COBOURG, CANADA, FRIDAY, FEBRUARY 21, 1845.

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## Original Poetry.

(For The Church.) I'LL THINK ON THEE.

At midnight, when earth's sable shadow dwelleth Deeply and darkly over land and sea,— When not one single star the gloom dispelleth,— Lord of all life, - my soul shall think on Thee.

At even, when day's weary eye is closing, And silent nature slumbers peacefully,
And on her breast her children lie reposing.
Hush'd in sweet rest,—O Lord,—I'll think on Thee.

And when the golden garb of morn enfoldeth
Each mountain and each valley fair to see,
When pleasant are the sights man's eye beholdeth In earth and heaven, -O Lord, -I'll think on Thee.

At the deep noon, companionless and lonely, Tracing my trackless steps where none can see Save yon broad eye of glory beaming only In the blue vault,—O Lord,—I'll think on Thee.

In solitude, in crowds, in rest, in motion,-By night, by day, upon the land or sea,-Lord of all life, -my soul shall think on Thee.

From all of sin and wicked works avert me, Open mine eyes that I thy love may see,—
"Keep me from evil that it may not hurt me,"\*—
And then with joy—my God—I'll think on Thee.

\* Tabez's Prayer, 1 Chron. iv. 10.

THE EASTERN WORLD. (From Alison's History of the French Revolution.)

although wealth exhibited its earliest prodigies on the luxuriance of tropical vegetation: they are of slow and plain of Shinar, and commerce first began with the difficult growth in the West, like the oak and the pine, march of the camels through the Syrian deserts; yet which arrive at maturity only after the lapse of ages. Society has always existed in a more romantic and But in proportion to the rapidity with which vegetence with the same interest with which the individual ness, discord, degeneracy, and decline." looks back to the scenes of his own infancy. Nor are the present situation and future destinies of the Oriental states, less calculated to awaken the interest alike of the heedless observer of passing events and the Contemplative student of the fortunes of mankind .-By a mysterious agency it would appear that the fate of man, even in the most advanced stages of his progress, is indissolubly united with the Eastern world; and the present course of events, not less clearly than the whole scope of prophecy, concur in demonstrating that it is there that the great changes calculated to affect the destiny of the species are to be brought about. The course of civilisation, which hitherto constantly has been from east to west, has now, to all Appearance, begun to alter its direction. The vast wave of civilisation is rolling steadily towards the Rocky Mountains; and its standard will, ere long, be arrested only by the waters of the Pacific. But the progress of human improvement is not destined to be thus finally barred. For the first time since the creation of man, the stream of improvement has set in in de opposite direction: the British Australian Colohies are rapidly sowing the seeds of the European race the regions of the sun; and even the sober eye of doric anticipation can now dimly descry the time

Pacific are to be cleared by the efforts of civilized men, and blessed by the light of the Christian religion. The structure of society, the condition of mankind, causes of human happiness or misery, have always been so different in the Eastern from the Western world, that it would appear as if a separate character, the separate character world, that it would appear as if a separate character world, the separate character world world world. racter had, from the very ourset of their career, been imprinted by the finger of Providence on the various taces of mankind. The descendants of them, the dwellers in the tents of the East, are still as widely heparated from the descendants of Japhet, as when the the Roman poet the belief, that to their iron race alone it was given to struggle with the difficulties of humanity, and unfold the secrets of nature.\* Their joys, equally with their sorrows, their virtues, and their vices, their triumphs and their reverses, the sources of r prosperity and the causes of their ruin, are essenly distinct in these two quarters of the globe; while Peculiarities of the third great family of mankind e still so strongly marked, that there is no reason to lieve that it will ever be able to emerge from a state submission and servitude; and that the prophecy will hold good equally in the last as in the first ages of the world, - "God shall multiply Japhet, and he shall dwell in the tents of Shem, and Canaan shall be servant." Although civilisation has subsisted the very earliest times in the Eastern nations, and the very earliest times in the Eastern industry far surpassing any which have been reared the efforts of the Western world; yet no disposion to resist authority, or assert independent privileges,

Audax Japeti genus Ignem fraude malâ gentibus intulit. Post ignem æthereâ domo Subductum, macies et nova febrium Nil mortalibus arduum est; Cœlum ipsum petimus stultitiâ. HORAT. Carm, lib. i. ode 3.

