAYER BOOK.

The following is one of a thousand instances of a similar character, illustrating the happy influence of our mode of public worship upon the minds of youth in their tender years.

In the town of S—, lived an interesting and respectable family, the parents of which had been for many years exemplary and devoted members of the Congregational Church. Their first serious impressions having been received under the ministrations of that order, together with numerous interesting recollections, and early associations, had greatly strengthened and confirmed their attachment to that body of Christians. On a pleasant Sunday in 1830, this family was seen in the Episcopal congregation, as silent spectators, looking for some interest in the preaching, as is too frequently the case, without any wish or desire to join in the worship. They supposed, as thousands do, that the mode of worship was all a dead form, containing little or no food for the soul. A member of the family, an interesting, lovely boy of bright promise, the hope and joy of his fond father and mother, was much impressed with the solemnity and beauty of the service. After reaching home, the family circle being assembled, with great apparent anxiety and interest, said he to his parents, "Pa, why don't you and ma have books and read at Church? Are you never going to become Christians? My mother replied, "Would you read if you had a book?" "That I would," said he, with a most earnest and imploring look. A sum of money sufficient to purchase one was then given him, and he was shortly after at the house of the clergyman, presenting his money with a most cheerful smiling countenance, and asking for a prayer book, which was immediately handed to him, accompanied with some expressions of warm approbation for the uncommon and unexpected interest shown for the book. The writer well recollects with what a full heart, and lively glowing countenance beaming with joy, the much desired treasure received by the little lad. He very soon learned to find the different parts of the service and became as regular in the responses as any member of the Church. The effect upon the parents was most happy. On witnessing the growing delight in the service manifested by an artless youth of such tender years, whom they almost idolized, in connection with the deep impression made upon their minds by the very touching and touching of their little son, they were now not only communicants, but warm admirers of that mode of worship which so much attracted the attention and secured the warm attachment of their little son. No greater distinction do those parents now desire for their son, than that he may become an exemplary and useful minister in the Church, they now so highly esteem and love.—Banner of the Cross.

TOUCHING SEA SCENE.

During a sea voyage, a few years since, I was conversing with the mate of the vessel, when he occurred in the view presented, and observed that it called to mind one of the most thrilling scenes he ever beheld. With this he related the following story:

"I was at sea on the broad Atlantic as we now are, it was just such a bright moonlight night as this, and the sea was quite as rough. The captain had turned in and I was upon watch, when suddenly there was a cry 'a man overboard.' To go out in a boat was exceedingly dangerous. I could hardly make up my mind to command the hands to expose themselves. I volunteered to go myself, if two more would accompany me. Two generous fellows came forward, and in a moment a boat was lowered, and we were tossed upon a most frightful sea.

"As we rose upon a mountain wave, we discovered the man upon a distant billow.—We heard his cry, and responded, 'Com-

ing.' As we descended into the trough of the sea, we lost sight of the man, and heard no more but the roar of the ocean.—As we rose on the wave, we again saw him, and distinctly heard his cry. We Peter a blood-shedder, although he once shed blood, nor a blasphemer, although he once blasphemed.

Now although we must be extremely wary not to speak ill of our neighbour, yet must we take heed of a habit into which some do fall, who, to avoid slander, commend and speak well of vice.

When thou hearest any detraction, make the accusation doubtful if thou canst do it justly; if, not excuse the intention of the party censured; if that cannot be done, show compassion towards his frailty, divert the discourse, remembering, and putting thy hearers in mind, that they who offend not, owe all the thanks of it to God; recal the detractor to himself by some mild way, and speak some good of the party slandered, if thou knowest any.

Never accustom thyself to lie wittingly, neither by way of excuse nor otherwise, remembering always that God is the God of truth.

If thou speak a falsehood unawares, correct it at the instant, either by some explication or reparation; if a sorry excuse hath much more force and grace than a lie.

From our English Files.

LORD PALMERSTON'S RESIGNATION.

The unexpected disappearance of Lord Palmerston from Her Majesty's Councils is well called on the stage a "startling effect." Most of us at some time of our lives have seen a performer in a pantomime delight the spectators by jumping headlong through a dead wall, and a smart rap with Hactoin's sword—a sudden spring—a slight smash—a pair of paroloured legs vanishing briskly into a dark hole which suddenly closes on them—and the thing is done.—Without disrespect to Lord Palmerston, it must be said that his exit from the Cabinet, as seen from the front of the night, has been not less abrupt, not less nimble, and a great deal more surprising, than any of the usual entertainments of the season. To his fellow-actors behind the scenes the sudden loss of their colleague cannot have been a wholly unexpected event; for the press assigned for the minister, for some time past, a position which, if not long threatened, it must have been long known to be probable, and must have been preceded by frequent discussion and remonstrance. In which case it is a notable instance of a political secret strictly kept.

BOYS OUT AFTER NIGHTFALL.

I have been an observer, as I am a sympathizing lover of boys. I like to see them happy, cheerful, gleesome. I am not willing that they should be cheated out of the rightful heritage of youth. Indeed, I can hardly understand how a high-toned useful man can be the ripened fruit of a boy who had not enjoyed a full share of the glad privileges due to youth. But while I watch with a very jealous eye all rights and customs which trench upon the proper rights of boys, I am equally apprehensive lest a part, as manifested by the Minister, for the purpose of the public is perhaps a sufficient excuse. And lest that incredulous public, when once convinced, should begin to quake at the notion of a Reform Bill so strong as to disgust Lord Palmerston, we are told in the same breath, written for a purpose, and that nothing would please him, that he was a mere shrewd Liberal, a Tory in Whig's clothing, of whom the country is well rid. 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