

The Church:

A WEEKLY PAPER,

DEVOTED TO THE INTERESTS OF

THE UNITED CHURCH OF ENGLAND AND IRELAND,

IN THE

PROVINCE OF CANADA.

“Her Foundations are upon the Holy Hills.”

VOLUME X.

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Original Poetry.

Carmina Liturgica;

HYMNS FOR THE CHURCH.

N. B.—These Hymns are fitted to the Tunes used in Churches, being of the same Meter with the received "Version of the Psalms of David."

LIX.—THE FIFTH SUNDAY AFTER TRINITY.

GRANT, O Lord, we beseech Thee, that the course of this world may be so peacefully ordered by Thy governance, that Thy Church may joyfully serve Thee in all quietness, through Jesus Christ our Lord. Amen.

I. The Hand that rules the world Can make the storm to cease; Our God can still the threatening wave, And grant His People PEACE, O Lord let worldly strife No more Thy Church annoy; That Zion, kept in holy peace, May serve her Lord with joy.

II. While Christians follow CHRIST, What for can do them harm? His guardian Eye and open Ear Forbid all vain alarm! Believing hearts, when call'd For TRUTH to suffer here, Will count the cross a crown of joy, And banish every tear.

III. Thy name, O Lord, we praise, Thy name like Jesse's son; And, faithful after God's own heart, Ask help of Him alone. Sent forth to set for God, They straitly do His Will; As loving sons, without reserve, A father's word fulfil.

IV. The God of peace commands That all in love abound; And learn to bless their railing foes. Theme: Live with blessing crown'd! Ye saints! "Thy God that calls!" At once obey the word; For ever quit the toils of sin, And FOLLOW CHRIST, THE LORD.

a The Collect. b The Epistle (1 Peter III, 12, 13.) c The same verse 14, and part of 15. d 1st Ep. (1 Sam. xvi. 45, 46, 47.) e 1 Sam. xiii. 14. f 1st Cor. I, 10. g 1st Cor. v, 11. h 1st Cor. v, 11. i 1st Cor. v, 11. j 1st Cor. v, 11. k 1st Cor. v, 11. l 1st Cor. v, 11. m 1st Cor. v, 11. n 1st Cor. v, 11. o 1st Cor. v, 11. p 1st Cor. v, 11. q 1st Cor. v, 11. r 1st Cor. v, 11. s 1st Cor. v, 11. t 1st Cor. v, 11. u 1st Cor. v, 11. v 1st Cor. v, 11. w 1st Cor. v, 11. x 1st Cor. v, 11. y 1st Cor. v, 11. z 1st Cor. v, 11.

LX.—THE SIXTH SUNDAY AFTER TRINITY. C. M.

O God who hast prepared for them that love Thee such good things as pass man's understanding: Pour into our hearts such love toward Thee that we may fulfil the above all things may obtain Thy promises which exceed all that we can desire, through Jesus Christ our Lord. Amen.

I. Thou hast, O God, prepared for all, That bear true love toward Thee, A Bless beyond the reach of thought, A Joy, that yet shall be!

II. Point down "such love toward Thee," our God! Such pure and perfect love, That, wholly Thine, while here below, We may be Thine above!

III. In all our words and all our works Be this our constant aim; To do Thy Will—to gain Thy Praise— And spread abroad Thy Fame.

IV. May we, baptized in Jesu's Death, Be dead indeed to sin; And strive to kill the carnal mind That fain would rule within!

