

ON CROSSING THE ATLANTIC IN 1829.

Hail Ocean wild ! hail Ocean free !  
 Indomitable main !  
 Though Britain boasts she ruleth thee,  
 Where has she fixed her chain ?  
 And is there none, to whom thy waves  
 Obedient rise or fall ?  
 Yes ; He who from their coral graves  
 Thy drowned hosts shall call.  
 When thou shalt cease to be a dread,  
 Or object of desire,  
 Licked from thy deep and vasty bed,  
 And quonched by conquering fire.  
 Oh ! what a fearful banner then  
 Shall thy red foe display  
 When, gorged with spoils of cindered men,  
 He covets thee for prey.  
 A hissing horror thou shalt shew—  
 While he, with sharpened zest,  
 Shall kindle to a fiercer glow  
 As fiercer curls thy crest.  
 In vain against his flaming front  
 Thy floods successive pour,  
 There comes, till now unfelt, a want  
 Of moisture at thy core.  
 Then what shall rest of thee but soum—  
 A void thy vaunted space ;  
 Nor less in all thy billows dumb  
 Than man in all his race.  
 Who, who shall stand against the wrath  
 Revealed in that dread day ?  
 He, who hath held his steady path  
 In God's appointed way.  
 Him not the globe involved in fire,  
 Nor molten heaven can move—  
 Secure, though all things else expire,  
 Still lives a Saviour's love. [Church.]

NOAH'S ARK.

He who commanded Noah to build the ark, was graciously pleased to give him its plan; and no other plan could so fully sustain, as this does, the fact of inspiration. Be it remembered that navigation then was not a science. But look at the magnitude of the ark and its proportions. After the nicest computations, and taking the dimensions with the utmost geometrical exactness, the most learned calculators, and the most experienced ship-builders, declare the plan and the proportions perfect. If the cubit be taken at eighteen inches—and many reckon it at twenty-one—the ark was four hundred and fifty feet long, seventy-five wide, and forty-five high, or nearly as long as St. Paul's cathedral, and almost half the size of that immense building. It contained three floors; and Dr. Hales shows that it would be of forty-two thousand four hundred and thirteen tons burthen. A first-rate man-of-war is but of about two thousand three hundred tons; so that it would hold as much as eighteen of the largest ships now in use, and might carry twenty thousand men, with provisions for six months, besides the weight of one thousand eight hundred cannons, and all requisite military stores.—The height might be divided into three stories, besides the hold, appropriated to a magazine, the beasts, and the fowls. We cannot doubt that this would be ample room to contain eight persons and about two hundred and fifty pairs of four-footed animals, a number to which Buffon reduces the various distinct species. Dr. Brothway has stated that a first-rate man-of-war would be sufficient for the purpose.—*Dublin Christian Journal.*

What the tree of life was to Adam in Paradise; what sacrifice in general was to the faithful, after the fall, from Abel downward; what the paschal lamb was to Israel quitting Egypt; what manna was to that people in the wilderness; what the shew-bread was in the tabernacle and temple; all this, and if there be any other symbol of like import, it is now briefly comprehended, during the continuance of the Christian Church upon earth, in the holy eucharist. The former were prefigurative sacraments, this a commemorative one. They showed forth the Messiah, and life which is by him, until his first coming; this shows forth the same Messiah, and the same life, "until his coming again." Excluded from the tree of life in Paradise, we are admitted to partake of the bread of life in the church. Lost by the covenant of works, we are saved by that of grace. A cheering voice calls to us from the sanctuary,—"Draw near with faith, and take this holy sacrament to your comfort." The elements are honoured with the names of the body and blood of Christ, because appointed to signify and convey, to the worthy communicant, the blessings purchased by his body broken, and his blood shed, upon the cross; blessings to the soul, like the benefits conferred upon the body by bread and wine; life, health, strength, comfort, and joy.—*Bishop Horne.*

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