even of resistence have passed away from the minds | MAGIS amica veritas." Notwithstanding all the prodigies of European Western world. In the great plain of Mesopotamia, on different parts of your letter. Brief and superfibreast to the remotest eras of existence, that which phrates, the means of irrigation are provided, as it from one who is sincere, and whose earnest prayer it quote it. Here too you confound the Church as she had been rightly or wrongly treated by the Bishop of Trises from the contemplation of the Eastern World. were ready made by nature to the hand of man; and is that Evangenic Truth may ever be associated with is in her own ideal of articles, doctrine, and creed, with Aberdeen; but whether the uncanonical intrusion of a It is there that is to be found the birth-place of the nothing is required on his part but to convey away APOSTOLIC ORDER. man race; there the scenes alike of the earliest and into little channels the beneficent stream which, thus the greatest efforts of civilisation; there the spot from descending in perennial flow from the Armenian shores, of your opinions as to the step taken by our minister which the fortunes of the whole human family have affords the means of spreading continual verdure and taken their rise. The greatness of the states of fertility over a soil where vegetation ripens under the modern Europe may have produced a more durable rays of a tropical sun. In the Delta of Egypt a level pression upon the fortunes of the species; the surface of great extent is annually submerged by the achievements of their intellect may have exalted higher fertilizing floods of the Nile; and the principal diffithe character of humanity; but they will never awaken culty of man is to clear out the prodigious luxuriance profound an interest as those which carry us back of vegetation which springs up from the solar warmth, to the original separation of nations, and the first when the waters of the river have first gained their natural channel. In the European fields, again, the Independent of the interest which naturally attaches productive powers of nature require to be drawn forth to the East, from the sublime events and heart-stirring and assisted by years of human labour. The operaepisodes of which in every age it has been the theatre, tions of draining, planting, and enclosing, which are esdependent of the obligations which we owe to it sential to the improvement of agriculture, are the work as the birth-place of letters and of figures, of know- of centuries; and the vast profits which in the East reledge and of religion,—there is something in the sim- ward the first and infant efforts of human cultivation, are city of Eastern story, and the pathos of Asiatic in- gained in the West only by the result of the accumucident, which must ever touch the inmost recesses of lated labour of many successive generations. Agriour hearts. Although the human race have existed cultural riches and consequent commercial opulence, longer there than in any other part of the globe; spring up at once in the East with the rapidity and

chords that can be touched in the human heart; and his own weakness engender wickedness and the his-

THE GLASGOW SCHISM: MERLY MINISTER OF ST. JUDE'S, GLASGOW.

formation, could you have supposed me to have re- APPLICATION towards THE SCHISM IN ST. JUDE'S is a you do not state, though perhaps it requires no ecclemained an uninterested observer of what the minister gratuitous offer on your part, which you must pardon sisastical Edipus to guss their names. But let me be secure, if Bishops in Scotland by English Bishops and managers of St. Jude's Church have been doing me for rejecting. We read of "perilous times," it is tell you what one of the first men, and one of the hoand contriving the last few months. Nevertheless, it true, in the prophetic Epistles of the New Testament; liest whom the Church of England ever produced, has matter, had you not, by your present letter, almost principles, and then the question comes to this tangi- "He that goeth about to persuade a multitude that compelled me to break my silence, and candidly give ble point,-Who and WHAT are the persons and they are not so well governed as they ought to be, shall you my free mind on the very sad, and, as I believe, principles by whose conduct and action the "times" never want attentive and favourable hearers."unscriptural, confusion which your schismatic pro- will be "perilous?" Is there a single verse in the (HOOKER'S POLITY, BOOK 1.) I have called this receedings at Glasgow have occasioned. You refer to Scripture where it is intimated, either that adherence mark of yours "sad intelligence;" and far sadder will some "opinions" of mine as "unequivocally expres- to a lawful Bishop will render the times "perilous;" this ungenerous sympathy of the English Clergy with sed" towards certain late members of St. Jude's con- or, that a schismatical rebellion against him will re- rebellious Presbyters in the Episcopal Church of gregation, and you are quite right in your allusion. medy their disorder, and take the peril out of them? Scotland prove, than many perhaps seem to be aware. And you are surprised that in a painful emergency, And if no scriptural authority for such conclusion can I say it advisedly, there are those both in England and when the consciences of many were touched to the be obtained, pray what has your sentiment to do with Scotland who will never allow the Scotlish Bishops to be core with a thrilling anxiety as to what might be right the principle of St. Jude's lawless and uncanonical trampled down under the tyrunnous pressure of men in or wrong in a certain matter, they should seek the proceedings? Will you excuse me, however, for sugadvice of one, who for six years preached unto them, gesting another aspect of the "perilous times?" Is clusion at which you and some of your compeers seem amid the peace, unity, and order of the Church, "the it not possible that the "times" will become "peril- to have arrived, -namely, that the Holy Ghost hath most a stranger; and although my official connexion mocratic Chartism will array its banded powers of (5.) You assert that those who hold "CATHOLIC" and uncharitable to term the proceedings of Mr. His apostle, Now gives you all this advice, to "know TION? though it had no substantive reality; but as long as creed they repeat every Sunday to be something more ment from certain parties who have promoted the schism we read in Scripture, "Mark them which cause DIVI- than mere sound, include that "fellowship" to which I of St. Jude's. As to the Bishop's "AFFECTIONATE sions," "that there be no divisions among you," refer in the words "Holy Catholic Church."