V. Renew, O God, from day to day, The Life in Jesu given, That we with Him may ever live; With Him may rise to Heaven!

VI. O, help us, Lord, to keep that Life Secure from guilt and shame! Lest Hell should yield a yielding heart, And foes blasphemous Thy Name.

a The Collect. b The Gospel (Mat. v. 2.) and Rom. II, 28, 29. c John v. 44, xlii, 43, and Mat. vi. 4, 9, 17, 18. d Mat. v. 16, and 1 Peter. 12. e The Epistle (Rom. vi. 3, 4, 5, 6, 7, 8) with verse 12 of same chapter; see also, in "The Public Baptism of Infants, the thanksgiving immediately after the Lord's Prayer." f 2 Cor. iv. 16, and Ephes. iv. 23. g Verse 3 of Epistle. h Verse 5 of same. i 1st Cor. v. 11. j 1st Cor. v. 11. k 1st Cor. v. 11. l 1st Cor. v. 11. m 1st Cor. v. 11. n 1st Cor. v. 11. o 1st Cor. v. 11. p 1st Cor. v. 11. q 1st Cor. v. 11. r 1st Cor. v. 11. s 1st Cor. v. 11. t 1st Cor. v. 11. u 1st Cor. v. 11. v 1st Cor. v. 11. w 1st Cor. v. 11. x 1st Cor. v. 11. y 1st Cor. v. 11. z 1st Cor. v. 11.

DARBY RYAN, THE WHITE-BOY.—No. IV.

(From the Church of England Magazine.)

The morning after Ryan had obtained his future wife's consent to their marriage, Peggy as usual waited at her young mistress's toilet. The various operations of hair-dressing, &c., having been performed, she lingered for a considerable time in the room, looking into several drawers, opening and shutting them again without any adequate reason, busying herself in doing and undoing the same things, until at last the attention of her mistress was drawn to her.

"Peggy, what are you doing? you have no further occasion for you at present; you may go to your breakfast."

"Indeed, miss, I am not thinking about my breakfast at all; its something else I'm thinking of, and I'd like to tell you too, miss Julia, only I'm afraid your mother will be angry with me: do you think she will, miss?"

"Well, I really cannot say whether she will or not, until I know what it is. Have you broken any thing?"

"No, miss; its nothing of that sort at all; I've broken nothing for some time, unless, indeed, its my heart I'd be after breaking—I'm thinking, miss, I'm—I'm—I'm—I have some sort of a notion, miss—that is, with you and the mistress's good-will—I have some sort of a notion—for there's a likely, decent boy who has been talking to me—I have some thoughts, miss, that it might be a good thing for me to get married."

"You," said Julia Blake, turning her head round, and looking at her with eyes full of astonishment, "you going to be married! Why, you are only a child!"

"Why, then, miss, you are not much older yourself, if indeed you're that same. However, I believe we are pretty much of a muckness on that score."

"Well, I'm not going to be married; I never thought of such a thing."

"Why, then, miss, what brings master William McDonnell here so often? He does not come here for nothing, you may be sure; and, indeed, there's all a finer young man in all the country round, they all say he was just born for you, and that it is a thing that is to be; and the estates are so convenient, and all that. Indeed, if you were married to-morrow, there wouldn't be such a beautiful pair in all Ireland. Any how, its easy to see that he is over head and ears in love with you."

married, I hope you have made a good choice. You wish me to speak to my mother about it."

"Indeed, miss, that's the very thing I'd be wishing for: I dare not face the mistress at all about the matter; and you may tell her that father James has been spoken to, and gives us the good-will entirely."

"And pray, Peggy, who may be your intended? for that it is a thing settled is easy to be seen. I hope your choice has fallen upon some worthy young man, my good girl, and that he has some provision made to support a wife and the expenses of a household?"

"Well, miss, you would do us the good turn if you would speak of that same also to the mistress. There is poor Tim Cleary's cabin, and the nice patch of three acres of land about it; if we had that, we might get married to-morrow, and bless you, miss, and the mistress, and all the family, as long as we live,—Darby Ryan, (he's the boy that spoke to me, miss) says that, if we could get that bit of a farm, we'd be made up, and that he would work the ground well, and also work at the big house whenever he was wanted."

"Darby Ryan! Did I not hear something of the Ryans lately? Were they not suspected of being connected with some Whiteboy offences?"

