

POETRY.

"BLESS'D IS THE MAN WHOM THOU CHASTENEST."—(Psalm xciv. 12)

BY SIR ROBERT GRANT.

O Saviour! whose mercy, severe in its kindness,
Has chasten'd my wand'rings and guided my way,
Ador'd be the power which illumin'd my blindness,
And wean'd me from phantoms that smil'd to betray

Enchanted with all that is dazzling and fair
I followed the rainbow,—I caught at the toy;—
And still in displeasure thy goodness was there,
Disappointing the hope and defeating the joy.

The blossom blushed bright, but a worm was below;—
The moonlight shone fair, there was blight in the beam;—
Sweet whispered the breeze, but it whispered of woe;—
And bitterness flow'd in the soft flowing stream.

So, cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to heaven,
Would be bright as the summer, and glad as the morn;—
Thou show'd'st me the path—it was dark and uneven,
All rugged with rock, and all tangled with thorn.

I dreamed of celestial rewards and renown;—
I grasped at the triumph which blesses the brave;
I ask'd for the palm-branch, the robe, and the crown;
I asked—and thou show'd'st me a cross and a grave.

Subdued and instructed, at length, to thy will,
My hopes and my longings I fain would resign;
O! give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine.

There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy—but they roll not below;
There is rest,—but it dwells in the presence of God.

CORRESPONDENCE.

For the Guardian.

MESSRS. EDITORS,

In the present day, when so much has been written, to prove that "Dissent" is "Schism," and that "Schism" is a sin of a deeper die than "drunkenness," you could scarcely incur just blame though you should, *vi et armis*, attack these false and dangerous positions, which go directly to unchurch that admirable Ecclesiastical Establishment to which you belong. It appears to me however, that, if argument were of any avail in this question, enough has already been said, to shew the utter falacy of these exclusive pretensions, which are now being put forth, in behalf of a certain section of the Christian Church. If I mistake not, the stubborn pertinacity with which men eling to these unscriptural notions, does not arise so much from want of evidence or of demonstration, as from a selfish interested determination to resist all evidence, and to set all demonstration at defiance. I have therefore, no intention of entering into controversy on this subject, but I venture to solicit from you, a place in your journal for the subjoined extracts, in the hope that men, whom controversy would only confirm in their intolerance, may lend a more favourable ear to sentiments coming from Clergymen of no mean note in their own church—and in the expectation that "Dissenters," whom the contemptible effusions of colonial intolerance and assumption are now exacerbating into bitterness, may find a sedative in discovering, that great and good men in the English Church at home, as cordially disdain the sinful bigotry of apostolic succession disciples, as it is possible for the heart of any honest dissenter to desire.

Some of your readers may perhaps recognise the first of these extracts, as taken from an admirable work, entitled, "Union, or the Divided Church made one."

I remain,

Your obt. servt.

A SUBSCRIBER.

"A fruitful source of the schismatic spirit in the present day, is the wide spread prevalence of Ecclesiastical assumption." * * * * *

"Though the reader may unhappily have become familiar, with the language and tenets of such assumption—so frequently has it of late been employed—though he may be aware that it affirms the Established Church to be the only true and real Church, (the Church of Rome excepted;) declares the communion of every other church to be invalid; its sacraments nugatory; and its members consequently exposed to perdition—he may not be so familiar with the fact, that these air-built claims, and unchristian denunciations, do not belong to the original constitution of the English Church, but are the subsequent additions of a Protestant Popery. There is not in her Articles, Homilies, or Liturgy, a single sentence that

disfranchises other Protestant Churches; nor is the validity of her sacraments any where traced up to the Episcopal Succession. On the contrary, the twenty third article was wisely framed, so as to acknowledge the orders of Christian Ministers of all denominations; for it declares, that "we ought to judge those to be lawfully called and sent into the ministry, which are chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard." Accordingly, a considerable number of ministers were, in the reigns of Edward VI. and Queen Elizabeth, employed in the English Establishment, who had only received Presbyterian ordination in Holland or at Geneva. Knox, the Scots Reformer; Whittingham, Dean of Durham; the learned Wright, of Cambridge; Morrison, a Scots divine; and Travers, Chaplain to Secretary Cecil, and Lecturer to the Temple, are among the names which first occur to us. "All the churches professing the gospel," writes Travers to Lord Treasurer Burleigh, "receive likewise to the exercise of the ministry among them, all such as have been lawfully called before in any of the churches of our confession. And in the Church of England * * *

* * * the same hath been always observed unto this day." "We know also that several of the foreign Reformers were invited to England by Edward. Peter Martyr had the divinity chair given him at Oxford; Bucer had the same at Cambridge; while Ochinus and Fagius had canonries in English Cathedrals." "The Reformers," says Neale, "admitted the ordination of foreign Churches by mere Presbyters, till towards the middle of this reign (Elizabeth;) when their validity began to be disputed and denied."

