

Poetry.

A HYMN FOR THE HARVEST HOME OF 1847.

O nation, Christian nation, Lift high the hymn of praise, The God of our Salvation...

THE TERM CATHOLIC.

Archbishop Whately, on the "Errors of Romanism."

The title of Catholics the Romanists 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)...

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.

section—nothing I would venture more strongly than a wanton offence given to the feelings of others, on account of a sincere difference in religious opinion.

"Yes, but" (I have heard it answered) "the term Papist implies more than mere submission to papal supremacy; it implies the adoption of an erroneous system and submission to a usurped authority."

For the guidance and furtherance of such his devotions, I need hardly add the propriety of sending for the minister of the church to which he belongs, and of publicly acknowledging his faith and Christian hope, by partaking in the Christian sacraments.

JACOB'S WELL.

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

On arriving at Jacob's Well, we found the mouth 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 were unable ourselves to remove; but a half dozen sturdy Arabs, from a hamlet close by, did the needful for us, in expectation of course, of a due reward.

COUNSEL FOR THE SICK.

(From a Sermon by Bishop Heber.)

While the sick penitent abstains from all mention or notice of his own virtues, he will do well not to be too particular, or dwell too long in his recapitulation of such of his sins as are gone by and not to be remedied. For these, regret, however natural, is useless.

"Nay," said they, "you mean to hang us; let Jacob's Well be pleased." Jacob was ready at our command when he had tied the rope round his body below his shoulders, he received our parting instructions, he asked him to call out to us the moment he might see at the surface of the water, and told him that should he hold the rope as to prevent him from sinking if there was any considerable depth of the element.

After searching for about five minutes for the Bible among the stones and mud at the bottom, our kind friend joyfully called out, "It is found! it is found! it is found!" We were not slow, it may be supposed, in giving him our congratulations.

THE DEAD SEA.

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

found the golden vessels, with the honor of the sea, much resembling those places in England, which have been anciently lime-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 will not determine.

On the shores of the lake we found a black sort of pebbles, which being held in the flame of a candle soon burns, 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.

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 of great plenty. I had several lumps of it brought me to Jerusalem; it exactly resembles pitch, and cannot readily be distinguished from it, but by the sulphureousness of its smell and taste.

amine the truth of this relation; neither, had the opportunity served, could we give faith enough to their report, to induce us to go on such an errand.

CROYLAND ABBEY.

(From the Church of England Magazine.)

Croyland, or Crowland, is situated in the county of Lincoln, eight miles from Peterborough. During the Heptarchy it was the retreat of St. Guthlac, who, in the reign of Cenred, eighth king of Mercia, retired from the persecution of the Pagan Britons to a cell, amidst swamps and marshes, near to which Ethelwald founded a monastery, A. D. 716, to the honour of St. Mary, St. Bartholomew, and St. Guthlac, and liberally endowed it.

The following interesting facts relative to this abbey are from Mr. Churton's "Early English Church." The Danes had done their very worst with the old abbey. In A. D. 870, the year of the great irruption, with all its monks, said to amount to three hundred, had fallen into their hands.

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was to be mentioned in his presence. Every one was charged to avoid giving him offence; and every thing was to be done for his comfort of mind and body, that he might in the utmost peace and quietness wait for his latter end.

ARE YOU READY?

(From "Thoughts for the thoughtful," by Old Hamplsey.)

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.

I well knew a minister, a man of unusual talents, and of great integrity, who, after preaching the gospel more than thirty years to a large congregation, met with a serious accident, which placed his life in danger.

Are you ready? is a heart-searching question; for no one can be ready to leave this world until he has a well-founded hope of a better, a hope that rests on Christ, and on Christ alone. Are you ready?

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.

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 to wear a fetter. At a certain season I will send a messenger to knock it off. In the mean time this fetter will serve to remind you of your state; it may humble you, and restrain you from rambling."—Rev. John Newton.

THE GODLY CHRISTIAN MEAK AND HUMBLE.—We should take care that we do not make our profession of religion a receipt in full for all other obligations.—A man, truly illuminated, will no more despise others, than Bartimeus, after his own eyes were opened, would take a stick and beat every blind man he met.—The same.

The Gen cannot be polished without friction, neither can man be perfected without trials.

Sins, like shadows, towards the evening of life grow great and monstrous.

"If good people," says Archbishop Usher, "would but make goodness agreeable, and smile instead of frowning in their virtue, how many would they win to the good cause!"

THE CAMEL AND THE NEEDLE'S EYE.—Lord Nugent, in his recent publication, "Lands, Classical and Sacred," has given an application of the words which at once prove the fitness of the expression for the subject our Saviour had in view. Lord Nugent describes himself as about to walk out of Hebron through the large gate, when his companions, seeing a train of camels approaching, desired him to go through "the eye of the needle," in other words, the small side of the gate.

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 how to make it more.—Bishop Hall.

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.

* Note to Bishop Copleston's Sermon at the reopening of Abergavenny church.

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

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