placed in authority over them. The idea of opposi- with St. Jude's, you are one of those chiefly responsivial plains, and the unbounded riches of nature which to build up a permanent schism miscalled "An Episbeen much more rapid in the Eastern than in the it may be well for me to make some transient remarks ed?

and ourselves, because they have been unequivocally expressed to several of the members of our congregation, who, in consequence, have left the Church.' This, of course, is intended as a gentle reproach for me; but I really think, so far from being blamed, not a Church, are on the contrary to be approved. stroyed? Is there no distinction between the ministhose who have left what is now a Conventicle, and neous jumble of individual units, who meet round no rate. interesting form in the Eastern than in the Western tation thus springs up under the genial warmth of an of the Church. Again, it is probable that among and apostolic endurance for that discipline which she The extremes of civilisation and simplicity, Eastern sun, is the fragile nature of the materials of those who have left St. Jude's, are parents whose believed to be divine. As yet, you have read little, and of wealth and poverty, of grandeur and humility, have which it is composed, and the seeds of rapid decay children have been baptised, and who would hereafter reflected less, upon the ecclesiastical history of Scotalways been there brought into close proximity with which are involved in the splendid structure. The feel it their solemn duty to bring them unto the bleseach other. The splendour of the capital is to be law of nature seems to be of universal application all sed rite of confirmation. But if there be no Bishop you will learn to speak of the Scottish Church in a found close beside the rudeness of the desert; and the that rapidly comes to maturity is subject to as speedy unto whose lawful authority the congregation of St. strain at once more becoming your mind, and more unto whose lawful authority the congregation of St. travellers, equally in the days of Herodotus and of the decay—whatever is destined for long duration is of the Jude's is subject, how can the children of such congreof Ishmael. The whole empires of central Asia are longer duration, in the great year of human existence, consenting voice of antiquity, prepared also to magnitude the Episcopal Communion in Scotland. Perhaps you consenting voice of antiquity, prepared also to magnitude the Episcopal Communion in Scotland. ost important influence on the fortunes of man- with no unsparing hand: from the native corruption us that "Confirmation is of no consequence what- Orange, the Scottish Bishops stood firm and fast to kind. Through every subsequent stage of society, of the human heart, they found a soil richly prepared ever?" Be this as it may, I really thank God that their oath of allegiance to the Stuarts, and thereby nations will recur with interest to these primeval oc- for their growth in the physical ease and natural in these times of Protestant laxity on the one side, Presbyterianism came to be received into the Establishment winds cupations of their race. The scenes, the manners, the blessings with which man was surrounded. As quicklagery of the East, will always form the profoundest ly as the bounties of nature gave him opulence, did forced, even amid the printed mocks of Presbyterian will take of course different views of this conduct on the last ages of the world, man, by an indelible intory of the East, from earliest times, exhibits, in Gibgraded into a Conventicle, and where a rightful Bishheartless a sectarian as not to admire the chivalrous

> compelled to rally round the precious truths of the Bishops will do their DUTY." My DEAR SIR,-You must, indeed, have imagined ment with which I do not heartily coincide; but, my heartfelt sympathy of many of the first men in the is probable you would not have heard from me on the but "times" relate to persons, and persons belong to said with regard to this sympathy with malcontents: unsearchable riches of Christ?" Compared with that ous," because SELF-WILL, under an EVANGELIC FORM, actually departed out of the Episcopal Church in individual, the present incumbent of St. Jude's is al- will manifest itself in Churches, and that thus a de- Scotland. with the friends to whom I allude is terminated, my bigotry and fanaticism against whatever in the Church principles (in other words, those which Christ, His interest in their spiritual good remains as strong as is orderly, and in society gradational? Does not St. Apostle, and the Church Universal have authorised)

