

## P O E T R Y.

From James Montgomery's Poems.

## THE FIELD OF THE WORLD.

Sow in the morn thy seed,  
At eve hold not thy hand,—  
To doubt and fear give those no heed,  
Broad cast it o'er the land.

Beside all waters sow,  
The highway furrows stock,—  
Drop it where thorns and thistles grow,  
Scatter it on the rock.

The good, the fruitful ground,  
Expect not here nor there,—  
O'er hill and dale, by plots, 'tis found,  
Go forth then every where.

'Thou know'st not which may thrive,  
The late or early sown,—  
Grace keeps the precious germs alive,  
When and wherever strown,

And duly shall appear,  
In verdure, beauty, strength,  
The tender blade, the stalk, the ear,  
And the full corn at length.

Thou canst not toil in vain,  
Cold, heat, and moist, and dry,  
Shall foster and mature the grain,  
For garnerers in the sky.

Thence when the glorious end,—  
The Day of God,—is come—  
The Angel-reapers shall descend,  
And Heaven cry—"Harvest home."

## MISCELLANEOUS.

## FIRST SUNDAY IN LENT.

Epistle. 2 Cor. vi. 1. Gospel. St. Matt. iv. 1.

To understand the full sense of the Collect, we must bear in mind, that portion of our Saviour's history, which records his fast in the wilderness, and is appropriately chosen as the Gospel for the day. The Collect directs us to consider His fast, as having been endured for our sake. This direction is well timed. The season of Lent is a season of humiliation; and if it must surely be this—that so entirely are we by nature, unworthy in his sight, that his Son Jesus—holy, harmless, worthy to receive honour in heaven and earth—did endure, for forty days and forty nights, the severity of fasting, in order to begin the work of our salvation; and, by his own worthiness, compensate for our unworthiness. Understanding how hard was the struggle maintained by the Son of God, against our spiritual enemy, and bearing in mind that he prepared himself for a successful issue of it by long fasting; we shall, with the greater sincerity, offer up the prayer of this Collect—that God would give us also 'grace to use such abstinence,' as, by inducing unwordly thoughts, serious reflections, and holy resolutions, may prepare, and arm us for a successful issue in our temptations; that our flesh being subdued to the Spirit, we may live in holy communion with our heavenly Father; obeying always such godly motions, as the word and Spirit of Christ may suggest and impart to us, and 'daily proceeding in all virtue and godliness of living.' And we must ever remember, that every inward conviction of what is wrong; every suggestion of what is right; every secret desire of the soul after holiness; every secret warning from unholiness; every good resolution which is consequent upon reading the word of Christ; every sentiment of piety which flows from meditating upon its excellencies; every feeling of resignation to the divine will, after imploring the influence of his spirit—all these are to be considered as those 'godly motions,' for obedience to which, this Collect teaches us to pray. Whatever measure of fasting we may prescribe to ourselves, let us take heed that it be observed in true holiness—not for mere form's sake. Let it be a fast of the spirit—

let us 'rend our hearts, and not our garments, and turn to the Lord our God.' Let our amended life and conduct tend to His honor and glory, by whose name we are called—by whose sacrifice we are redeemed, and by whose spirit we are sanctified; and who, though once tempted like as we are, is now the glorious Lord of all; living and reigning ever, with the Father and the Holy Ghost, one God, world without end

## P R I N T I N G.

A curious legend exists relating to the discovery of printing. One evening of the 15th century, Faust was journeying towards a town of Germany. Just before him rode a traveller on horseback. The shoes of his horse left on the even soft ground distinct and regular impressions, repeated with exactness each step. Faust observed this. The next day printing was invented.

There is a similar account given of the discovery of lithography which took place only forty years ago. One night, Aloys Senefelder, chorist of the Munich theatre, entered his small attic with three things in his hands—a new hone for razors, an order to draw his month's pay, and a printer's ball charged with printing ink; for it was he who made on the theatre checks the little mark changed each time to prevent fraud. Scarcely had he laid on the mantel the order before it was blown off and fell into a basin of water. Aloys snatched up the precious paper, wiped it and replacing it on the mantelpiece, put on it, to prevent its being again blown away, the new razor hone, which on the way had rubbed against the ball. The black marks made by this contact were observed next day, transferred with admirable precision to the damp paper. The chorist, Aloys Senefelder, observed this, and lithography was invented.—*Morning Paper.*

*Scottish Episcopal Church.*—We understand that the present destitute state of this venerable communion, in many parts of the country, will be brought under the notice of the recently issued Church commission. In the city of Glasgow alone, there are, it is calculated, nearly 10,000 poor Episcopalians, chiefly employed in the factories, who, it may be said, are at present altogether destitute of the means of religious instruction and consolation. The Rev. David Aitchison, of Queen's College, Oxford, with a zeal which reflects upon him the highest credit, is at present devoting his gratuitous services in their behalf, and we learn, only wants the means to be enabled to establish a chapel, with a large proportion of free sittings, for the permanent administration to these poor people of the means of grace in the communion of their mother Church. At present, with the sanction of his diocesan, Bishop Walker, he is officiating in a hired room, which is altogether inadequate to contain the Christian congregation which he has been the means of rescuing from the most distressing state of poverty and religious destitution. *This is a case which calls loudly for legislative inquiry and support.* In many parts of the Highlands, too, the opportunities afforded to the Gaelic Episcopalians of Divine worship are lamentably deficient. We are informed that many of the Episcopal clergy in the Highlands are doing the duty of two, and, in some instances, of three chapels, for a pittance of less than £10 annually.—*Aberdeen Journal.*

*Boerhaave.*—The celebrated Boerhaave, who had many enemies, used to say that he never thought it necessary to repeat their calumnies. 'They are sparks,' said he, 'which, if you do not blow them, will go out of themselves. The surest method against scandal is to live it down by perseverance in well doing, and by prayer to God that he would cure the distempered minds of those who traduce and injure us.'

Being once asked by a friend, who admired his patience under provocation, whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion; he answered, that he was naturally quick of resentment, but he had, by daily prayer and meditation, at length attained this mastery over himself.

*CHRIST.*—When conviction opens the eyes of the natural man, the first object he sees is *Christ on the cross, dying for him.*

The Son of God, bearing the punishment of sin in our nature, tells what is the enormity of sin, more than can be told by the torments of wicked men and fallen angels through all eternity.

*Commemoration of the Three Hundredth Anniversary of the first Translation of the English Bible.*—Sunday, October 4, being the jubilee of the Reformation, a spontaneous effusion of religious feeling was universally manifested throughout London and its suburbs. Not only were most of the churches, chapels, and Meeting-houses, filled to the utmost, but the aisles and passages of many of them were literally walled with human figures, whilst many, who could gain no admittance, remained at the doors. It would be out of the province of a daily journal to give even an outline of the various discourses. From minute inquiry we learn that most of the clergy of the Established Church carefully abstained from all allusions which might give to their discourses a political character, or personal application. In the course of the day, appropriate addresses were delivered to the children belonging to the various Sunday schools, by the superintendents and other competent persons connected with them; after which various tercentenary tracts, consisting principally of biblical anecdotes, and the writings of Miles Coverdale, were presented to each child, to be preserved as a memorial of this important occasion.

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