







Poetry.

GRACE DARLING.

(By Wordsworth, Poet Laureate.)

Among the dwellers in the silent fields The natural hair is touched, and public way And crowded street resound with ballad strains, Inspired by one whose very name bespeaks...

All night the storm had raged, nor ceased, nor paused, When, as day broke, the mist, through misty air, Came sweeping, and look bearing with fair...

True to the mark, Their arms still strengthening with the strengthening heart, Though danger, as the wind, yet he perceives...

REFLECTIONS OF AN EMIGRANT CHURCHMAN.

(By a Correspondent of "The Church.")

It is no light thing to leave one's native country; to sever the ties of kindred, of friendship, of neighbourhood, of a common soil, and to go to dwell amongst strangers...

The Garner.

THE SUFFERINGS OF CHRIST AN ENCOURAGEMENT TO PATIENCE.

We have great encouragement from the sufferings of Christ to bear our own better; because we see by his example that God deals no more hardly with us...

Advertisements.

FORWARDING FOR 1843.

H. & S. JONES & Co., Montreal.

MERCANTILE GOODS, Private Individuals, Banks, and other Corporate Bodies, desiring of obtaining Goods of any description from England, by directing their Correspondents, Agents, or Factors, to receive their orders, which will be put in time enclosing them by ship, or by both a Bill of Lading and Invoice, will receive their property (accidents excepted) without further trouble, and at the lowest rates of freight and charges.

FASHIONABLE TAILORING ESTABLISHMENT. ROBERT HAWKE, in tendering his sincere thanks to his friends...

Woolen Draper and Tailor, 128, KING STREET, TORONTO.

Always on hand a good supply of West of England Cloths, Cassimeres, Vestings, &c. &c. which he imports direct from the manufacturers.

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liarly with those below them does not rest upon any wrongful pride,—but upon the feeling that there will be a deterioration of the habits of the mind in so doing. And this is the true state of the case in all society...

To return. The impression upon my mind was so strong of the unavoidable evil effect of our sojourn on shipboard, that, after throwing out in vain to various persons hints on the subject of daily joint devotion, I resolved to collect my family together at least once a day in two of our state rooms, thrown into it by opening a door, that we might unite in the use of the full daily service of the church. This was done in the midst of the ordinary noise of the vessel, the tramping over head, the conversation in the adjoining cabin, and other multifarious hindrances...

Nor was the practice without its influence upon others. It is true that some, who disliked the restraints of religion in any shape, appeared for a while to make a point of being present in the cabin at that particular time, that they might testify, by laughing and talking, their dislike and contempt of what was going on within. But there were others, and especially (I must in justice say it) one of two members of the Romish family mentioned above, who never of their own accord disturbed us, but either withdrew altogether out of hearing, or carried on their conversation in a lower tone of voice; and occasionally, I have reason to think, they purposely abstained from conversation out of respect for the employment in which we were engaged...

I may mention that, without doing any thing to conceal the nature of our employment, I never directly informed any person of the object of our retirement. The family was summoned to read; but the collecting of Prayer-books caused observation and inquiry from the children; and thus our business became known. Our light shone of its own accord, without effort, as we did nothing to conceal it. I may mention that such a course, besides its natural effect upon our hearts, so far as they were engaged in it, bound us to be especially careful that we indulged in no tempers or practices which might bring discredit upon habits of joint devotion. And any well-disposed person who has spent only a week in a packet-ship, unless with an unusually select party of passengers, will acknowledge the utility of such a safeguard.

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believe that they are departing from the principles of the Reformers, when they are proved to be acting contrary to the principles which the Reformers have left for their guidance in the Book of Common Prayer. Nay, I will make none other answer to such charges than this: let every one who has a due sense of religion, and a real desire for happiness, make a trial of Church principles but for one year; let him constantly read the Scriptures in the method the Church prescribes; let him constantly use the Common Prayer according to her directions; let him constantly observe all her fasts and holy days; let him receive the Holy Communion as often as she is ready to administer it, and perform whatsoever else she has been pleased to command, and then he will know something of what Church principles are; and then he will know the principles of the English Reformation; and then he may make up his mind whether he will prefer the novelties of modern times to the good old Scriptural Catholic principles taught by the Church of England; then will he know the certain sound on Zion's trumpet, and then will he know something of what is required of him who would hold fast the form of sound words; who would guard the sacred deposit of the Apostles, and contend earnestly for the faith once delivered to the saints; and I would conclude in the words of the devotional Bishop Beveridge:—"But then you must remember to conform to the discipline as well as the doctrine of our Church, not hypocritically, indifferently, and partially, but sincerely, constantly, universally; so as to observe and do whatever she commands in her Liturgy, Canons, or Constitutions. By this means you will live as the primitive Fathers, and come short of none of the most eminent Christians that ever lived in the Apostles' times. By this you will shame the adversaries of our Church into a compliance with her, when they see how far you outstrip them in all true grace and virtue. Yet, by this means, you will be really saints on earth and glorified saints in heaven; for he but as pious towards God as you to your Queen; as sober in yourselves as faithful to your friends; as loving to your enemies as charitable to the poor; as just to all as our Church enjoins you; in a word, be you as conformable to her as she is to the Catholic Church in all things, and my life, my eternal life for yours, you cannot but be happy for evermore."—Rev. A. Watson.

THE VESSELS AND ORNAMENTS OF GOD'S HOUSE. All people who are seriously affected with the matters of religion, do immediately fall into this reckoning, that the greatest and most mysterious duties of it, are to be performed, not only with the greatest veneration and awe of mind, but with the greatest outward honour and solemnity. This conclusion is, in itself, both reasonable and just; and yet, unless it be restrained, with great prudence, it will grow into great extravagance, and wonderful excess. The indulging in this thought had (in the days of our forefathers) loaded the altars of the Churches with silver, gold, and precious stones; clothed the priests with the finest and most costly linen and embroidered vestments; and filled their vestments with such wealth, that, probably, the very hope of spoiling them, was a temptation to their adversaries. In a word, the blessed sacrament was attended with so many gorgeous and surprisingly glittering circumstances, that the good, plain, simple duty, seemed to be lost and smothered with its own pomp and ornaments. The Reformation set these matters right again; restored religion to its liberty and free-breathing, and ordained the celebration of these holy mysteries, in such a serious, sober manner, so void of all unnecessary pomp and ostentation, that a man must have but little sense of decency and fitness, that is offered at it, on the score of ceremony. Nothing but decency and cleanliness is enjoined; and I am thoroughly ashamed to think this cannot be obtained in many places. What shall we say, when the vessels of the Lord's house are of so coarse a metal, that many people of the parish could not set and drink out of the like at home? Let David speak to them as he did to Nathan (2 Sam. vii. 2). See now, I dwell in an house of cedar, but the Ark of God dwelleth within curtains. He was ashamed of it, and deeply resolved to build a temple. Some such religious ingenuity will, I hope, at one time or another, provide becoming receptacles for the sacred symbols, in places where that care is not already taken. But, what is wanting in cost, let it be made up in cleanliness. If the Paten and Chalice be not silver, let them be bright, and sweet, however. Let the Table be decent; it is, on these occasions, the Lord's Table. Let it be always covered with a decent carpet; and when there is a Sacrament, with a fair linen cloth, with a fine napkin also to cover the consecrated elements; not to conceal them from the people's eyes, or make these things mysterious; but to heget respect and a degree of seriousness in their minds on these occasions, and to prevent some inconvenient accidents. It is not, I think, enough to say, that people are to approach the Holy Table, with clean hands and pure hearts. 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