"Never, miss—never. Darby never had any thing to do with any of them. He's too honest, clean, like, and decent a boy to have any dealings with such wicked doings. Besides, miss, do you think the priest would give his consent if he knew of such a thing? and father James must know every one of them, from big to little, though of course he can't break the seal of the confessional."

"I will venture to you one example, a Bishop" who died in Scotland on St. Peter's Day, the 29th of June. I must explain to you, in the first place, that the Church of Scotland was robbed of all its property, a great many years since, and that the property was most of it given to one of the sects or parties of dissenters. In consequence, even the Bishops there, are quite poor men. This Bishop, of whose death I am now speaking, though a learned as well as a pious man, lived without even one servant. He used to light his own fire, and prepare his own breakfast. His only attendant was a young man, whose practice it was to come to him in the middle of the day to get ready his dinner, and do whatsoever else was necessary, and then go away. At last, this Bishop became very feeble, and at times suffered this person to stay all night in the house. However, just towards his death the good Bishop was very much taken up with reading a very beautiful old book, lately published anew—the name of this book is "Learn to die"; and it is full of most comfortable and profitable meditations. On the 28th of June, St. Peter's Eve, feeling rather better, and being very much occupied with his book, he would not let the young man sleep in his house, on purpose that he might be quiet to himself. He came, however, in the evening to assist the aged Bishop to bed, and the Bishop told him to come again in an hour, as he wished to read on in this book, of which I was speaking. When the hour was out, the Bishop was still able to go on, and was very anxious, if possible, to finish it, and put off his going to bed for another hour. He found himself, however, unable to read quite to the end of it, and told his friend to mark the place with a tape, and put the book by, and then went to bed, telling the young man to come to him again at seven o'clock in the morning.

At the appointed hour the young man came, and found the Lord had taken his aged servant to himself. The good old man was quite dead; he had been strong enough to close his own eyes, and draw over his face a small white napkin, which he had carefully kept under his pillow for some time, and which his attendant had noticed, though he could not guess what it was for, and did not like to ask. He had then crossed his hands upon his breast, and had "fallen asleep"—to use the language of the Bible—without the least struggle. In this state he was found on the morning of St. Peter's day. The ease and calmness and tranquillity of his death were truly extraordinary. His arms were placed in the most careful way in the form of the blessed cross, each hand laid flat on the opposite shoulder.

Such a death seems to me most enviable. It is comfortable, indeed, at such an hour to be supported by the kindness of friends; but there is surely a more full, and sweet, and perfect consolation, when the Christian falls calmly asleep at last, looking only for comfort and support to him who alone can then give it effectually.

This good man had been warned that he was likely to be found dead some morning; and his answer had been, that he wished to learn to die alone. Surely he seems to have been watching, to have been ready; for he learned to make the Lord entirely his support at the hour of death. And we know that "Blessed are those servants, whom the Lord when He cometh, shall find watching."

THE GLASTONBURY THORN, OR KING CHARLES' ARGUMENT AGAINST THE ROMANISTS.

"Christmas," says Pere Cyprian, "was always observed in this country, especially at the king's palaces, with greater pomp than in any other realm in Europe." Among other ancient ceremonies now forgotten, he mentions a pretty one, in which a branch of the Glastonbury thorn, which usually flowers on Christmas eve, used to be brought up in procession, and presented in great pomp to the King and Queen of England on Christmas morning. Pere Gamache, in mentioning this ceremony, says, this blossoming thorn was much venerated by the English, because, in their traditions they say, that St. Joseph of Arimathea brought to Glastonbury a thorn out of our Lord's crown, and planting it in the earth, it blossomed and blossomed, and yearly produced bouquets to decorate the altar on Christmas-eve mass—

"That only night in all the year, Saw the stolen priest the chalice rear," WORDSWORTH.