has ever appeared, even in those situations where, the interpretation of the Church Universal, in every stand the meaning or intention of these words. Dis- deed, in the opinion of some English Churchmen, Bifrom the assemblage of mankind together in great age, is a rent in the VISIBLE UNITY of order and discipline and doctrine, though in themselves distinct, shop Russell has been by far too lenient in his lantowns, the chief facilities might be supposed to have cipline, even as heresy is a rent in the INVISIBLE UNI- with Evangelical Churchmen always go together; guage, and too reserved in his censure. But will you existed for the extracation of the democratic spirit.— TY of doctrine and principle. It therefore seems to they neither compare them nor contrast them; there- excuse me for saying, that the pamphlet which you Revolts and civil wars innumerable have occurred, me the reverse of charity towards men, if those who fore they can see no necessity for dividing them.— approve seems nothing more or less than a masterpiece a body and a soul in all the writings of the Scriptures. indeed, in every age of Asiatic story; but they have solemnly believe schism to be treason towards Christ, That divine Lord from whom all saving doctrine flows, of controversial failure. I say nothing of the mode in all been brought about either by the casual oppression | should hesitate to call things, not by the soft nomen- is He from whose Apostolical representatives, all which the pamphlet is arranged; but what is most to of particular governors, or the hostility of rival candi- clature which Indifference approves, but by names Catholic discipline descends,—and what God by His be lamented is, the very unbecoming and ungracious dates for the throne against each other. With the which express the nature of the object to which they Spirit, Word, and Apostles, "hath joined together," feeling which the entire composition manifests towards termination of this unbearable oppression, or the ascent of the throne by the successful competitor, all thoughts of the gentleman and the Christian. In in your mind, and also in the minds of that peculiar short, if you wish me to state my sincere opinion, I of the people. The commercial cities of Asia Minor, I will now direct my attention towards particular school in theology whose tenets have a strong Geneva must venture to say, that it is as bold in assertion as it But there is a soul and spirit of divine truths that which acquired republican ideas and resisted the auportions of your letter; and should I, in the course of bias, there is a secret fallacy at work,—namely, you is inconclusive in argument. The first is apparent by could never yet be congealed into ink, that could never thority of Darius, were all of European origin. No the following remarks, betray myself into strains of imagine, that between, sound Churchmanship and the scornful bitterness, and almost taunting severity, be blotted upon paper; which, by a secret traduction attempt to organize a system of popular resistance to seeming harshness, or controversial acrimony, I enencroachment, such as in every age of European his- treat you to ascribe it to my eagerness for what I But, will you be good enough to state where, but in a spiritual tory, alike in ancient and modern times, has formed think important truth, and not to any spirit of domithe great and deserving object of public effort, ever neering pride or despotic temper. Our friendship is position exists? Because I love the Church, must I paratively youthful minister presumes to arraign his life and spirit. Neither can it, where indeed it is, was thought of in the East. From the earliest times now of more than six years' standing; and I trust we necessarily be faithless unto Christ? Because I superior in office, age, experience, and attainment, express itself sufficiently in words and sounds, but it to the present moment the whole oriental world have have too often met together round the altar of our value "the Boby," does it follow that I cease to reve- truth would not suffer from his remembrance of what will best declare and speak itself in actions; as the been strangers alike to the elastic vigour, the social common Lord, ever to forget those lessons of divine rence "the HEAD?" Because I appreciate the privi- is due to the person he addresses. Your friend does old manner of writing among the Egyptians was, not progress and the democratic contentions of the Euro- love and forbearance, which His word and will incul- lege of Apostolical government, order, discipline, and not think himself, I hope, infallible, and will, perhaps, by words but things. The life of divine truths is betpean race. It is not sufficient to say that they submit now without a thought of resistance to the gross- feel it right to notice your letter to me, and that is with the end, or to mistake the channels by which cer- of Canterbury, and others, to have some knowledge of are more living things than words: words are nothing est oppression of their governors, or whomsoever is founded on the fact, that you are officially connected tain blessings are conveyed, for the nature of these the Episcopal Church in Scotland. His remarks but dead resemblances and pictures of those truths, blessings themselves? Your "balance," then, is al- about the duty of the Scottish Bishops and Clergy to which live and breathe in actions; and the kingdom tion has never crossed their minds: they have done ble for its secular interests, and you, in conjunction together unrequired; when we are compelled by per- join the Romish apostacy, because of their supposed of God (as the Apostle speaketh) consisteth not in so without a murmur from the days of Abraham. with others, support the minister of St. Jude's in his secution, or exile, or by the iron hand of political adherence to Papal superstitions, are such as, in his word, but in life and power. "Sheep do not come Owing to the prodigious fertility of their great alluthere spring up almost unbidden to the hand of the copal Congregation," within the Diocese of Glasgow. At present, when we may and ought to have BOTH, of some Ultra-Presbyterian prints, which delight in but, inwardly concocting and digesting it, they make

