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# The Canadian Post.

A LITERARY, POLITICAL, EDUCATIONAL AND FAMILY JOURNAL.

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**Literary Selections.**

**FATHER, TAKE MY HAND.**  
The way is dark, my Father! Cloud on cloud  
is gathering thickly o'er my head, and I  
stand  
The thunders roar above me. See, I stand  
Like one bewildered and afraid, take my hand,  
Lead me to the gloom  
Lead safely home  
Thy child!

The day goes fast, my Father! and the night  
is drawing darkly down. My faithless sight  
Sees ghastly visions; fears of a spectral band  
Encompass me. O, Father, take my hand,  
Lead me to rest  
Lead up to light  
Thy child!

The way is long, my Father! and my soul  
Lings for the rest and quiet of the goal;  
While yet I journey through this weary land,  
Keep me from wandering. Father, take my hand  
Lead to heaven's gate  
Lead to heaven's gate  
Thy child!

The path is rough, my Father! Many a thorn  
Has pierced me, and my weary feet, all torn  
And bleeding, mark the way. Thy command  
Bids me press forward. Father, take my hand;  
Lead me to rest  
Lead me to rest  
Thy child!

The throng is great, my Father! Many a doubt  
And fear and danger compass me about;  
And oft oppress me sore. I cannot stand  
Or go alone. O Father, take my hand,  
Lead me to rest  
Lead me to rest  
Thy child!

The cross is heavy, Father! I have borne  
It long and still to bear it. Let my worn  
And fainting spirit rise to that bright land  
Where crosses are given, Father, take my hand;  
And, reaching down,  
Lead to the crown.

**The Leek-Seed Chapel.**  
Soon after the promulgation of Methodism  
in England, it spread with great rapidity  
over the County of Devon and Cornwall,  
and especially among the miners and lower  
orders. For a long period after its introduc-  
tion the clergy and higher orders of society  
in the west of England manifested a degree  
of dislike to the new doctrine, which can  
scarcely be imagined in these days of mod-  
ern gentlemen's good spirit to break the  
windows and nail up the doors of a Metho-  
dist chapel. The robbery of a Wesleyan  
preacher, as a spree by two young gentle-  
men, became the subject of judicial investi-  
gation, and the frolicsome men had to pay  
very dearly for their practical joke.  
Among the unfortunates who were  
one known by the name of "The Old Gar-  
dener." This old man was no common  
character—indeed, he was quite an original,  
and by far the most popular preacher among  
the disciples of John Wesley in that vicinity.  
He kept a small nursery garden about two  
miles from the town of St. Austrey, working  
hard at his occupation as a gardener by day,  
and praying and preaching to his fellow-  
miners, as he termed them, in the evening.  
He lived in the poorest manner, giving away  
all the surplus of his earnings in charity, dis-  
tributing Bibles, and pointing out the errors  
of the old man's religion. His complexions was  
one of a dirty, dark iron-  
grey, and his whole appearance uncouth and  
grotesque. Although extremely ignorant,  
he possessed no small degree of cunning,  
and great personal courage. On this, the  
following incident affords some evidence.  
The blackberry season was once subjected  
to a burglary and attempt at robbery. He  
lived with his wife, in a small and somewhat  
dilapidated cottage, not far from the high road.  
Three young "squires" who had just finish-  
ed their studies at the University, and who  
all despised and hated Methodism, having  
heard that the old man had been recently  
making a collection to build a Methodist  
chapel, thought it would be a good frolic to  
rob him, temporarily, of the proceeds of his  
collection. The result of the frolic is best  
related in the words of one of the actors:  
"We set out," said he "upon our expedition  
about the middle of the night, and after  
making a collection to build a Methodist  
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