

Original Poetry.

FOR THE CHURCH. DEATH OF THE LADY FLORA HASTINGS.

Weep, England, weep—thy glorious days are past! And chivalry! How quenched its ancient flame!

Now by the bed of death the prelate stands; And England's Queen, who mourns her dying friend,

And the young Sovereign!—joyless is she now, For wealthy cares hang o'er her sacred head!

But she sleeps well! the old ancestral tomb Hath closed its portals o'er the mortal clay,

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Thomas, let me ask you one or two questions. First, when the minister prays at the meeting is not what he says just as much a form for the congregation as if he read it out of a book?

T. W. True, John, I never thought of that before; I see that we must follow the minister, so that it makes no difference to us whether he prays with a book or without one.

J. C. It seems to me impossible for one man to think of what every one in the whole congregation wants.— There is need of time and long thought to do that, and perhaps if the minister prayed without a form of prayer before him, he might forget to ask for the very thing I wanted.

T. W. I see, John, what you mean. You think it is better to know what the prayers are beforehand, like we do at church, that we may neither pray irreverently nor ask for what is not suited to our present circumstances.

J. C. Yes, Thomas, that is what I mean. I like to know beforehand what the clergyman is going to say, and to be sure that he will pray for those things which I particularly want.

T. W. Still, John, I think when people go to church their tongues go before their hearts: the prayers are too good for them.

J. C. Now, Thomas, you might as well say, you did not like to use the Lord's Prayer, because it is so good a prayer. No doubt, Thomas, people's tongues often go before their hearts at the meeting-house as well as at the church.

T. W. Well, John, if you like the prayers I am sure you cannot like the sermon—why the clergyman preaches over the heads of us poor folk. I can scarcely understand one word of what he says to us.

J. C. I once thought like you, Thomas, that it was much easier to understand the discourses I heard at the meeting-house than those which I heard at church, and I determined to try one Sabbath day.

T. W. Why, John, surely a man like you, who has read his Bible, can't think that God only hears a prayer which is offered in the church. You know what our blessed Saviour said to the woman of Samaria.

J. C. I never laughed at you, Thomas; I think that those persons who go to the meeting-house act wrongly, but I never laughed at one of them in my life: it is too serious a matter for a laugh.

T. W. Well, but you know that we are laughed at, ay, and reviled and persecuted too, and therefore I think we are among those who our Saviour says shall be blessed.

J. C. Now, Thomas, if you had read the whole verse you would have seen that it is only those who are falsely reviled and persecuted for the sake of Christ that shall be blessed.

T. W. Well, John, I do not think, when we have once got to heaven, that any one will ask us how we got there, whether by going to the church or the meeting.

J. C. Neither church or meeting can take us to heaven, you know. Jesus Christ is the only path there, and the only door to his happy fold.

T. W. Well, for my part, I think that a man had better go where he finds most good. Now the church prayers are full of vain repetitions, and you know that our Saviour tells us not to use them.

J. C. I suppose, Thomas, you mean that the Lord's prayer is repeated two or three times, and perhaps one or two other prayers come more than once in the service?

then, we can't become good scholars like they were, without much trouble and attention. It always seems to me that it is better that one who is to teach others should be as good a scholar as possible.

T. W. It never came into my mind before, that the Apostles were learned men; I always used to suppose that the minister at the chapel was like the Apostles, because he was poorer and not so learned as Mr. Williams;

J. C. To be sure, Thomas, they must have been.— They did not spend so much time in learning as persons are forced to do now if they want to become scholars, for they were taught by the Holy Ghost, in a wonderful and miraculous manner.

A RAILWAY AN ALLY TO THE GOSPEL.

Though I would be the last to wrest any portion of holy writ to serve a purpose for which it was not intended, yet I never travel upon a railway without having that beautiful passage of the prophet Isaiah brought forcibly to my mind.

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J. C. I suppose, Thomas, you mean that the Lord's prayer is repeated two or three times, and perhaps one or two other prayers come more than once in the service?

T. W. Yes, that is what I don't like. You know our Saviour said, (Matt. vi. 7.) "But when ye pray, use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking."

here to it, and not hearken to wicked and unreasonable men, or suffer them to wrest it out of our hands. It is our joy, our comfort, and our life; it carries us beyond death, and secures our eternal felicity.

THE LAW OF OUR SUPERIORS. The law of our superiors, whom God hath placed in authority over us, is also a part of that rule which directs and warrants our actions. The authority with which they are clothed is of God,— in obeying them we obey God.

THOUGHTS. When any temptations are presented to us from without, we cannot perhaps avoid the feeling an irregular passion, or motion, or inclination stirring within us, upon occasion thereof; but yet at that very time it is in our power, whether we will comply with those passions and inclinations, or not; whether we will consent to them, or not; whether we will pursue them further, or not.

A NEGATIVE RIGHTNESS INSUFFICIENT.

Glory thyself no longer, that thou dost harm to no man: he robs his neighbour that relieves him not: he spoils his friend, that in some cases doth not supply him. And though it is well (a good decree) if we can say with St. Paul, I have wronged no man; yet he only is perfectly blameless in this kind, who doth not this evil to his neighbour, that he omits to do him all the good he can.

THE GARNER. UNAUTHORISED MINISTERS. How displeasing it is to God for any man to assume any office in the Church without his commission, we may learn from the example of King Saul; who at a time when no priest could be procured to make his peace with God, just when the Philistines were preparing to fall upon him, and his own people being sensible of his distressed condition, began to desert him, forced himself, and offered a burnt offering.

HERESY AND SCHISM. They which are saved must be sanctified in truth: they which are of the truth must be consummate and made perfect in one. They are no better than soul-murderers, be they never so painful in their teaching, that teach such doctrines as do either poison the Church with heresy, or dismember and rend it asunder with schism.

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[R. D. CHATBERTON, PRINTER.]

From an English Tract.