> her actual developments through this or that organ of Presbyter into another Bishop's diocese, was justifiable (1.) "I cannot pretend," you say, "to be ignorant on the utter deadness and dormancy of the Scottish was the point to be discussed, and so far as the pamphlet Bishops and Clergy to be true, are you prepared to is concerned, Bishop Russell's decision remains in all apply the consequence you deduce from this to the its unweakened force and accuracy. English Church likewise? In other words, when This is not the place for me to answer some nearly some seventy years ago the Anglican Clergy were in eighty pages of miscellaneous assertions; yet, before I a state of secular coldness and indifference, ought the conclude, there are two points on which I must briefly Church of England on that account to have been de- remark.

uniting centre, but rather an Ecclesiastical BODY or- Whatever you may think of the doctrinal tone or revilers, to forsake a Church which has now been de- the part of the Scottish Bishops. But who is so stinct, will revert to those regions of his pristine exisbon's words, "the perpetual round of valour, greatop has been most ungenerously despoiled of his just reply which Bishop Rose of Edinburgh made to William III., on his Majesty asking him whether the (2.) You say, "perilous times are approaching, Scottish Bishops would stand by him as the English and all who love our dear Lord in sincerity will be ones had done? "Please your Majesty, the Scottish

Gospel, and forgetting their petty differences to stand To your condemnation of the Scotch Episcopal up as good soldiers of Christ and contend for the Church in toto, you add the following sad intelli-

'Schismatics;" but, in truth, it is by logical necessi- THE LORD." By "the precious truths," I fear, how- must now be discussed; and had you not alluded to ty, and not by moral choice, -those who believe ever, you mean a few unconnected texts which are the subject, you would have spared me the pain of Apostolic age are these, "Est ecclesia in episcopo," fer a self-invented Church. If so, let me freely state, work you appear to admire. You name a "pamph-Nullus episcopus nulla ecclesia.' If, therefore, a that around such sectarianism I have no desire to let' written in answer to one by Bishop Russell, and Presbyter, having Episcopal orders, presume to preach "rally." To "contend for the faith once delivered you evidently imply that this "pamphlet" is a perfect the word, administer the sacraments, and preside over TO THE SAINTS" is an heroic duty; but let us beware bulwork of orthodoxy, before the strength of which a congregation WILFULLY separating itself from all that we do not confound a contention for our own pre- Scottish Episcopacy must succumb. Let me, then, been used, in order to melt the sin of schism away, as Acts 2d chap. 42d verse); but those who believe the experienced the most unchristian and ungenerous treat- heresy, and schism, good Lord deliver us. Address," by the confession of his opponents, it is "Obey them that have the rule over you," &c., &c., (3.) "However highly you value Church order and mild in tone and chaste in style, while it breathes none but those whose Bible is their own will, can de-spise an Apostle's warning. Schism, according to with purity of doctrine." I do not precisely under-

sober minds will not approve such attacks as these, backs, and by the milk which they give."

They have only in this respect marked and avoided try and the ministers, between sacraments and their siastical impossibility. English Churchmen may those who cause divisions according to the advice of dispensers? Because a good instrument is badly cross the Tweed, but the Church of England cannot, an inspired Apostle. I hope too that it is not abso- worked, ought it to be broken in pieces? But I have at least while the Act of Settlement remains unviolalutely "IN CONSEQUENCE" of my remarks, but because another question to put to yourself personally in this ted. Hence the only Episcopal Church which can now under the guidance of God's spirit, and the healthful anathema of yours, touching the religious condition of exist in Scotland is the Scotland teaching of their Prayer-Book, they have learned the Scottish Church. In what communion were you, as the present Bishops in Scotland derive their line without us, no more than health can cure us, and make somewhat to reverence "the mind of Christ," not when, according to your own frequent and grateful cononly as regards abstract doctrine, but also in reference of the respective Bishops, both Anglican distance from us; no more than arts and sciences, unto that order which has the Redeemer himself for while the replied to that and Scotch, now in full and sciences, while they lie only in books and papers without us, its Authority. Many of them, perchance, have escaped the contagion of popular latitudinarianism, and as to persuade those who remain in the Episcopal ment, during the present reign. He, therefore, who sovereign and medicinal thing itself, yet the mere venture to conclude that a church is not a miscella- Church of Scotland, to come out of her and be sepa- separates himself, by a schismatical rebellion, from the knowing and believing of the history of it will do us ganised into unity and uniformity under those who temper of her Bishops and Clergy, I cannot read withsucceed the Apostles in the government and discipline out admiring sympathy her annals of heroic suffering in defense of the land outs and become a living timing in our land outs and become a living timing in our suffering in defense of the land outs and become a living timing in our land outs and become a living timing in outs and become a living timing timing in outs and become a living timing tim Episcopal Churches in Scotland. An Episcopal which contradicts itself. If, for instance, the minister of a congregation separated from the Bishop of the Scottish diocese, wherein his ministry is exercised, here upon earth, from his lying in a manger when he present equally in the days of Herodotus and of the decay—whatever is destined for long duration is of the finds hime, on emerging from the greatest cities, slowest growth, and of the most tardy development. Scotland been men of mere expediency and seculiarise time, on emerging from the greatest cities, slowest growth, and of the most tardy development. Scotland been men of mere expediency and seculiarise time, on emerging from the greatest cities, slowest growth, and of the most tardy development. English Enjscoppel Church in Scotland LET HIM TELL. finds time, on emerging from the greatest cities, of the most tardy development.

