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## Poetry.

A HYMN, FOR THE HARVEST HOME OF 1847. By the Author of " Proverbial Philosophy."

O nation, Christian nation, Lift high the hymn of praise, The God of our Salvation Is love in all his ways; He blesseth us, and fee Every creature of his hand, our him that needeth And to gladden all the land!

Rejoice, ye happy people,
And peal the changing chime
From every belfried steeple
In symphony sublime;
Let cottage and let palace Be thankful and rejoice, And woods, and hills, and valleys,

Re-echo the glad voice! From glen, and plain, and city
Let gracious incense rise,
The Lord of life in pity
Hath heard His creatures' cries, And where in fierce oppressing Stalk'd fever, fear, and dearth, He pours a tripple blessing To fill and fatten earth! Gaze round in deep emotion The rich and ripened grain

Is like a golden ocean
Becalmed upon the plain; Lest judgment should destroy, Now sing, because the reapers Are come again with joy! O praise the hand that giveth -And giveth evermore,-

To every soul that liveth Abundance flowing o'er! For every soul he filleth With manna from above, And over all distilleth The unction of His love.

Then gather, Christians gather To praise with heart and voice The good Almighty Father, Who biddeth you rejoice: For he hath turn'd the sadness Of his children into mirth, And we will sing with gladness The harvest-home of earth!

THE TERM CATHOLIC. Archbishop Whately, on the "Errors of Romanism."

The title of Catholics the Romainsts claim, and apply to themselves, not merely as belonging to them, (and it is not denied that they are a branch, though a corrupt one, of the universal or Catholic church,) but as distinctive, and peculiar to the members of the church of Rome. And Protestants have usually, in anguage, conceded this claim. But I think that in so doing they manifest too exclusively the harmlessness of the dove, and leave the wisdom of the serpent entirely with their opponents. It is urged that these are offended at being called Papists; considering that as a term of reproach, from its being used only by their adversaries. That I may not seem to seek a quarrel, have generally avoided that name: but let us not be so weak as to imagine that "Romanist," or any other title by which they can be, properly, designated, will ever fail, when it shall have become common, to be complained of as reproachful; or that they will ever acquiesce in any appellation which does not imply a reproach of "members of the church of Rome," is one which We must not too confidently expect them to adopt or acquiesce in; nor is it unlikely that they may com-Phin of it as reproachful, should it ever become their customary appellation among Protestants. For it implies that there are other churches, properly called urches, besides the church of Rome. We indeed are content to be designated as members of the Church of England; and we regard them as belonging to a distinct church, over which, though we censure it as corrupt, we claim no supremacy; but they do not take a corresponding view of us: they do not regard us as constituting any distinct church, but as actually members, though schismatical and revolted members subjects de jure, though rebellious subjects-of their church. A name therefore which implies that there are other churches distinct from theirs, contradiets one of their fundamental tenets; viz., that they, and they only, are faithful members of the one true church. And this tenet they have embodied in the appellation they have chosen for themselves; which consequently implies, as I have said, a reproach to all other Christians. The title of Catholic, when used as distinctive, implies the exclusion of all others from the character of loyal members of the society which Christ founded-of "the holy Catholic church, the communion of saints," as it is expressed and explained in the Apostle's Creed: it implies, in short, that all

others are heretics or schismatics. This is no uncommon device, There is a sect who call themselves "Baptists," i. e., persons who baptize; thus implying that no others are really baptized, and that infant baptism is null and void. This is their distinctive tenet; which they are perfectly right in professing, if convinced of its truth; but it is an absurdity for any one who differs from them to give them this title, which probably begs the question at issue, and condemns himself. The title of Antipædo-baptist is to be sure somewhat cumbrous; but awkwarddess of expression, or even circumlocution, is preferable to error and absurdity. "The same caution might well be extended to the use of the word Unitarian, as the title of a sect; for the term properly expresses a fundamental doctrine which the church holds. Socinian appear to be a better appellation. But this too I would avoid, if it gave serious offence; at the same time being careful to make it known that the word Unitarian is employed in compliance with a custom, which, however general, and perhaps harmless, I cannot but regard as objectionable."\*

That the term Papist is a term of reproach, (though I do not insist on its being employed,) I can never admit. A "term of reproach" is one which implies something disgraceful in the opinion of the party to whom it is applied. Thus, heretic (in its ordinary, not perhaps in its etymological, sense) implies the holding of some erroneous tenet; it is, consequently, a reproachful term. But Papist implies one who acknowledges the authority of the Pope: and those to whom it is applied do, openly, acknowledge his autho-

