

" Then rise at dawn of day,
And wind thy thoughtful way,
Where rested once the Temple's stately shade,
With due feet tracing round
The city's northern bound,
To th' other holy garden, where the Lord was laid.

" Who thus alternate see
His death and victory,
Rising and falling as on angel wings,
They, while they seem to roam,
Draw daily nearer home ;
Their heart untravell'd still adores the King of kings.

" Or, if at home they stay,
Yet are they, day by day,
In spirit journeying through the glorious land,
Not for light fancy's reed,
Nor honor's purple meed,
Nor gifted Prophets' lore nor science, wood'rous wand.

" But more than Prophet, more
Than Angels can adore
With face unveil'd, is He they go to see ;
Blessed be God, whose grace
Shews him in every place
To homeliest hearts of pilgrims pure and meek !"

That is very beautiful—scripturally simple—Bible-breathing—hymn-like—a psalm-ode—a religious elegy. How far better than skillfully—how inspiredly the Christian poet touches upon each holy theme, winging his way through the stainless ether like some bird, gliding from tree to tree, and leaving one place of rest only for another equally hushed, equally happy, in the folding and unfolding of its snow-white flight ! It is full of various pictures—but all peaceful and solemn ; all blended together, whatever be the scene's lineaments, in one spirit—the spirit of piety—that silent luminary—of which it may be said—

" The Paschal moon above
Seems like a saint to rove,
Left shining on the world with Christ alone."

Protestant poets have seldom sung, as they ought to have done, of the Mother of our Lord. Poetry is privileged to be idolatrous—when the saint invoked is she who nursed the Saviour in her virgin bosom. " And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee, blessed art thou among women."

" Mother ! whose virgin bosom was uncrest
With the least shade of thought to sin allied ;
Woman ! above all women glorified,
O'er tainted nature's solitary boast ;
Purer than foam on central ocean lost ;
Brighter than eastern skies at daybreak strewn
With forced roses, than the unblemished moon
Before her wane begins on heaven's blue coast ;
Thy image falls to earth. Yet come, I ween,
Not unforgiven the suppliant knee might bend,
As to a visible power, in which did blend
All that was mixed and reconciled in thee
Of mother's love and maiden purity,
Of high with low, celestial with terrene."

Try to wish to alter one single word there—and you feel it would be almost sacrilege. It is a perfect poem—perfect as " the unblemished moon"—and it will shine serenely for ever in the heaven of poetry.

" Before the inward eye,
Which is the bliss of solitude."
(To be Continued.)

CIRCULAR FROM THE LORD BISHOP OF QUEBEC TO HIS CLERGY.

KINGSTON, August 27th.

REV. SIR,

You will have seen by a Prospectus lately sent from Three Rivers, that it is intended to revive the *Christian Sentinel* in the form of a Weekly Paper, the first number to appear on the fourth of September.

So long a period, however, has elapsed since the late periodical under that title was published, that some of the original Subscribers have withdrawn their names; and it is uncertain what number of those whose names are on the former list may be disposed to continue their Subscriptions. Being anxious for the future success of this Paper (in which, I trust you also are interested) and wishing to prevent any further interruption—may I request that you would, with as little delay as possible, furnish the Editor at Three Rivers, the Rev. A. H. Burwell, with a list of the original Subscribers who still intend to support the *Sentinel*, and also endeavour to procure as many as you can in addition. The *Sentinel* being designed to support the cause of truth, and promote the good of the Church, I recommend it to your zealous attention, and trust that you will not be wanting in your efforts to ensure its success and extend its circulation.

I remain,

Your affectionate Brother,

C. J. QUEBEC.

MARINER'S HYMNS.

A volume has been prepared by the Secretary of the Seamen's Friend Society, for the devotional use of those pious seamen whose hearts have been disposed by the grace of God to attend to these all important concerns. It contains above six hundred Hymns.

A small portion of the book is occupied with brief forms of prayer for public service on the Lord's day, for funerals, and for daily morning and evening prayer. As Episcopalians, we could not but feel gratified that the responsive mode of worship is, to so great an extent, interwoven in these services; and also that so large a space has been given to the identical prayers which adorn our service book, and through the medium of which so many devout aspirations, both from land and ocean, have ascended to the ears of the Lord God of Hosts. It would not perhaps be inferring too much from these features of the forms before us, to conclude that less repugnance is beginning to be felt by orthodox and pious Christians to the *Book of Common Prayer*; and that the peculiar fitness and beauty of responsive worship is beginning to be more generally perceived. Be this as it may, we rejoice to see so admirable a compilation prepared for the use of those " who do business upon the great waters." We cordially recommend it to all religious seamen who are not familiar with our *Prayer Book*, and conceive that its number of devotional hymns would be acceptable, even to those who, from education and habit, give preference to the older forms. We beg leave respectfully to hint to the Editor, that it would not much increase the size of a second edition, if our morning and evening prayer, the Burial Service, and some of the prayers for visiting the sick, were inserted entire. Perhaps, however, he has gone upon the supposition that all Episcopalians will of course be supplied with the *Prayer Book*. But are there not many to whom our services are most familiar and acceptable, from their having been generally used at sea, who, while on shore, are ignorant of the proper measures to be taken for obtaining a supply of the *Prayer Book*? The addition proposed would certainly make the *Mariner's Devotional Assistant* more acceptable to Episcopalians, and could not make it less so to any others.—*Phil. Recorder*.

Prudential Maxims.—Before judgment examine thyself, and in the day of visitation thou shalt find mercy.

Humble thyself before thou be sick, and in the time of sins shew repentance.

Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face.

Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.—*Son of Sirach*.