Grea penetrated in all directions by these nomade tribes.— than the first fruits of spring amidst the quickly suc-They have, in every age, formed a distinguishing feature of Asiatic society; and at times have exercised of decay were some the most in the first fruits of spring amount of a virgin, times the most possession of Episcopal orders is not sufficient to justified a Presbyter's intrusive exercise of office, where the most interest in the first fruits of spring amount of a virgin, times that during the reigns of the Second possession of Episcopal orders is not sufficient to justified and James VII., Episcopacy was the National Charles and James VII., Episcopacy was the National of the most first fruits of spring amount of a virgin, times that during the reigns of the Second to decide the most possession of Episcopal orders is not sufficient to justified and the first fruits of spring amount of a virgin, times that during the reigns of the Second to decide the most possession of Episcopal orders is not sufficient to justified and James VII., Episcopacy was the National The seeds of decay were some that the was born of a virgin, times that the first fruits of spring amount of a virgin, times that during the reigns of the Second to the most first fruits of spring amount of a virgin, times that during the reigns of the Second to the most first fruits of spring amount of a virgin, times that during the reigns of the second to the most first fruits of spring amount of a virgin, times that during the reigns of the second to the most first fruits of spring amount of a virgin, times that during the reigns of the second to the most first fruits of spring amount of a virgin, times that during the reigns of the second to the most first fruits of spring amount of a virgin, times that during the reigns of the second to the most first fruits of spring amount of a virgin, times that during the reigns of the second to the most first fruits of the most first frui replies to those who assert that, on the Continent and elsewhere, English clergy are found with their chapels and congregations. The cases are not parallel. In Scotland the ancient dioceses and their Catholic Biabroad this is not the case with the Anglican Church. As yet, indeed, the question has not been tried; but I venture to state, that those English Presbyters who have formed schismatical Conventicals, in defiance of the Church of Edgland, will find their course not quite Now there is nothing in this abstract sentigence:—"I can solemnly assure you we have the libel the Church of England so maliciously as to think design worthy of God manifested in the flesh! she will stab through her own priests, "the sister Church my principles to have undergone a melancholy trans- dear sir, I really must plainly tell you its PRESUMED Church of England." Who these "first men" are in Scotland?" "A house divided against a house cannot stand;" neither can Episcopacy in England

The only point to which I will now revert is one, respected Scottish Bishop.

plessed Lord to have founded an Ecclesiastical So- sectarian views, but the whole "truth as it is in Jesus," tinct. Episcopacy they do believe to be essential to on each returning Sabbath morning it was my high chambers which are now beneath us and around us, CIETY for men, as well as to have delivered a Gospel then are you bound to reverence HIM who hath "ap- the valid constitution of the Church visible; but where and holy privilege to see around me (as I thought) a and the teeming earth re-peopled, as in a moment, by to men, have given? You think it, perhaps, harsh pointed divers orders in the Church," and who, by have they said, without a Bishop there is no salva- congregation of souls who desired to keep the "old all the generations who have lived and died upon its Miles "schismatical," and those who applaud them them which labour among you, and are over you in the Spirit in the bond of peace." But The vast population of the sepulchre, even now outmemory is now all that remains of this; and when the numbering all who live, shall then present themselves; image of St. Jude's comes before me, it is associated for the great white throne shall descend, and the voice Episcopacy to be of God, are compelled to this con- opposed to Popery, and which form the watchwords speaking one or two things which, I fear, will be equally with sadder feelings than I have courage to describe. of him who sits upon that throne shall be heard throughclusion. Among the maxims almost coeval with the of those who love a partial Gospel, because they pre- unpalatable both to yourself and to the writer, whose Meanwhile be assured, for you, my dear sir, and those out all space, and they who hear shall live. Nothing implore every blessing, both for time and eternity. God has fixed; for it is he who has appointed it before sin against the Lord, in ceasing to pray for you, but I | you doubt that such a day as this is thus immutably Episcopal authority and control,—such a Presbyter, sumed infallibility "with a faith once delivered to the with honest candour tell you in return, I have read this will teach you the good and RIGHT way," which our fixed? I own I have no excuse: I believe it as firmly, and such congregation, are in a schismatical position. Saints." From that "faith" you may indeed ex-I am quite aware that sophistical arguments have clude the "Apostles' doctrine and fellowship" (see (with me at least), that Bishop Russell appears to have in the following strain:—"From all false doctrine, at this hour. But, if you have one doubt upon this

