

Poetry.

KNOWLEDGE THAT IS NOT A DREAM.

Then said I, Ah, Lord God! they say of me, Doth he not speak parables?—Ezek. xx. 49.

The true, all speech of heavenly love— Wisdom above mere daily ken— Our worldly spirits fail to move; While still our shattered day-dreams prove How much we need to know, how scant our lore has been!

If to the prophet's call we go Or of pure priestly lips inquire, How dull our intellect and slow! And if some fervent thought do glow Within, they are but caught from strange and beauteous fire!

Such fires, as builded every day And nursed on their own altars, burn;— Shrines, for our Science's proud display, And on whose horos our hold we lay: Alas, both born and hold how frail one Day to learn!

Down to moss-covered stones we bow; Within whose mass compact, stands (We think) the tale of when and how God formed the solid Earth below: While subtle flame and floods obeyed His plastic hands!

And when, beneath those rocks' defence We find some lonely modest flow, We torture it for evidence; The lessons of its innocence We hold but parables for some poetic hour.

And even the winds, careering free, We question on their voiceless track— Exploit their mission, what it be: They blow but as God lists, while we List not of Him whose breath impels or holds them back.

More ventures still, some burning soul O'erleaps the bounds of this Earth's sphere; And where unbidden planets roll, Led by sweet Music's strong control, He calls and claims a stranger to its due career!

There all are wonders; and the tale That stories them, might well be held A parable whose folded veil Encloses in its dusky pale But few whose taste or trust is not full soon repel'd!

Yet long and wide, the thick array Of listeners to such lofty theme:— Youth passes on its eager way, Age sips its ebullient force and stray, While Strength and Beauty bow before these knowledge-dreams.

But Knowledge that is not a Dream Has scanty pupils for its lot; Christ's truths as hopeless mysteries seem; And Tabor's light, an idle dream; Elias comes again, and the World knows him not!

Lord, cleanse me of the desolate Pride That longs within my heart to dwell; And watch (a strong man, armed) beside! My prey 'til of its empire wide Neglected fast and prayer too late would break the spell!— True Catholic.

THE CHURCH IN HEAVEN. From "The Church Universal," by the Rev. J.S. Stone, D.D.

What are the characteristics of the Church in Heaven? 1. It is characterized by UNION.

I say UNION, rather than UNITY; because, of the two, the former is the higher and more perfect state. As we have seen, there may be unity, where there is no union.

On earth, the uniting principle operates feebly and inconsistently. In heaven it acts powerfully and constantly; so that the very basis of the Church in glory is—Union—a perfectly united condition of the innumerable parts, or members of the glorified Body.

There are no schisms in heaven. The members of Christ there do not look on one another with the sickly eye of prejudice, till brother learns to hate his brother. They do not call one another by odious names, till at length the very sound of some two-wheeled epithet, wounding the heart of him who utters, and of him who receives it, stirs to action most unholly tempers.

they do feel like redeemed ones, who can look up to their Father, with the joyful certainty that He has delivered them from all their offences and made them, one heart and one, perfect in His sight.

4. Another characteristic of the Church in Heaven is—LIGHT.

I speak not of the light which visits these poor, feeble eyes of flesh; but of the true light, the shining of TRUTH, the light of the soul. In heaven there is no error, nor any to teach error, concerning either God or His ways, either man or his destiny.

5. SEPARATENESS is likewise characteristic of the Church in Heaven.

Here, even true Christians are more or less conforming to the world in their tastes, habits, and intercourse. There, even the spirit of such conformity disappears. In heaven, the Church is separate from the world, not because walls of adamant and gates of brass have been built between them; nor because measureless space has been interposed to prevent their association.

6. SOCIAL FELLOWSHIP is still further characteristic of the Church in Heaven.

The members of that Church have "fellowship with the Father and with His Son Jesus Christ," as well as with one another. "The Church of the First-born, whose names are written in heaven," is also called "The General Assembly." It is a company, and exhibits the perfection of SOCIAL LIFE.

7. Thus variously characterized, the Church in Heaven is still further glorified. There is a glory in its rest, in its joy, and in its action.