"Considering the tendency of words," (says a writer whom I am proud to appeal to) "to influence Opinions, I hold the right use of this word CATHOLIC to be of essential importance. The controversial writers of the church of Rome never fail to take advantage of the want of caution in this respect observaamong Protestants. Of this a strong example is given in a recent publication, which affords a gratifying proof of the strength of our cause, and of the

atill less from any reluctance to give every possible life; to paint, in exaggerated colours, the circumstan-

satisfaction to the Romish priesthood, that I persisted ces of each transgression is not only a loss of time, Note to Bishop Copleston's Sermon at the reopening of

it is conceded to them, cannot be unknown to you.

Dr. Milner, in his Eud of Religious Controversy, (Letter XXV.,) says of our church, 'Every time they address the God of truth, either in solemn worship or with such received our parting instructions, and a solution of the Holy Ghost may, even yet, extend to below achieves, he received our parting instructions and the worsh of the Holy Ghost may, even yet, extend to below achieves, he received our parting instructions are solutions. As for the applies of Sodom, so much talked of, I would not be easy to find a more neither saw, nor heard of any hereabouts: nor was neither saw, nor heard of any hereabouts: nor was neither saw, nor heard of any hereabouts in the lake, from which pleasing picture of the eare that Christian love would be a seen near the lake, from which pleasing picture of the eare that Christian love would be a seen near the lake, from which pleasing picture of the eare that Christian love would be a seen near the lake, from which pleasing picture of the eare that Christian love would be a seen near the lake, from which pleasing picture of the eare that Christian love would be a seen near the lake, from which pleasing picture of the eare that Christian love would be a seen near the lake, from which the seen near the lake, from which the seen near the lake and t address the God of truth, either in solemn worship or in private devotion, they are forced each of them to in private devotion, they are forced each of them to repeat, I believe in the Catholic cuerch, and vet if repeat, I believe in the Catholic church, and yet, if I ask any of them the question, are you a Catholic? ment and that which is usually reported of it, and this fruit than that which is usually reported of it, and the control of the first single of the control I ask any of them the question, are you a Catholic? ment; and that, while we suppose ourselves to be of the eleme. We told him also to pull out one of the sterner. Not I am a Property and that, while we suppose ourselves to be of the eleme. We told him also to pull out one of the eleme. We told him also to pull out one of the eleme. We told him also to pull out one of the eleme. he is sure to answer me, No! I am a Protestant!! ment; and that, while we suppose ourselves to be mourning for sin, we are, in truth, only concerned that the candlesith which he had stored his breast, and that its very being, as well as its beauty, is a fiction, that its very being, as well as its beauty, is a fiction, that its very being, as well as its beauty, is a fiction, that its very being, as well as its beauty, is a fiction, that its very being, as well as its beauty, is a fiction, the candlesith which he had stored his breast, and that its very being, as well as its beauty, is a fiction, the candlesith which he had stored his breast, and that its very being, as well as its beauty, is a fiction, the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast, and the candlesith which he had stored his breast and the candlesith which he had stored his breast and the candl Was there ever a more glaring instance of inconsis- we must now give it up for ever. tency and self-condemnation among rational beings?"

However, while the sick man withdraws his attenBut' says one of the Blackburn secular priests to me, tion from all those evil works which are gone by and terror to old of him, and he betook himself to terror to old of him, and helps the poets to a similitude. ing inconsistently with your religious principles, sup- collect those others, if any there are, for which he has him m intemption in his solemn exercises, as, in the posing me to concede this appellation to their church it in his power to make reparation. If he has been, and its members exclusively? I refer him for his in any part of his life, an open blasphemer of God, spirit of deviion which he evinced. On a signal gianswer to Dr. Milner, with whom I entirely agree, that and an unbeliever in the Scripture, it behoves him to ven, ye let im go. The Arabs held with us the