I remain, dear sir, Your sincere friend, ROBERT MONTGOMERY. London, \$1, Torrington Square, 28th Nov. 1844.

KNOWLEDGE OF CHRIST. (From a Sermon by the Rev. Ralph Cudworth, D.D.)

There is a caro and a spiritus, a flesh and a spirit, It is but the flesh and body of divine truths, that is printed upon paper; which many moths of books and libraries do only feed upon; many walking skeletons of knowledge, that bury and entomb truths in the living sepulchres of their souls, do only converse with ; such as never did anything else but pick at the mere rind and bark of truths, and crack the shells of them. and conveyance, passeth from one soul into another, be quite time for us to determine which is preferable. your friend will find, that notwithstanding the eulogies to their shepherd, and shew him how much they eat; husbandman, the progress of opulence has always For these reasons, and others which might be named, why institute a contrast where no comparison is need- whatever mains the Episcopal Church they abhor, it appear by the fleece which they wear upon their (4.) The next paragraph of your letter is really so As to the inconclusive nature of the arguments adduced not us Christians affect only to talk and dispute of civilisation, and all the lasting benefits which, both in one half of which is composed of a natural terrace, cial, I am aware, they will be found, and my nume- inflamed with uncharitableness, and so utterly remov- in the pamphlet, you recommend,—this is evident from Christ, and so measure our knowledge of him by our ancient and modern times, the race of Japhet has con- sloping down with a gradual declivity from the Eu- rous avocations will not allow me to enter at large ed from that humility of heart which ought to chasten the fact, that the great question in hand is literally words; but let us shew our knowledge concocted into ferred upon the species, its history will never equal, in phrates to the Tigris, and the other of a similar slope, into all the detail which your proceedings at St. Jude's our expressions when we pronounce a sentence of untouched throughout the whole! For, what was the our lives and actions; and, then, let us really manifest the profound interest which it will excite in the human inclining the other way, from the Tigris to the Eu- suggest; still, such as they are, that I decline to controverted point? Nor whether Sir William Dunbar that we are Christ's sheep indeed, that we are his disciples, by that fleece of holiness, which we wear, and by the fruits that we daily yield in our lives and conversations: "for herein (saith Christ) is my Father her ministry. Now, supposing your terrible assertion in order to awaken such a question. This, I repeat, glorified, that ye bear much fruit; so shall ye be my

> Let us not judge of our knowing Christ by our ungrounded persuasions, that Christ from all eternity hath loved us, and given himself particularly for us, without the conformity of our lives to Christ's commandments, without the real partaking of the image of Christ in our hearts. The great mystery of the Gospel doth not lie only in Christ without us, (though we must know also what he hath done for us;) but the very pith and kernel of it consists in Christ in-

wardly formed in our hearts. Nothing is truly ours but what lives in our spirits. Scottish Episcopal Church, VIRTUALLY, at the same no good: we can receive no virtue from it, till it be time, separates himself from the Church of England. inwardly digested and concocted into our souls; till in defiance of the local Bishops, they can be consid- save us, no more than that physician's bill could cure ered as constituting, with their congregations, English the ignorant patient of his disease, who, when it was commended to him, took the paper only, and put it Church without Episcopal control, is an absurdity up in his pocket, but never drank the potion that was

All that Christ did for us in the flesh, when he was US UNTO WHAT BISHOP IN ENGLAND HE IS RESPON- Christ by his Spirit dwell in us. It will not avail us there are already diocesan Bishops, lawfully and canonically exercising their authority. And this at once baptized into his death by the mortification of all our lusts; unless the old man of sin be crucified in our hearts. Christ indeed hath made an expiation for our sins upon his cross, and the blood of Christ is the only sovereign balsam to free us from the guilt of shops are territorially and legally acknowledged; but them; but yet, besides the sprinkling of the blood of Christ upon us, we must be made partakers also of his Spirit. Christ came into the world, as well to redeem us from the power and bondage of our sins, as to free us from the guilt of them. "You know (saith St. the Scottish Bishops, on the plea of independency by John) that he was manifested to take away our sins: English orders, should seek an official re-admission into whosoever therefore abideth in him, sinneth not whosoever sinneth hath not seen nor known him.' so smooth as they anticipate. How can we dare to Lo the end of Christ's coming into the world! Lo a

THE DAY OF JUDGMENT. (From Posthumous Sermons by the Rev. H. Blunt.)