The Pere seems to enjoy very much the following anecdote of Charles I, though it was against the [Roman] Catholics—"Well!" said the king extending his hand, on Christmas day, to take the flowering branch of Glastonbury thorn, "this is a miracle, is it?"

"Yes, your Majesty," replied the officer who presented it, "a miracle peculiar to England, and regarded with veneration by the catholics here." "How so?" said the king, "when this miracle opposes itself to the pope?" (Every one looked astonished in the royal circle, papist and protestant.)—You bring me this miraculous branch on Christmas day only. Does it always observe the old style, by which we English celebrate the nativity, in its time of flowering?" asked the king. "Always," replied the veterans of the miracle. "Then," said king Charles, "the pope and your uncle differ not a little, for the popes celebrates Christmas ten days earlier by the calendar of new style, which has been ordained at Rome by papal orders for nearly a century." This dialogue probably put an end to this old custom, which setting all idea of miracle aside, was a picturesque one, for a flowering branch on Christmas day is a pleasing gift, whether in a court or a cottage.—Miss Strickland.

GOOD FEELINGS.

We knew a blunt old fellow in the state of Maine, who sometimes hits the nail on the head more pat than the philosophers. He once heard a man praised for his "good feelings." Every body joined and said the man was possessed of excellent feelings.

"What has he done?" asked our old genius.

"Oh? in every thing he is a man of fine benevolent feelings," was the reply.

"What has he done?" cried the old fellow again.

"The late Bishop of Moray, who died as here described, on St. Peter's day, 1835.

were, and though we had been most shamefully treated, and not only ourselves but our religion too, that would not even give us a bell to go to chapel until lately I am just, indeed, I never hear the one we have until I am close to it), nor a place to bury in, (to be sure we always had the old abbey), nor many other rights and privileges—that notwithstanding all this, that the fault was not with those who oppressed us, but with ourselves; and then he said—and I'll never forget it to my dying day, for it made my blood run through every part of my body, and my nails almost stick into the palms of my hands, and I could have jumped up and fought a whole regiment of soldiers—

"Hereditary bondsmen, know ye not Who would be free, themselves must strike the blow?"

A DEATH-BED SCENE.

(From the Gospel Messenger.)

"A Christian, who has spent his life in trying to make himself, by God's help, fit for heaven, meets death calmly, when he sees it come, casting himself altogether on his Saviour. If men should ever greatly exult and triumph in death, surely it is only when they have led very blameless lives. Those who have grievously offended God, and are yet very imperfect, ought not to wish that they may be worked up into a state of confidence on their death-bed, earnest repentance, with a calm, humble, trembling hope, better becomes them. And, in fact, we find that many, even of the best men, as far as we can judge, have died rather calmly and quietly, than with any kind of strong excitement."

I will mention to you one example, a Bishop" who died in Scotland on St. Peter's Day, the 29th of June. I must explain to you, in the first place, that the Church of Scotland was robbed of all its property, a great many years since, and that the property was most of it given to one of the sects or parties of dissenters. In consequence, even the Bishops there, are quite poor men. This Bishop, of whose death I am now speaking, though a learned as well as a pious man, lived without even one servant. He used to light his own fire, and prepare his own breakfast. His only attendant was a young man, whose practice it was to come to him in the middle of the day to get ready his dinner, and do whatsoever else was necessary, and then go away. At last, this Bishop became very feeble, and at times suffered this person to stay all night in the house. However, just towards his death the good Bishop was very much taken up with reading a very beautiful old book, lately published anew—the name of this book is "Learn to die"; and it is full of most comfortable and profitable meditations. On the 28th of June, St. Peter's Eve, feeling rather better, and being very much occupied with his book, he would not let the young man sleep in his house, on purpose that he might be quiet to himself. He came, however, in the evening to assist the aged Bishop to bed, and the Bishop told him to come again in an hour, as he wished to read on in this book, of which I was speaking. When the hour was out, the Bishop was still able to go on, and was very anxious, if possible, to finish it, and put off his going to bed for another hour. He found himself, however, unable to read quite to the end of it, and told his friend to mark the place with a tape, and put the book by, and then went to bed, telling the young man to come to him again at seven o'clock in the morning.

