

POETRY.

From the *British Magazine*.

HYMN FROM BUNSEN'S COLLECTION.

God spake, Let there be light, and there was light.

Come, my soul! thou must be waking,
Now is breaking
O'er the earth another day;
Come, to Him who spread th' adorning
Of the morning,
Thy poor homages to pay.

Mark the stars,—they tell thy duty,
For their beauty
Shrinks before the sun away;
What in darkness thou didst cherish
So let perish;
Seek what shineth in God's day.

See all things that breathe adoring
The outpouring
Of the sun's fresh genial light,
All that feels the merest growing
With joy o'erflowing
That his beams have burst the night.

Thou be ready then to raise,
With humble praise,
Thy sweet incense thankfully!
Thee, 'mid storms securely sleeping,
God was keeping—
God hath blessed this night to thee.

Pray, that he may give his blessing
With increasing
When thou askest what is good,
Yet not grant whate'er may hurt thee,
But convert thee
When thou art of evil mood.

Think that he his eye doth raise
On all thy ways;
He knows all thy load of sin,
Yea, the foul spots veiled over
Can uncover,
And tell forth the thoughts within.

On Time's course, ever journeying round,
We are fast bound,
Which beareth what is vain away,
And which, O soul, to the hollow cave,
The vaulted grave,
Hurrieth off thy frame of clay.

Therefore pray that my departure
Be no torture,
But a sleep of peacefulness;
And that I, death's night being gone,
May look upon
The Sun in heavenly joyfulness.

Meanwhile quench not God's grace in thee;
Let it win thee,
Be ever thirsting to receive,—
For such a crown, whose brightness shames
The sun's bright flames,
Is giv'n, e'en while on earth they live.

Let, if aught this morning grieve thee,
Him relieve thee
Who doth like the blessed sun,
Which to light high summits careth,
Nor yet spareth
The low vales to smile upon.

To guard his gifts from foes without them,
Round about them
He will a flaming wall uprear;
'Mid angel legions shalt thou dwell,
From which all hell
And Satan's self shall turn in fear.

PURGATORY.

Extract from a book published in Dublin, (Ireland) in 1836, by the Rev. James Godkin, for many years a Popish clergyman, but who eventually renounced that faith and became a Protestant preacher.

"It has often occurred to me that the doctrine of purgatory, whatever temporal advantages it may bring to the clergy, strikingly demonstrates the weakness of those foundations on which the Latin church teaches the sinner to build and the delusiveness of the hope which she sets before him. What sort of refuge is that which cannot shelter the sinner from ages of 'wrath to come?' 'What 'consolation' can there be 'in Christ,' when almost every dying believer is agitated with 'a fearful expectation of judgment and fiery indignation?' How can a Roman Priest consistently administer comfort to a dying sinner? How can he appeal to his sorrowing survivors to pay for masses at the funeral, at the 'month's mind,' the 'twelve month's mind,' and contribute annually to the 'pious list.'

"May not the poor dying sinner argue thus:—Sir, you claim the power of remitting sin at the confessional: I have disclosed to you all my offences, I have performed the penance enjoined: and if the sacrament of Penance be worth any thing, should not proceeding have freed my soul from guilt? But, in addition to this you have given me what you call the body and blood, soul and divinity of Jesus Christ my Creator and redeemer. I have him at this moment in my stomach. Will not his presence remove any guilt or defilement that may remain after your absolution? May I ask, will he leave me at the hour of death? If the Saviour forsake me on the brink of eternity where is the advantage of the Eucharist to a dying man? But if this sacrament has contributed to the sanctification of the soul, what need of anointing? And if all these together—absolution, the consecrated host, the extreme unction—if all have been of any avail to fit me for heaven, why am I yet doomed to spend years or ages, or centuries, in the unutterable agonies, the excruciating torments of purgatory? Alas! those things which you call 'rites of the Church' can bring no one substantial comfort. According to your own account, they can but convert a hell which is eternal into one of limited duration. The duration of Purgatory, though limited, may be vast: for you teach us to pray for the souls of our great grand-fathers, and you would take money for dead-masses to the third and fourth generation.

"And, my friend, may not I ask, what is the use of those masses? You say that the sacrifice of the mass is equal in atoning efficacy to the sacrifice on the cross—that its merit is infinite. If so it requires only one offering of it to atone for all your sins, and not only to liberate your soul, but all that ever entered purgatory! Must not priests therefore, if sincere on this point, be possessed of hearts exceedingly hard! A benevolent man could not see a beast enduring protracted agony, without seeking to relieve it; and yet a priest can stand unmoved on the borders of the burning lake, and behold the souls of his neighbours—of his own flock, tossed upon the weltering surges of divine wrath?—can he listen to the groaning and wailing, and shrieking of men, and women and children—cries of misery that have continued for years, and may last for years to come—though he could terminate all in half an hour—could translate myriads of souls from torment to glory by saying a *single mass*, and yet he refuses to do it till he is paid! Like the fabled Charon, he stands untroubled by the importunity of tortured ghosts, and will not stir till he gets the *ferry money*. Verily if these gentlemen have any faith in their own system, they are the most obdurate of the sons of men."

Purposes of Affliction.—The end of all God's dispensations towards his people is to promote their advancement in righteousness and true holiness. The Lord Jesus Christ himself "was made perfect through sufferings;" and the afflictions which his people suffer, from whatsoever quarter they arise, are intended for "their profit, to make them partakers of God's

holiness." The Lord's people are ordained to suffer in conformity with their Divine Master; and great concern should be, not so much to get rid of their trials, as to make a due improvement of them by "ceasing from sin," and living more entirely for God and for God—*Rev. C. Simeon.*

C. H. BELCHER,

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