One person, for instance, may think a democracy the alike in the one case as in the other. If we cast our best form of government, and another may think if the case on God we raw he without being a nation.—this them in two different senses; it expresses simply, an come holy and comfortable; and our repentance sin- by travellers and pilgrims! to ourselves. Even the apparently neutral designation of "members of the church of Pome" is one which hand, "patriot" and "traitor" imply, respectively, justice without taint; and our resignation without re-

every term is to be reckoned reproachful, which is ties which I have noticed, should be given up to pub-

presses something which that other holds in abhor- venly Guardian, and his soul preserved from the snare rence. So also the title of Mahometan would be a of the fowler. reproach if applied to a Christian; and Papist, again, for the same reason, is a term of reproach, if applied tions, I need hardly add the propriety of sending for to one who professes himself a Protestant. An appel- the minister of the church to which he belongs, and lation, in short, is or is not reproachful, according to of publicly acknowledging his faith and Christian hope, the professed tenets, not of him who applies it, but of by partaking in the Christian sacraments. I have him to whom it is applied. To be called a Papist, (i. e. only to regret that this is too often delayed to the last; to him who does not, and none to him who does, pro- long a time, to have recourse to our labours. They

fess that principle. But we are told that the term is used by none but the adversaries of the Romanists, and therefore they have a right to complain of it. At this rate they may make any title they will a term of reproach, by simply refusing to apply it to themselves. And we may be assured they will do so with every title which does not imply a reproach to us. To call themselves distinctively Catholics, is (as they at least are well aware, whatever we may be) to call us heretics. Let them be admonished, that when they except against the name of Papists, and assume that of Catholics, declaiming at the same time against the cruelty of using reproachful language-let them be admonished, that

the censure applies, not to us, but to themselves. And let it not be thought that this is a trifling question of words and names:" it was a wise maxim. laid down and skilfully acted on by some of the leaders of the French revolution, that "names are things." Great is the practical effect in all debate and controversy, of suffering to pass unnoticed and to become established, such terms as beg the question, and virtually imply a decision on one side. I remember to said, "is not the Catholic church."

COUNSEL FOR THE SICK. (From a Sermon by Bishop Heber.)

While the sick penitent abstains from all mention notice of his own virtues, he will do well not to be weakness of the Romanists, whenever they are res-Pectively brought to the test of Scripture and of reason. I allude to the correspondence between the clare. clergy of Blackburn and the principal and other members of the Roman Catholic establishment at Stonyhurst. From this interesting publication I cannot do better. better than extract the following passage in one of Mr. free mercy,—this is necessary; and for this a very Whittaker's letters to the principal of that institution. general recollection of our lives will be sufficient.— It was not from a love of contending about words, But to indulge in the horrid details of an ill-spent and distressing ourselves in vain, but it is a very fre-

\* Bishop Copleston's Sermon at Abergavenny, p. 23, 24.

where is the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man who can or will accuse you of actindicate the man w a more glaring instance of inconsistency and self-con-lose no time in humbly and openly acknowledging his Roman Catholics; but I never met with one who did is conscious of bearing ill-will to any man, let him evidently much frightened at the journey which was not to move. He was not to move. He was not to move. He was not to move the delare from the pulpit, with great humility, this evidently much frightened at the journey which was not to move. He was not to move the delare from the pulpit, with great humility, this evidently much frightened at the journey which was not to move. He was not to move the delare from the pulpit, with great humility, this evidently much frightened at the journey which was not to move the delare from the pulpit, with great humility, this is conscious of bearing ill-will to any man, let him declare from the pulpit, with great humility, this is conscious of bearing ill-will to any man, let him declare from the pulpit, with great humility, this is conscious of bearing ill-will to any man, let him declare from the pulpit, with great humility, this is conscious of bearing ill-will to any man, let him declare from the pulpit, with great humility, this is conscious of bearing ill-will to any man, let him declare from the pulpit, with great humility, this is conscious of bearing ill-will to any man, let him declare from the pulpit, with great humility, this is conscious of bearing ill-will to any man, let him declare from the pulpit, with great humility, this is conscious of bearing ill-will to any man, let him declare from the pulpit, with great humility, this is conscious of bearing ill-will to any man, let him declare from the pulpit, with great humility, this is conscious of bearing ill-will to any man, let him declare from the pulpit, with great humility, this is conscious of bearing ill-will to any man, let him declare from the pulpit, with great humility, this is conscious of bearing ill-will to any man, let him declare from the pulpit, with great humility, this is conscious of bearing ill-will to any man, let him declare from the pulpit, with great humility, this ill-will to any man, le not hold that spiritual submission to the Bishop of wipe out from his heart all remembrance of injuries before him to the light of day; and he was not slow to habitable was occupied as a garrison. Rome in some sense or other was indispensable. The received, and renounce all intentions of future revenge; coness his fears. "Never mind cried Mordecai to received, and renounce all intentions of future revenge; coness his fears." word Papist, however, is understood by them as a reproach. Let us then, in Christian charity, forbear to use it. But some phrase, indicative of their connexion with Rome, and of their dependence upon the lastly, which is, in itself, a crime as well as a great much longer time than before his descent. When we church of the parish. It is handsome and commoto use it. But some phrase, indicative of their con- for Christ's sake, will extend to him forgiveness. If, authority of that see, whether Romish, or Romanist, misfortune, he has hitherto left his worldly affairs unor Roman Catholic, I hold to be not only allowable, settled, let him not be influenced by any foolish fear the ar, and complained much of the cutting of the massive tower. The western front is ornamented but highly expedient, and even necessary: and heartily of alarming his family, or of appearing alarmed himto a habit of thus speaking, both in public and in pri- his property as he shall, in his conscience, think most we had to keep the rope from the edge of the well, king Ethelbald; the first of whom was buried in a do I wish that all Protestants would form themselves self, from immediately making such a disposition of