All things will continue as they were from the creperhaps, to which civil law, more than ecclesiastical, ation, until the very moment when that last coming of ppertains; and that is—the pecuniary question. You the Son of man shall burst upon an astonished world. are quite aware that a very considerable portion of the | The sun will rise that morning as bright as he has ever funds by which St. Jude's Church was built, was con- risen, not knowing that his work is done, his labours tributed on the EXPRESS UNDERSTANDING THAT THEY over; "rejoicing as a giant to run his course," but WERE TO BE DEVOTED TO A CHURCH IN FULL CONNEX- ignorant that that course is finished, his agency no ION WITH THE SCOTTISH EPISCOPAL CHURCH. With longer necessary, his light no longer needed; that he WHAT JUSTICE, then, can these funds be diverted from | will, ere that day's lengthened shadows have gone that communion in whose exclusive behalf they were down, be stopped in mid career, and laid aside for everoriginally subscribed? At least a delicate conscience | The moon and stars, with their ten thousand splenwill give this question its respective consideration,- dours, will each quietly and calmly die out upon the and unto such I commit the matter. Of this, how- morning of that solemn day, as they have done to day, ever, I am morally certain, that one person who was but never again to be rekindled. "Man will go forth mainly instrumental in procuring English subscriptions to his work and to his labour until the evening," exfor St. Jude's, would rather have cut off his right hand pecting to return again at that evening hour as usual than have pleaded for funds which should ever, in a to his assembled family; but that evening hour will future day, be destined to support a schism against a never come: it will be a day which no evening and no night shall terminate; a day which shall never end; I now leave this very painful subject, and hope you a day begun in time, and not to be concluded in cterwill believe me not to assume an earnestness I do not nity. Myriads of mortal eyes shall see its opening: ever. Under these circumstances, I felt it a duty Jude in his Epistle, intimate that even in his day assign all other secres to the "uncovenanted mercies" feel, when I tell you there is nothing within the bounds bound upou my soul by Christ and his Church to tell "perilous times" were begun, and that among those of God. This is quite an historic novelty to me. of reason and my own competency which I would not, the bright advancing sign of the Son of Man shall be those who sought my advice, that "if St. Jude's were characters who assisted the danger, were men who That certain Papistical youths, who admire the Anaseparated from the jurisdiction of the Bishop of Glas- "despise Dominion," and "speak evil of Dignities." themas of Trentine Romanism, may have written some most lamentable schism. I cannot forget the past, light of the mid-day sun shall fade away, and all its uperior vigour of the European race impressed upon he Roman for the European race impressed upon he Roman for the European race impressed upon absurdities about "uncovenanted mercies" is quite nor suddenly bid into oblivion all the many hours of glories be eclipsed. Then shall the trumpet of the an unauthorised English Presbyter, the Church would I value and revere them quite as much as those who true; but I deny that REALLY Catholic Churchmen spiritual communion and social happiness which we are a spiritual communion and spiritual communion and spiritual communion are a spiritual communion and spiri be schismatical, and all connected with it Schismatics." | count a Bishop's authority as a thing of naught; in- presume to limit the Spirit of God, and hand over to have enjoyed together in Glasgow. By the bed-side they have so long been buried; and earth and sea shall And now permit me to ask what other doctrine could deed, if by the "precious truths of the Gospel" you perdition those whom they consider to be in ecclesias- of many of you I have knelt and prayed; in sickness give up their inhabitants, and every grave will open, I, as a Churchman who conscientiously believes our mean, not simply a few texts elastically applied to tical error. You confound two things altogether dis-

paths" of primitive order and discipline, as well as the surface, with their progenitor Adam at their head.whom you love, and also for all who still perchance shall hasten, nothing shall hinder, nothing shall prorecollect the former minister of St. Jude's, I earnestly crastinate that day one hour beyond the time which And, "Moreover as for me, God forbid that I should the foundations of the world were laid. Brethren, do subject, did you never sit down quietly and take up your bible and say, "I will carefully examine this messenger from God: I will see whether the coming of this great day be so certain as priests and preachers would fain make it; and, if I find it so, I will never rest again until I am at least in earnest in my preparation for its approach?" Have you never acted with