

Views and Doings of Individuals.

For the Gospel Tribune.

GETHSEMANE.

BY THE FOREST BARD.

'Tis darkness Jerusalem ; along thy streets no tread,
Awakes lone echo from her dusky bed ;
Curtain'd by night, she sleeps the hours away,
Unless when wakened by the watch-dog's bay,
Or the soft voice of zephyrs gathering balm,
'That in their passage, stir the bending palm :
Sweeping in fragrance, down to Kedron's side,
They bear their odors to its crystal tide.

The hour is night, the busy bustle's hush'd,
That thro' thy streets in midday fervor rush'd :
No lights gleam forth, all are in darkness set,
That mark'd the tower of lofty minaret ;
Echo is hush'd, and silence guards her sleep,
White scarce a sound swells Olive's rocky steep,
Save one, there is, who sleeps not ; bow'd with care,
He seeks thy groves, Gethsemane for prayer.

The Christ of God—the Lamb for sinners slain,
With friendship's few, who form his humble train ;
In plaintive pray'r, his patient head he bows,
While crimson sweat bedews his sacred brows—
“ My Father ! ” Oh, my Father ! ” will, “ I pray,”
This bitter draught from me to pass-away :
But oh, if not, then “ let thy will be done ”—
Thou art my Father—glorify thy Son.

The Father heard, and thou Gethsemane
Wast witness then to heaven's diplomacy ;
The Co-eternal Senator demands,
And wrests life's charter from death's gloomy hands ;
Then death abolish'd, and then sin withstood,
Becomes himself the sacrifice of blood,
He bows his head to tread the thorny path,
And dies to satisfy eternal wrath.

Oh, mighty deed, and mighty love, was there—
Yea, mighty love, beyond a world's compare ;
The deed was God-like—'midst a world's wild strife,
To sign the charter of eternal life.
Could man have sought the death-king on his throne,
Or found a ransom that would sin atone ?
As well might he have struggled to have torn
The gauze like garment from the breast of morn,
Or pluck the sable mantle (in his might,)
That in its darkness wraps the limbs of night,

Yet what of glory wreathed the Conquerors brows,
As he in agony of sorrow bows
In thee Gethsemane ; was heard the peal
Of angel songs along thy arcades steal ;
Rich hallelujahs swelled each angel breath,
In psalms sung the conqueror of death :
Hail holy victor, death gives up the strife,
And thou art crown'd Lord of eternal life.

They sleep—the few—the drowsy watchless sleep ;
Oh specious friendships that such vigils keep.
Could ye not watch one hour with him abroad,
Who bare the wrath of sin's avenging God,
And strive to pour affection's sacred balm,
The heaving surges of that soul to calm.
Alas for Friendship ! thus if she be known,
That left the Christ unfriended and alone.

Oh, not alone : the Father too was there ;
Altho' unseen, he hears that anguish'd pray'r—
Celestial spirits fly to the relief,
And bear him strength and balm for every grief ;
Faith in her full effulgence seems to roll
In soothing sunlight o'er the sufferer's soul ;
Thy will be done, oh Father, then he cried,
I am thy Christ : will be thy crucified.

Cobourg, February, 1835.

From a Correspondent.

CHRISTIAN FORBEARANCE IN RELATION TO SECTARIAN DIVISIONS.

“ Forbearing one another in love. ”—Ephesians iv. 2.

The natural character of men is described by the words—“ CONTENTIOUS, HATEFUL, AND HATING ONE ANOTHER. ” The character of Christians who walk worthy of their high vocation is described by those other words—“ FORBEARING ONE ANOTHER IN LOVE. ” The contrast thus drawn is a very striking one, and suggests to those who bear the name of Christ, the enquiry whether they are found exhibiting to the world the latter character, in any degree corresponding to the affecting urgency of the apostolic exhortation to forbearance—a loving forbearance. It is an ungracious task to point out shortcomings, and more especially the shortcomings of the brotherhood, and to do so may seem an apparent violation of the heavenly grace which is now occupying our thoughts, for “ charity thinketh no evil. ” But she also “ rejoiceth in the truth, ” and, if obstructions exist impeding the free and unrestricted flow of Christian love through redeemed souls, which are its appropriate channels, it is not only lawful for us but our bounden duty to put forth our efforts, however humble, to bring about their removal and destruction. In this matter one sect cannot cast the first stone at another. The confession may well proceed from all of us—that we are verily guilty concerning our brethren, in that we have not loved them and borne with them, on account of their all bearing the Image of one common Father more or less obscured as that Divine Image may be by the remains of that which is of the earth, earthy. It is impossible for us to shut our eyes to the fact, and there are perhaps few of us who can entirely clear our skirts of all guilt in connection with it, that the bitterness of ecclesiastical contentions has passed into a bye-word, and that in too many cases those who should have exhibited to the world the loveliness of Christian forbearance, have outstripped the men of the world themselves in manifestations of strife, contention, and hatefulness. It is undeniable that the books we have, termed Histories of the Church, are mainly histories of controversies and strifes. And, if we ask a Professor of Church History in one of our Colleges, to define in strict and accurate terms, the subject of his course, the answer will be “ Polemical Theology ”—a knowledge of the fightings and wars which have taken place in the domain of religion ! We have heard a very distinguished Professor in that department, laying down to his pupils this very definition, as being composed of the most exact and correct terms he could employ ! Thanks be to God that this hard epithet cannot be applied with so much truth to the recent and present history of the Church, and that we have entered on an era in which Home and Foreign Missions, and zealous labours for the diffusion of the Word of God and religious truth in a vast variety of ways, are much more prominent characteristics of the Christian