Thus the Church advanced in her claims, and removed by degrees to a greater distance from the foreign Protestants." And, having reached a spot sufficiently distant to satisfy their arrogance and intolerance, the children of bigotry have busied themselves ever since in building themselves in from the approaches of christian charity; and, at this moment, the writers of the Oxford Tracts are employed in completing the ramparts, mounting their artillery, and denouncing the whole of Protestant Christendom, with the mimic thunders of the Vatican. "Almost the only Protestant Church who have retained the Episcopal form, are we,* in this nineteenth century, to exhibit to the world the odious intolerance, which would unchurch almost all the churches of Christendom, except that which has long been defaced by inveterate corruptions, and stained with the blood of the saints? Never again, I hope, will any one who calls himself a minister of Christ in the Church of England, so offend against Christ through his people, as to deny his commission to the great and good men who laboured with Luther, Zuingle, Calvin, and Knox, to establish the profession of the Gospel in Germany, Switzerland, and Scotland. Never may the faithful ministers of Christ, now labouring in the Pays de Vaud, at Geneva, in France, and in Germany, think of us, as disgraced by the bigotry, which would deny them to be ministers of Christ. Never may Gnassen, Adolphe, Monod, Merle d' Aubigné, Colony Neè, Tholuck, and the other excellent men who are labouring on the continent to promote religion, think of us, as extruding them from the visible Church of Christ. By so doing, we in fact excommunicate ourselves, and are found in melancholy isolation from the purest Churches of Christ, and in hateful conjunction with that one which the word of God has branded with an irreversible anathema. But if we fraternize with the Churches on the Continent, we are equally bound to recognize the churches in America, and the Dissenters of England. Their orders are the same—their discipline little differs. What reason is there for allowing the Presbyterian orders of Geneva, and denying the Congregational orders of New England? And if the Congregational orders of New England be allowed, why should we disallow those of Bristol, of Birmingham, or of London? When will our sectarian jealousies cease? Surely we cannot any longer deny the orders of foreign churches; and common sense forbids that we allow those orders abroad and disallow them at home. But if we do no longer disallow them, the acknowledgment should be public, and generous, and brotherly. Let not other denominations see, or fancy, that we cherish an irreligious sectarianism in ourselves more exclusive and more proud than that which we condemn in them."

* Fundamental Reform of the Church Establishment, &c. by a Clergyman.

For the Guardian.

ON RIVERS.

MESSRS. EDITORS,—

The great Maker of all things has embellished the face of nature, with the beauties of enlivening springs, lakes and rivers. These lend a brightness to the prospect, give motion and coolness to the air,

and what is much more important, furnish health and subsistence to animated beings.

Nothing can be more august and striking than the idea which the reason of man, aided by his imagination, furnishes of the universe around him, with all its varied and beautiful and useful ornaments. "The Sun ariseth, and the Sun goeth down, and panteth for the place whence he arose. All things are filled with labour, and man cannot utter it. All rivers run into the sea, yet the sea is not full. Unto the place whence the rivers come, thither they return again." Thus speaks the wisest of the Jews, and every Philosopher who has long thought upon the subject, seems to give a peculiar solution of this difficult problem. The enquiry how rivers are produced, whence they derive their increasing stores of water, which continually enrich the world with fertility and verdure, has been variously explained and has divided the opinions of men for many ages, perhaps, more than any other topic in Natural History.

Some maintain with Plato, and other ancient Philosophers, that rivers must be supplied from the sea, into which they ultimately again empty themselves, upon the supposition that the water is strained through the pores of the earth. There is little or no difference between the sentiments of Solomon and those of that illustrious Philosopher, whose name I have now mentioned; for what Solomon calls the "Sea," Plato calls the great "Gulph" of the earth; saying "Into this gulph all rivers do both flow or assemble themselves; and also by their courses come or flow out again."

Dr. Halley and others have endeavoured to demonstrate that the evaporation from the sea, and the water dropped from the clouds, are sufficient for the supply of the rivers of the earth. It would appear, however, that the water contained in the bowels of the earth, is sufficient cause for the supply of rivers. Wherever we dig beneath the surface of the earth, except in very few instances, water is found; and it is by this subterraneous water that springs and rivers, nay, a great part of vegetation itself, is supported. It is the subterraneous water which is raised into steam by the internal heat of the earth, which feeds plants. It distils through the interstices, and, there cooling, forms fountains. By the addition of rains, this water is increased into rivers, and pours plenty over the whole earth.

By turning our attention to the principal streams that intersect the earth's surface, carrying its superfluous waters to the ocean, distinguishing its declivities, and pouring health and opulence through its plains, we shall soon perceive that the largest rivers may readily be traced at first to a small rill, descending from some elevated region. These rills uniting form brooks; these collect into rivulets; and these combined form large rivers, which wind along the lowest parts of their respective basins, till they find an outlet in the spacious sea. The size of the river is generally in proportion to the height of its source, and the extent of its basin: it is also affected by the quantity of rain that falls in that region, through which it flows, the nature of the soil, and the degree of evaporation.

It is worthy of notice, that rivers run in a more direct course as they leave their sources, and that their turnings become more numerous and abrupt as they proceed to the ocean. In this manner the Indians know when they are near the sea, by the numerous windings of the rivers, whose course they may be following.

"A river," says Pliny, "springs from the earth, but its origin is in heaven. Its beginnings are insignificant, and its infancy frivolous. It plays among the flowers of a meadow. It waters a garden, or it turns a little mill. Gathering strength in its youth, it becomes wild and impetuous. Impatient of the restraint which it still meets with in the hollows, among the mountains, it is restless and fretful, quick in its turnings, and unsteady in its course. Now it is a roaring cataract, tearing up and overturning whatever opposes its progress, as it shoots headlong from a rock. Then it becomes a sullen gloomy pool, buried in the bottom of a glen.

"Recovering breath by repose, it again dashes along, till tired of the uproar and mischief, it quits all that it has swept along, and leaves the opening of the valley strewn with the rejected waste. Now, quitting its retirement, it comes broad into the world, journeying with more prudence, and discretion, through cultivated fields, yielding to circumstances, and winding round what would trouble it to overwhelm or remove. It passes through populous cities, and all the busy haunts of man; tendering its services on every side, and becomes the support and ornament of the country. Now, increasing by numerous alliances and advanced in its course of existence, it becomes grave and stately in its motions, loves peace and quiet, and in majestic silence, rolls on its mighty waters, till it is laid to rest in the vast abyss."

AN ADMIRER OF NATURE.