At the appointed hour the young man came, and found the Lord had taken his aged servant to himself. The good old man was quite dead; he had been strong enough to close his own eyes, and draw over his face a small white napkin, which he had carefully kept under his pillow for some time, and which his attendant had noticed, though he could not guess what it was for, and did not like to ask. He had then crossed his hands upon his breast, and had "fallen asleep"—to use the language of the Bible—without the least struggle. In this state he was found on the morning of St. Peter's day. The ease and calmness and tranquillity of his death were truly extraordinary. His arms were placed in the most careful way in the form of the blessed cross, each hand laid flat on the opposite shoulder.

Such a death seems to me most enviable. It is comfortable, indeed, at such an hour to be supported by the kindness of friends; but there is surely a more full, and sweet, and perfect consolation, when the Christian falls calmly asleep at last, looking only for comfort and support to him who alone can then give it effectually.

This good man had been warned that he was likely to be found dead some morning; and his answer had been, that he wished to learn to die alone. Surely he seems to have been watching, to have been ready; for he learned to make the Lord entirely his support at the hour of death. And we know that "Blessed are those servants, whom the Lord when He cometh, shall find watching."

THE COMMON PRAYER.

What is the spirit of the common prayer-book? It is the most comprehensive expression conceivable, of the wants and desires of the renewed soul. Filled with the most profound views of the weakness and worthlessness of man, it raises the mind of man to the most sublime conceptions of the majesty and goodness of God. It breathes the very atmosphere of heaven. The fire upon its altars burns with the pure and uncreated brightness of that eternal sanctuary from whence it has descended. Its prayers are composed of the supplications of the primitive saints, the cries of martyrs, and the inspirations of the spirit of God. The anthems are the lyrics of angels, and the songs of the redeemed in heaven. It invites and identifies us with all the piety, and humility, and contrition, of all ages and generations. It associates our clarity with all the sin and ignorance, the misery and wretchedness, of the universal church. It expands our affections, till they have embraced the whole family of mankind; and yet with a tenderness so discriminating, that every degree and variety of want and sorrow, shall have its due share in our prayer, and its prayer, is any decayed and gone astray? Has any fallen into the snares of the devil, or the sins and pollutions of the world? Has the hand of the Almighty been laid upon our brother's bosom? Is it the widow, the fatherless, the desolate, or the oppressed? For each and all we have some holy and charitable aspiration that He whose mercy is over all his works, would guide, console, and succour them. Even into the damp and dreary dungeon of the captive and the prisoner, our church calls us not to taste the selfish luxury of sentimental indulgence, but to offer up the earnestness of our intercessions, that they may be vivified by his holy words and iron tears cannot shut out. Oh, how holy, how pure, how useful are the supplications, which the church puts into her children's lips! And how blessed a resemblance to that Jesus who ever liveth to make intercession for us, must that spirit bear which can truly re-lish and understand these services.—Rev. J. C. Cresswell.

CHRIST BLESSING THE YOUNG CHILDREN.

He admitted them to no covenant, but he blessed them affectionately, holding them in his arms; his benediction, surely, must be some spiritual good. My reason dare scarcely make an argument from this interesting scene; but, when I contemplate it, I always wish myself a painter, that I might give a lasting representation of it. What an attitude might not that of Jesus be! what a countenance! looking down, with a mild and gracious benevolence, on the infant in his arms! expressing a deep knowledge of what was in man! Other children, of different ages and characters, grouped in various employments; the officious disciples, with ill-grounded apprehensions, and needless importunity, endeavoring to disperse them; the mother of the child in our Saviour's arms, near him, expressing, as one principal figure, in her face and gesture, suspense and hope, not without some degree of fear—joy, refined and meliorated with parental affection and piety; other parents, some mildly tripping in the benediction already received, others gently pressing forward to attain it! Though reason may scruple to draw an argument from this scene, yet who that performs the ceremony of Baptism does not feel its efficacy? The infant in one's arms excites a sentiment of tenderness; the Gospel has been just read; the ceremony becomes, to the imagination, an imitation of the benevolence of him who appointed it. And then this Scripture pleads to the heart more forcibly than any coarse audible eloquence.—Dr. Hay, (Divinity Lectures.)