implies no such thing. That indeed is my opinion and provide for us and them. Do we fear for the respecting the Romish system; but the word does not dismal consequences which our death will produce on reduced to a mass of pulp. In our effort to recover it Lewis's Top. Dic. denote that. The difference is practically very great the fortunes of those we love? Let us remember we had ascertained the depth of the well, which is exeither a term of honour or of reproach. On the other public; and our charity pure and edifying; and our honour and dishonour in their very signification.

Serve; our every day, our every night, our every hight, o associated in the mind of him who uses it with some lic or private prayer. Prayer should waken the sick odious or contemptible idea, then, the title of Catholic man in the morning; should lull him to rest at night; will itself be such, when applied by Protestants to should watch by his midnight pillow; should soothe designate the church of Rome. Every term, in short, his bodily pain; should welcome his bodily amendwill be a term of reproach when used by one who dis- ment; should sanctify his physic; should relish his approves the opinion, system, or party, implied by it. food; should give fervour to his last advice, and pow-The Mahometans associate with the title of Christian er to his last blessing. When he cannot read himself, everthing that is hateful or despicable; shall we then his friend should read to him; when their voices fail, complain or be ashamed of being called Christians? or they harass him, his thoughts should follow the God forbid that we should glory, save in the cross of same employment; not asking for life, or, at most, our Lord Jesus Christ." Mahometan, again, is a only asking for it as an inferior consideration; not title which recalls to the Christian the idea of "disci- asking for bodily ease, or, if his pains constrain him, ple of an impostor: but the title itself does not imply adding to each petition the clause of "Thy will be Mahomet's being either a false or a true prophet; and done;" but asking for faith, for patience, for hope, they accordingly do not regard it as a reproachful title. for pardon, for a share in the mercies of Christ;— But the term Christian would be reproachful if content to lose all, to leave all, to suffer all, so that applied by one Mahometan to another; because it ex- the one thing needful he secured to him by his Hea-

For the guidance and furtherance of such his devo-"one who admits the Pope's authority,") is a reproach and that relations and friends are unwilling, for so are afraid, it seems, of alarming and agitating the patient; but that alarm and agitation, which may well be great when the arrival of the priest and sacrament is considered as the forerunner of death, would be entirely, or in a great measure, prevented by sending for nim in the beginning of an illness. But, however that may be, it is a very bad sign when this measure is postponed; and many are the friends and relatives who have mourned, with most bitter tears, their own backwardness in preparing their sick brethren for the grave, when those brethren have slipped out of their hands, untaught, unwarned, unconfessed, uncomforted!

JACOB'S WELL. (From Dr. Wilson's Lands of the Bible.)

