

POETRY.

From a work entitled "My Saviour,"

THE SHEPHERD.

'The Lord is my Shepherd, I shall not want.'

There is a fold, whence none can stray,
And pastures ever green,
Where sultry sun, or stormy day,
Or night is never seen.

Far upon the everlasting hills,
In God's own light it lies;
His smile its vast dimension fills,
With joy that never dies.

One narrow vale—one darksome wave,
Divides that land from this:
I have a Shepherd pledg'd to save,
And bear me home to bliss.

Soon at his feet my soul will lie,
In life's last struggling breath;
But I shall only seem to die,—
I shall not taste of death.

Far from this guilty world, to be
Exempt from toil and strife,
To spend eternity with thee,
My Saviour,— this is life!

SUNDAYS.

BRIGHT shadows of true rest! some shoots of bliss;
Heaven once a-week;
The next world's glances prepossessed in this,
A day to seek;
Eternity in time; the steps by which
We climb above all ages, lamps that light
Man through his heap of dark days, and the rich
And full redemption of the whole week's flight:
The pulley's into headlong man, time's bower;
The narrow way;
Transplanted paradise; God's walking hour,
The cool o' th' day;
Angels descending; the returns of trust;
A gleam of glory after six days' showers;
The Church's love-feasts; time's prerogative
And interest,
Deducted from the whole; the combs, and hive,
— And home of rest;
The milky way chalk'd out with suns; a clue
That guides through erring hours; and in full story,
A taste of heaven on earth; the pledge and cue
Of a full feast, and the outcourts of glory.

Henry Vaughan: 1695.

DEFERRED ITEMS.

RELIGIOUS EDUCATION.

It has been the judgment of all past generations, that it is not safe, or politic, or good, or charitable, to leave the child to follow his depraved inclinations, and to learn the evil of sin by the bitterness of the fruits it yields in this world, or by the irremediable woes it exposes us to in another. It is but too manifest, that ruin will be incurred in the unassisted experiment to find out the consequences of good and evil by their actual effects upon the inquirer; that the habit of sin, congenial with our unenlightened minds, will be formed; the love of virtue, already weakened, will be lost; the tyranny of the passions established, and the moral agent sold under sin, because he is well aware to what an unhappy bondage he has subjected himself. To this will succeed the

devices of the tempter (who, in the absence of other instructors, will not desert his docile pupil), teaching him, in the last resort, to call evil good, and good evil; to reconcile the practice of wickedness with the hope of impunity; to rid himself of irksome restraints, divine and human; finally, to deny his God, and to set at nought his denunciations. In a work like this, and constituted as men are, to leave the young and inexperienced without religious direction; to supply them with increased opportunities of knowing evil, without inculcating the awful obligation to do good; to spare no pains in training them up as skilful artisans and expert traders, but to observe a dreary silence as to the consequences of their actions in this and another state of being; to expose them unprepared, or rather with the carnal mind too well prepared, to the infidel publications of the day, all sedulously accommodated to the capacity, and all artfully addressed to the worst passions and the pride of the young, is to doom to certain destruction, both of body and soul, those who, by their dependant situation, have the strongest claim upon us for religious counsel, and at a time of life when they most need it. It is the excess of folly, as well as of hardness of heart. The theorist may lay down the plan,—the selfish and indifferent may act upon it in the case of those unconnected with themselves; but I ask, is there a parent deserving of the sacred name that would commit this moral murder upon his own offspring?—*Archbishop (Beresford) of Armagh.*

THE REV. DR. JOSEPH WOLFF, MISSIONARY TO THE JEWS.—This exemplary and eminent Missionary is now in Ireland, where he has been for some time past, preaching and lecturing in most of the churches in Dublin, at which large congregations, including many Jews, have been instructed and highly edified by his scriptural illustrations of the christian faith, as well as by his extensive proofs in confirmation of its sacred truth, deduced from the writings of the early fathers, and the collateral testimony of the ancient rabbinical literature. After preaching two excellent sermons on the evidences of Christianity, the University of Dublin was pleased to confer on him the honorary degree of L. L. D.; and having been examined by the Chaplain to the Bishop of Kildare, he was presented by the very Rev. the Dean of Armagh, for ordination to the Lord Bishop of Down, who admitted him to the holy order of Priesthood, at an ordination held at the Church at Monkstown, near Dublin, on the 24th of June; for the furtherance of which object, more than two hundred clergymen had previously petitioned his Grace, the Lord Archbishop of Dublin, who was pleased to add his testimonial as to Dr. Wolff's eligibility as a candidate for priest's orders. The Bishop of Elphin and the Dean of St. Patrick's, invited him to preach in their respective Cathedrals. He has since been nominated Chaplain to the Right Hon. the Lord Viscount Lorton.—*Epis. Rec.*

Remains of Napoleon.—The maritime prefect of Cherbourg has received orders to hasten the arming of the frigate, the Reine Blanche, which, it is believed at Cherbourg, is destined to proceed to St. Helena, to receive on board the remains of Napoleon, which it would seem are at last to repose in the bosom of France.—*Chris. Wit.*

Wordsworth.—The University of Durham has presented Wordsworth, the poet, with the honorary degree of D. C. L. This is the first instance, and an illustrious one, in which that University has paid a similar compliment.—*Ibid.*

C. H. BELCHER,

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Child's Own Bible,
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