In its rest, there is glory. No sorrow, no suffering, no tears, no death, darken its radiance. Its repose is the calm which surrounds the motionless throne of God; a living calm, a repose fearless of interruption.

In its joy, there is glory:—a beaming of "the fullness of God" upon the sanctuary of His chosen. The joy of the Church in Heaven is the sunlight of eternal holiness and eternal happiness, shining through the souls that worship there. It is the everlasting light of God's love in their hearts.

And in the action of the Church in Heaven there is glory:—the strength, the harmony, the intelligence of a perfect Body, governed by one perfect Head, moved by one perfect will, and tending to one infinite good. The members of that Body, are unfading spirits. "They rest not, day and night," in their divine employ. No clogs of sense, no burthen of the flesh, no dull, and earthly, and weary affections weigh them down.

8. THE CHURCH IN HEAVEN, FINALLY, IS FREE FROM ALL DISTRACTION.

It wanders not through the blood and fires of successive Pagan persecutions. It passes through no night of Dark Ages. It whets no sword, prepares no torture, and contrives no death for those servants of God, who refuse to bow their necks to the yoke of error.

word, prepares no torture, and contrives no death for those servants of God, who refuse to bow their necks to the yoke of error. It quakes amidst the throes of no violent Reformation. It languishes not amidst returning slumber, declension, and decay.

INSTABILITY OF HUMAN GREATNESS.

(From "The Times.")

It is with the greatest pleasure that we announce the safe arrival of the last and most illustrious instalment of the "Royal fugitives" on these shores. For a whole week the ex-King of the French, after playing for eighteen years the most conspicuous part on the most conspicuous stage of European affairs, had totally disappeared from the scene.

JEWISH PARABLES.

(From Trench on the Parables.)

As some may not be displeased to see what these Jewish parables are like, I will quote, not as sometimes has been done, the worst, but the best which I have had the fortune to meet. The following is occasioned by a question which has arisen, namely, Why the good so often die young? It is answered, that God foresees that if they lived they would fall into sin.

FAITH AND SIGHT.

(From "Sermons on the Seen and Unseen.")

From the very first dawn of our infancy, to the extreme of old age, the god of this world is continually amongst us invisibly, haunting our senses with the things which are seen, and dazzling our eyes with the sight of them, so that we may be blinded against the light of the glorious gospel of Christ.

THE FOUNDATION OF THE CHURCH OF ST. THOMAS.

(From the "Cambridge Chronicle.")

Dr. Huxford.—We learn that the consecration of the Bishop of Hereford (elect) has at length been fixed to take place on Sunday, 26th April, at Lambeth Palace.

CONSECRATION OF A NEW CHURCH AT HOXTON.

Tuesday, the Bishop of London consecrated a new Church in the district of Hoxton, one of the sub-divisions of St. John's, Hoxton, agreed to by the Ecclesiastical Commissioners. His Lordship, accompanied by the Rev. W. G. Humphreys, his Chaplain, the Rev. W. H. Jones, the Rev. Thomas Dale, and several other gentlemen, arrived at Hoxton before eleven o'clock, and having taken his seat on the north side of the altar, proceeded with the solemn service of consecration as prescribed in the solemn prayers of the Book of Common Prayer.

CHURCH EXTENSION IN LITTON.—

St. Simon's parish Church, and St. Paul's Church, Princes park, were consecrated on Wednesday and Thursday night by his Grace the Archbishop of Canterbury. His Grace, on each occasion, delivered an energetic and appropriate discourse, and the attendance of both clergy and laity was exceedingly numerous.

THE NEW BISHOP OF CHESTER.

A paragraph in our last number probably prepared our readers for the announcement we now make, that the Bishop of Chester will be conferred upon the Rev. Dr. Graham, Master of Christ's College, in this University.

Perhaps there is no member of the University who enjoys a higher character for learning and ability than Dr. Graham; and there is none whose character is more generally and deservedly popular. His talents are unquestionably of the highest order. He took his degree of B.A. in the year 1816, when he acquired honors seldom equalled, very seldom surpassed, being first of a class in a very distinguished year (the first three Wranglers were Jacob, Whewell, and Hignam), and being placed equal with Mr. Lawson, of Magdalene College, for the Chancellor's Medal.

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