of it—which is in the middle of the ruins of a Church by which it was formerly surmounted-covered by two large stones. These we were unable ourselves to remove; but a half dozen sturdy Arabs, from a small hamlet close by, did the needful for us, in expectation of course, of a due reward. The opening over the have met with a Romanist (by no means bigotted) of well is an orifice in a doom or arch, less than two feet the middle class of society, with whom I had a good in diameter. Our Samaritan friend was the first to deal of discussion of the points wherein we differed. enter. He held by a piece of rope, which we kept in What seemed to dwell most on his mind was, the in- our hands till, swinging himself across the mouth of consistency, as he deemed it, of our professing belief the well, properly so called, he found footing on the in "the holy Catholic church;" when "yours," he margin of the excavation over which the dome extends. Mr. Smith and myself, dispensing with the superfluous parts of our dresses, followed his example, the Jew Mordecai and Dhanjibháí, whom we thought it expedient to leave without, keeping fast hold of the rope, till, with the assistance of Jacob, we got a firm footing beside him. The Arabs entered one after another without difficulty. All within was hitherto darkness; but by, the aid of a packet of lucifers, we lighted our candles, and were able to look down the well to a considerable depth. It was now time to disclose our plan of operation to our native attendants. - "Jacob," minister (the Rev. Andrew Bonar, of Collace,) dropped the five books of Moses and the other inspired records into this well, about three years ago, and if you prived of this sight was, I suppose, the height of the will descend and bring them up, we shall give you a water. "Bakshish!" said the Arabs, handsome bakshish." kindling at the sound, "if there be a bakshish in the case, we must have it, for we are the lords of the land." their shoulders, "and you shall have the bakshish." would the present occasion permit us to go and ex-

in refusing the unqualified term 'Catholic' to them and their church. The use which they make of it, when it is conceded to them, cannot be unknown to you.

The use which they make of it, when it is conceded to them, cannot be unknown to you.

The use which they make of it, when it is conceded to them, cannot be unknown to you.

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The use which they make of it, when it is conceded to them, cannot be unknown to you.

The use which they make of it, when it is conceded to them, cannot be unknown to you. we must now give it up for ever.

However, while the sick man withdraws his attention from all those evil works which are gone by conditions are gone by conditi

hands, he was unable to speak; and we laid him down residence. It is called, from his anchorite life,

THE DEAD SEA. (From Maundrell's Journey from Aleppo to Jerusalem.)

found the ground uneveh, "fair hour of the sea, we much resembling those places in Englisher was hollowles have been anciently line-kilns. Whether these might be the pits at which the kings, of Sodom and Gomorrah were overthrown by the four kings, Gen xiv. 10, I

Coming near the sea we passed through a kind of coppice, of bushes and reeds; in the midst of which our guide, who was an Arab, showed us a fountain of fresh water, rising not above a furlong from the sea; fresh water he called it, but we found it brackish.

The Dead Sea is enclosed on the east and west bounded with the plain of Jericho, on which side also it receives the waters of Jordan; on the south it open, and extends beyond the reach of the eye. It

Ou the shores of the lake we found a black sort of arns, and yields a smoke of an intolerable stench. It has this property, that it loses only of its weight, but not of its bulk by burning. The hills bordering upon the lake are said to abound with this sort of sulphureous tones. I saw pieces of it at the convent of St. John in the Wilderness, two feet square. They were carved in basso relievo, and polished to as great a lustre as black marble is capable of, and were designed for the ornament of the new church at the convent. It is a common tradition that the birds, attempting

to fly over this sea, drop down dead into it; and that no fish, nor any other sort of animal, can endure these deadly waters. The former report I saw actually confuted by several birds fiying about and over the sea, without any visible harm: the latter also I have some eason to suspect as talse, having observed amongst the pebbles on the shore, two or three shells of fish resemoling oyster-shells. These were cast up by the waves at two hours' distance from the mouth of Jordan: might be brought into the sea that way.

As for the bitumen, for which the sea had been so famous, there was none at the place where we were. But it is gathered near the mountains on both sides in great plenty. I had several lumps of it brought me to Jerusalem: it exactly resembles pitch, and cannot On arriving at Jacob's Well, we found the mouth readily be distinguished from it, but by the sulphureousness of its smell and taste.

The water of the lake was very limped, and salt to the highest degree; and not only salt, but also extremely bitter and nauseous. Being willing to make an experiment of its strength, I went into it, and found it bore up my body in swimming with an uncommon force. But as for that relation of some authors, that men wading into it were buoyed up to the top, as soon as they go as deep as the navel; I found it upon ex-

periment not true. Being desirous to see the remains, if there were any, of those cities anciently situate in this place, and made so dreadful an example of the Divine vengeance, I diligently surveyed the waters, as far as my eye could reach: but neither could I discern any heaps of ruins nor any smoke ascending above the surface of the water; as is usually described in the writings and maps of geographers. But yet I must not omit what was confidently attested to me by the father guardian, and procurator of Jerusalem, both men in years, and seemingly not destitute either of sense or probity, viz. that they had once actually seen one of these ruins; that it was so near the shore, and the waters so shallow said we, "a friend of ours, an English traveller, and at that time, that they, together with some Frenchmen went to it, and found there several pillars, and other fragments of buildings. The cause of our being de-

On the west side of the sea is a small promontary, near which, as our guides told us, stood the monument of Lot's metamorphosed wife; part of which, if they "Well, down you go," said we throwing the rope over may be credited, is visible at this day. But neither

CROYLAND ABBEY. (From the Church of England Magazine.)