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By this time the company thought it necessary to show some of their favourite's doings. They began to cast about in their minds, but the old man still shouted "what has he done?" They owned that they could not name any thing in particular.

"Yet," answered the cynic, "you say that the man has good feelings. Now, gentlemen, let me tell you that there are people in this world who get a good name simply on account of their feelings. You can't tell one generous action that they ever performed in their lives, but they can look and talk most benevolently. I know a man in this town that you would all call a surly, rough, unamiable man, and yet he has done more acts of kindness in this country than all of you put together. You may judge people's actions by their feelings, but I judge people's feelings by their actions.—Calender.

The Garner.

THE BOND OF PEACE.

The barbarous soldiers, beloved Christians, divided not Christ's coat, shall we read and tender under his body by schism and faction? The lines, the nearer they come to the centre, the nearer they are one to another: we cannot be one with God, so long as we are divided one against another. I conclude as the orator did his oration, upon the answers of the soothsayers. When upon the news of earthquakes and other prodigious signs, the soothsayers foretold great calamities were likely to befall the state, unless the wrath of the gods were suddenly appeased; the orator determined the point most divinely; "God will be easily reconciled to us, if we be reconciled one to another." If we be at peace one with another, beloved God will soon be at peace with us; and if God be at peace with us, all creatures shall be in league with us, and neither devil nor man, neither anything else shall have any power to hurt us.—Dr. Daniel Foote.

THE HAPPINESS OF BEING GOOD.

Let it not be taken for granted that the temper of envy, resentment, yields greater delight than meekness, forgiveness, compassion, and good-will; especially when it is acknowledged that rage, envy, resentment, are in themselves mere misery; and the satisfaction arising from the indulgence of them is little more than relief from that misery; whereas the temper of compassion and benevolence is itself delightful; and the indulgence of it, by doing good, affords new positive delight and enjoyment. Let it not be taken for granted, that the satisfaction arising from the reputation of riches and power, however obtained, and from the respect paid to them, is greater than the satisfaction arising from the reputation of justice, honesty, charity, and the esteem which is universally acknowledged to be their due. And if it be doubtful which of these satisfactions is the greatest, as there are persons who think neither of them very considerable, yet there can be no doubt concerning ambition and covetousness, virtue and a good mind, considered in themselves, and as leading to different courses of life; there can, I say, be no doubt which temper and which course is attended with most perplexity, vexation, and inconvenience.—Bishop Butler, (Sermons on Human Nature.)

THE BOOK OF LIFE.

Let that volume be considered as a mere collection of unauthorized and uninspired writings, and it becomes what the lifeless corpse is to the living man. It neither hears our voice, nor answers our prayer! There are all the lineaments of man—the limbs, the form, the features! There is the eye, but it sees not! the ear, but it hears not! the lips, but they are dumb! It values as dust and ashes. But let the Almighty breathe into this lifeless clay the breath of life, let his spirit animate its frame, and it becomes a living comforter; a friend and a guide whose wisdom we can adore, whose reproof we can hear, whose tenderness we can prize, whose gentleness we can love. It becomes a living friend into whose ear we can pour the most affecting of our sorrows, the most secret of our thoughts; it becomes a monitor, from whose tongue, when we ask its counsel in humility, we shall hear new accents but those of unalloyed truth and wisdom, and whose

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