

## ORIGINAL POETRY.

## HYMN.

On Jesus, let thy Gospel run,  
Till all the world shall know the call:  
Till every land beneath the sun,  
Shall hear of him who died for all,—  
And in his name redemption find:  
The general Saviour of mankind.

Thy messengers thy truth declare,  
And gladly spread the welcome sound,  
Where sin and death have triumphed,—there,  
Grace, sovereign grace, doth more abound:  
Oh, strengthen these with power divine,  
For might and power, Oh Lord, are thine.

Darkness and night are round us spread,  
The world in sin and ruin lies;  
Thy light and truth diffusive spread,  
Oh Sun of Righteousness arise:  
Afar in hope's perspective, gleams,  
The brightness of thy rising beams.

Bless'd are the souls that long to feed,  
Upon the manna of thy love,—  
Who thirst for righteousness, and plead  
Thy promised coming from above:  
Such shall be fill'd—thy word is sure,  
Thy promise ever shall endure.

Hast thou not said, and wilt not thou  
Pour water on the thirsty ground?  
We wait thy promised blessing now,  
While at thy footstool we are found:  
Let us thy quick'ning influence feel,  
Us unto full redemption seal.

Glory to God! in every heart,  
The Sun of Righteousness shall shine,  
Darkness and unbelief depart,  
When I am Christ's, and Christ is mine:  
Oh haste! my strong deliverer be,  
Speak—only speak, and I am free,

Glory to God! on every land,  
The Sun of Righteousness shall rise,—  
Till every heart shall understand,  
Nor scoffing unbelief despise  
The cleansing virtue of that blood,  
Which brings poor sinners back to God.

Glory to God! the truth shall run,  
The sound shall spread—the light shall shine,—  
Till every land beneath the sun,  
Shall feel the healing beams divine:  
Till the dark reign of sin be o'er,  
And time itself shall be no more.

△

## ORIGINAL COMMUNICATIONS.

## ON THE CHURCH.

## NO. II.

THE various christian virtues, and graces, are marks of the christian character; and, whenever these are possessed by a number of persons who are united together for purposes of christian worship, and communion: there is a scriptural, i. e., a *true church*; and the various individuals in the different bodies of professing christians, who possess these virtues, &c., are the *true church*; they are *one in Christ Jesus*; they have "one faith, one baptism, (that of the Spirit), one God and Father of all, who is above all, and through all, and in them all. Eph. iv. 5, 6. Here is unity. These are in truth one body—and every one members of another, and Christ is the head; they are one body, i. e., the universal church, all believers throughout the world. It remains that we direct attention to the

important particular, contained in the question, *How shall any one satisfactorily ascertain whether he is of its communion?* Shall he endeavour to make himself acquainted with those almost endless controversies, which the ambition of men, who have departed from the simplicity of Christ,—have originated? or shall he weigh the multifarious arguments, that have been employed to exalt a spiritual despotism, and crush the religious and civil liberties of mankind? He may possibly be able to do this, and after all, whichever side of the argument he may espouse and sanction, shall this settle the point? or is it capable of satisfying a candid and serious mind? No. We are very much the creatures of circumstances, and it is next to impossible, but that our minds should receive some bias, from our education, or the force of those circumstances, in which we may have been providentially placed. For this reason, the man who is a conscientious Episcopalian, might, under other circumstances, have been as conscientious an Independent,—and none can, with propriety, call in question, that there have been, and still are, persons, of very opposite sentiments, who are *equally* pious. It is their *party*, therefore, and *not* their opinions, that constitutes them members of the Church of *Christ*. If, then, an individual is convinced of sin, and, having sought the mercy of God, through our Lord Jesus Christ, he is blessed with a sense of pardoning love and mercy: he may rest assured, he is in communion with the holy Catholic Church; and it only remains that he walk worthy of the high vocation wherewith he is called; and it is a matter of *secondary* importance, where he finds himself providentially placed, as it regards the section of the visible Church. An experience of the mercy, and the love of God, shed abroad in the heart by the Holy Ghost, given unto us,—is, then, the only satisfactory evidence, that the nature of the thing admits; for, although we should belong to that body of Christians, whose communion is of the most ancient standing,—and whose doctrines, most nearly accord with the true sense of scripture: *this* could not prove us members of Christ's mystical body, i. e., the Church. Does it not *clearly appear*, that the outcry that is made about apostolical succession, and the evil of dissent,—is to be attributed, more to an anxiety to subserve the temporal interests of a section of *Christianity*, than to a desire to spread far and wide, the knowledge of a crucified Saviour? For, who that reflects does not see, that there is as much sectarianism on the one hand, as there can be on the other? He only is the true Catholic, who loses sight of party distinctions, and embraces as members of the Church of Christ, all those who are zealously engaged in a good thing, although their mode of effecting their object, may not be precisely the same as his views would dictate. When, then, we are told of the evils of dissent, we have a right to demand a statement of the *causes* of dissent; and, if these are fairly stated, the schismatics may be found to be of the contrary party,—for, *not he who separates* is the heretic, but *he who causes to separate*.

AMICUS.