Croyland, or Crowland, is situated in the county of incoln, eight miles from Peterborough. During the burial-ground. At this moment, a working-man, with Heptarchy it was the retreat of St. Guthlac, who, in a paper cap on his head, in crossing the street, accosted demnation 'cannot well exist among rational beings,' than that exhibited by Protestants, who confess before God that they believe in his holy Catholic church, and allow themselves to limit the practical use of the term to the church of Rome."—Correspondence. &c., peablished at Blackburn, 1829, p. 14.

secution—nothing I would censure more strongly than a wanton offence given to the feelings of others, on a wanton offence given to the feelings of others, on account, neglect, what is in the power of every man, put a knet upon it at the margin above, that we might built upon piles. This edifice was destroyed by the question and reply occupied my reflections for some account of a sincere difference in religious opinion. a free confession and an humble petition for their for- have the exact measurement when Jacob might come Danes, A. D. 870, but rebuilt by king Edred, A. D. 948. time after, and I thought to myself, How many there Yet I cannot carry this principle so far as to abstain giveness. If he is in possession of any property disfrom calling the members of that church who refuse honestly obtained, whether by himself or by others, Bible among the stones and mud at the bottom, our 1091, but again restored, by the abbot offering a pleto join in our reformation of its errors, by some appellation which marks their adherence to its communion, and their submission to its authority. Parist appears and their submission to its authority. Papist appears to the poor; lest a curse, like that of Naboth's vineto me the most correct designation, because the difyard, cleave to him and his posterity, and lest the
flourished until the period of the dissolution. The
prize he carefully put into his breast, and then he
flourished until the period of the dissolution. The
prize he carefully put into his breast, and then he ferences in doctrine are often ingeniously softened goods, which he will not restore, be as garments of down and explained away by the more enlightened. The to his carling the doctrine are of the unique to make the asdown and explained away by the more enlightened fire to his soul in the day of God's vengeance. If he cent Ready, however he was not to move. He was

himself again to prayer, in which he continued for a The north aisle has been restored, and is used as the no one can be ready to leave this world until he has a We bund it no easy matter to get him pulled up, as those of St. Guthlac and St. Bartholomew, and of vate: for then it would never be understood as a per-righteous and best, and such an one as he may not lest i should snap as under. When he came into our small stone building near the abbey; probably his to compliment away an important point, in which our And for these employments he will be the better on the margin of the well, that he might collect his chorage house," and Anchor church house." In the feelings and our honour are at least as much con-qualified, if he makes up his mind to renounce the breath. "Where is the bakshish?" were the first interior is an ancient font, a cylindrical stoup, and world entirely, and all restless hope of life and re- word he uttered, on regaining his faculty of speech. some well executed screen work. The roof is finely "Yes, but" (I have heard it answered) "the term Papist implies more than mere submission to papal hand of God, who is best acquainted with our wants, supremacy; it implies the adoption of an erroneous and with the wants of those whom we are about to sum ve divided among our Arab assistants. The system and submission to a usurped authority." It leave behind; and who is infinitely able to protect book from, having been so long steeped in the water implies no such thing. The large desired and submission to a usurped authority."

was, and then murdered. A little child, called Tur- Christianity. said to be twenty-four leagues long, and six or seven gar, of ten years old, kept close to the sub-prior, Lethwyn, who had fled into the dining-hall or refectory; and, seeing him slain there, besought them that he bebbles, which being held in the flame of a candle soon might die with him. The young earl Sidroc, who led the party, was touched with pity at the beauty and innocence of the child: he drew off the little cowl which Turgar wore, and throwing a Danish tunic over the fire, which was still raging in many parts of the John Newton. monastery. From this time the survivors continued to dwell among the ruins, in great poverty and affliction, and with their numbers decreasing from year to year, from twenty-eight to seven, then to five, and at A man, truly illuminated, will no more despise others, him, remained alive.

"Turketul was travelling, on king Edmund's service, towards York, A.D. 942, when he passed by Croyland. The three aged monks, who had now weathered eighty winters, invited him and his train to which I mention, lest it should be suspected that they him is a wonder; it would, perhaps, be known in the great and monstrous. be their guests. How they contrived to entertain neighbourhood; and the Lincolnshire freeholders of the ruined church, told him their story, and besought | the good cause !" him to intercede with the king for them. He was gave them a timely supply for this present need; and of his own manors, and he became the first abbot of the pains of their teachers. Here he passed a tran- his trappings, and his merchandize. quil old age after his public labours, and died about hirty years from the time of his first visit to the ruins.

"Of the customs of the abbey, Ingulf, one of the abbots, thus speaks:—The old monks, who had borne the burden and heat of the day, when they were past the ability of active labour, were to have a good cham- how to make it more.—Bishop Hall. ber furnished them in that part of the monastery called the infirmary, and have a clerk or servant specially appointed to wait upon them, who was to receive his allowance of provisions, as was given to the squire's servant when his master paid them a visit, in the abbot's hall. The prior was to send to the old man every day a young monk, to be his companion, and to breakfast and dine with him. As for the senior himself, he was to sit at home or walk out, to go or come, according to his own will and pleasure. He might visit the cloisters, the refectory or dining-hall, the sleeping-room, and every other part of the monastery, in his monk's dress or without it, just as he pleased. Nothing unpleasant about the affairs of the monastery

\* Tacit. Hist. lib. 5. Joseph. Bell. Jud. lib. 5. cap. 5.

As for the apples of Sodom, so much talked of, I he might in the utmost peace and quietness wait for

ARE YOU READY? (From " Thoughts for the the thoughtful," by Old Humphrey.)

The gates of the burial-ground of Bunhill-fields were open; a hearse and four horses stood near, with a long line of mourning coaches, and a coffin, covered with a pall, was conveyed to the silent tomb. As the mournful procession moved slowly through the gateway, the passer-by was obliged either to cross the street, or wait till the mouraers had entered the

Are you ready? is a heart-searching question; for

STATE OF THE JEWS. (From a Speech of Bishop Wilberforce at the thirty-ninth Anniversary Meeting of the "London Society.")

For one single moment consider how God has written through succeeding generations broadly upon the history of this people, this great sentence of his judgment,-"that they who are without the knowledge of Christ are without peace and object in this world."-

The following interesting facts relative to this Jews is,—think that all the secondary objects which and important between a word which itself expresses that, whether we die or live their happiness must deerror or wrong, and a word which denotes some thing pend on God's blessing and protection; and that this which the speaker between the pend on God's blessing and protection; and that this wrong, and a word which the speaker between the pend on God's blessing and protection; and that this wrong, and a word which the speaker between the pend on God's blessing and protection; and that this wrong, and a word which the speaker between the pend on God's blessing and protection; and that this wrong, and a word which the speaker between the pend on God's blessing and protection; and that this wrong, and a word which the speaker between the pend on God's blessing and protection; and that this wrong, and a word which the speaker between the pend on God's blessing and protection; and that this wrong, and a word which the speaker between the pend on God's blessing and protection; and that this wrong, and a word which the speaker between the pend on God's blessing and protection; and that this wrong, and a word which the speaker between the pend on God's blessing and protection; and that this wrong, and a word which the speaker between the pend on God's blessing and protection; and that this wrong, and a word which the speaker between the pend on God's blessing and protection; and the pend on God's blessing and protection which the speaker between the pend on God's blessing and protection which the pend on God's which the speaker betieves to be erroneous or wrong.

One person, for instance, may think a democracy the glike in the one case we in the one case best form of government, and another may think it the care on God, we may be sure that He will care for us;

worst: the one will consequently have the most please and that He will care for us; worst; the one will consequently have the most pleasing, the other the most odious, associations with the ing, the other the most odious, associations with the on Him, will not fail to raise up friends to the widow although to a considerable extent it is perhaps, filled not fire they are the national life was a sociations with the on Him, will not fail to raise up friends to the widow although to a considerable extent it is perhaps, filled not fire they are the national life was a sociations with the word itself is not read by term democrat; but the word itself is not used by and the fatherless. That our meditations may bethem in two different senses: it expresses simply an early bely successful to the widow although to a considerable extent it is perhaps, mice and the same rate, and the same rate is a same rate, and the same rate, and the same rate, and the same rate, and the same rate is a same rate, and the same rate, and the same rate, and the same rate is a same rate, and the same rate is a same rate, and the same rate, and the same rate is a same rate is a same rate is a same rate in the same rate is a same rate is a same rate in the s count which remains of this dreadful time. No won- ing forth coruscations of life and beauty from its blessed der that the early English church long afterwards had influence upon hearts which even it does not thoroughly in their litany a petition, 'That it may please thee to leaven-and there stand the Jewish people untouched quell the cruelty of our pagan enemies, we beseech by all these influences which are poured on others thee to hear us good Lord! The aged abbot, Theo- around them. They have no home for which to fight younger and stronger monks to escape, in possiole, into the marshes, and carry with them the relics, a few jewels, and the deeds of the monastery, which errors when it led to their great and national erime, they had now learnt to value. Most of king Wiglaf's has become by the very necessity of the case, weaker plate they sunk in the well, some precious things were and weaker as it has been transmitted by succeeding buried; and now, as the fires came nearer and nearer, generations. The hope at first undoubting, that the the party who were to attempt a flight pushed off in true Messiah would come, has been transmitted with the boat, and gained a hiding-place in a wood not far a feebler light and a lessening expectation to every distant. The abbot, with a few aged men and the waiting son of an expectant father, until, at last, it has young children, dressed themselves for divine service; almost died out of their withering hearts, and they are which they had scarcely finished, when the Danes now hesitating between easting themselves into the inwith exceeding high mountains; on the north it is broke in. Some they slew outright, the old about finite gulf of abject unbelief, or taking up which their among the first, who fell at the altar. Some they forefathers rejected. And then, remember further tortured, to make them discover where their treasure that this misery is altogether the fruit of their want of

MISCELLANEOUS.

Infirmities.—If I cannot take pleasure in infirmities, I can sometimes feel the profit of them. I can conceive a king to pardon a rebel, and take him into his family, and then say, "I appoint you for a season him, bade him keep close to his side. His protection to wear a fetter. At a certain season I will send a saved the child's life; he soon afterwards regained messenger to knock it off. In the mean time this fethis liberty, and, going back to Croyland, found the ter will serve to remind you of your state; it may young monks returned, and attempting to extinguish humble you, and restrain you from rambling."-Rev.

THE GODLY CHRISTIAN MEEK AND HUMBLE.—We should take care that we do not make our profession of religion a receipt in full for all other obligations. last Turgar only, with two who had grown up with than Bartimeus, after his own eyes, were opened, would take a stick and beat every blind man he met.

\_The same. The Gem cannot be polished without friction, neither can man be perfected without trials.

Sins, like shadows, towards the evening of life grow

"If good people," says Archbishop Usher, "would would send some supplies. They took the minister but make goodness agreeable, and smile instead of of state to prayers in a little chapel, built in a corner frowning in their virtue, how many would they win to

'TME CAMEL AND THE NEEDLE'S EYE .- LORD NUstruck by this picture of patience and aged piety; he gent, in his recent publication, "Lands, Classical and Sacred," has given an application of the words which after a few years more, he obtained leave from king at once prove the fitness of the expression for the sub-Edred to rebuild the monastery, to endow it with some ject our Saviour had in view. Lord Nugent describes himself as about to walk out of Hebron through the the new foundation. He carried about the old monks large gate, when his companions, seeing a train of in a litter, to see his new works as they were in pro-gress, set up a new school, which he visited every day, to attend to the advancement of every pupil in it, and, the gate. This his Lordship conceives to be a comby a practice not yet quite out of date, was attended mon expression and explanatory of our Saviour's words; by a servant, who carried dried fruits, or apples and for, he adds, the sampter camel cannot pass through pears, to reward those who made the best answer to unless with great difficulty, and stripped of his load,

ECONOMY.—It is no small commendation to manage a little well. He is a good waggoner that can turn in a little room. To live well in abundance is the praise of the estate, not of the person. I will study more how to give a good account of my little, than

ADVERSITY .- It is like the period of the former and of the latter rain, -cold, comfortless, unfriendly to man and to animal; yet from that season have their birth, the flower and the fruit, the date, the rose, and the promegranate. - Sir Walter Scott.

INDOLENCE.—The miseries of indolence are known only to those who have no regular pursuit; nothing in view, however eager, or arduous; nothing by which time may be shortened by occupation, and occupation rendered easy by habit .- Bishop Mant.

HAPPINESS .- To endeavour to gain the perfect happiness promised in the next world, is the surest way to gain the greatest happiness this present world can bestow .- La Harpe.