

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...

J. H.

THE EASTERN WORLD.

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

Notwithstanding all the prodigies of European civilization, and all the lasting benefits which, both in ancient and modern times, the race of Japhet has conferred upon the species, its history will never equal, in the profound interest which it will excite in the human breast...

has ever appeared, even in those situations where, from the assemblage of mankind together in great towns, the chief facilities might be supposed to have existed for the extraction of the democratic spirit...

the interpretation of the Church Universal, in every age, is a rent in the visible unity of order and discipline, even as heresy is a rent in the invisible unity of doctrine and principle. It therefore seems to me the reverse of charity towards men, if those who solemnly believe schism to be treason towards Christ, should hesitate to call things, not by the soft nomenclature which indifference approves, but by names which express the nature of the object to which they are applied...

stand the meaning or intention of these words. Discipline and doctrine, though in themselves distinct, with Evangelical Churchmen always go together; they neither compare them nor contrast them; therefore they can see no necessity for dividing them...

deed, in the opinion of some English Churchmen, Bishop Russell has been by far too lenient in his language, and too reserved in his censure. But will you excuse me for saying, that the pamphlet which you approve seems nothing more or less than a masterpiece of controversial failure. I say nothing of the mode in which the pamphlet is arranged; but what is most to be lamented is, the very unbecoming and ungracious feeling which the entire composition manifests towards one, whose relative situation at least demanded the courtesies of the gentleman and the Christian...

KNOWLEDGE OF CHRIST. (From a Sermon by the Rev. Ralph Calverth, D.D.) There is a caro and a spiritus, a flesh and a spirit, a body and a soul in all the writings of the Scriptures. It is but the flesh and body of divine truths, that is printed upon paper; which many notions 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...

THE GLASGOW SCHISM.

A LETTER FROM THE REV. ROBERT MONTGOMERY, FORMERLY MINISTER OF ST. JUDE'S, GLASGOW.

MY DEAR SIR,—You must, indeed, have imagined my principles to have undergone a melancholy transformation, could you have supposed me to have remained an uninterested observer of what the minister and managers of St. Jude's Church have been doing and contriving the last few months. Nevertheless, it is probable you would not have heard from me on the matter, had you not, by your present letter, almost compelled me to break my silence, and candidly give you my free mind on the very sad, and, as I believe, unscriptural, confusion which your schismatic proceedings at Glasgow have occasioned. You refer to some "opinions" of mine as "unquestionably expressed" towards certain late members of St. Jude's congregation, and you are quite right in your allusion. And you are surprised that in a painful emergency, when the consciences of many were touched to the core with a thrilling anxiety as to what might be right or wrong in a certain matter, they should seek the advice of one, who for six years preached unto them, amid the peace, unity, and order of the Church, "the unsearchable riches of Christ?" Compared with that individual, the present incumbent of St. Jude's is almost a stranger; and although my official connexion with their spiritual good remains as strong as ever. Under these circumstances, I felt it a duty bound upon my soul by Christ and his Church to tell those who sought my advice, that "if St. Jude's were separated from the jurisdiction of the Bishop of Glasgow, and presided over in this rent and riven state by an unauthorized English Presbyter, the Church would be schismatical, and all connected with it Schismatical."

And now permit me to ask what other doctrine could I, as a Churchman who conscientiously believes our blessed Lord to have founded an ECCLESIASTICAL SOCIETY for men, as well as to have delivered a Gospel to men, have given? You think it, perhaps, harsh and uncharitable to term the proceedings of Mr. Miles "schismatical," and those who applaud them "Schismatical;" but, in truth, it is by logical necessity, and not by moral choice,—those who believe Episcopacy to be of God, are compelled to this conclusion. Among the maxims almost coeval with the Apostolic age are these, "Est ecclesia in episcopis," "Nullus episcopus nulla ecclesia." If, therefore, a Presbyter, having Episcopal orders, presume to preach the word, administer the sacraments, and preside over a congregation wilfully separating itself from all Episcopal authority and control,—such a Presbyter, and such congregation, are in a schismatical position. I am quite aware that sophistical arguments have been used, in order to melt the sin of schism away, as though it had no substantive reality; but as long as we read in Scripture, "Mark them which cause divisions," "that there be no divisions among you," "Obey them that have the rule over you," &c., &c., none but those whose Bible is their own will, can despise an Apostle's warning. Schism, according to

the principle of St. Jude's lawless and uncanonical proceedings? Will you excuse me, however, for suggesting another aspect of the "perilous times?" It is not possible that the "times" will become "perilous," because SELF-WILL, UNDER AN EVANGELIC FORM, will manifest itself in Churches, and that thus a democratic Chartist will array its banded powers of bigotry and fanaticism against whatever in the Church is orderly, and in society gradualist? Does not St. Jude in his Epistle, intimate that even in his day "perilous times" were begun, and that among those characters who assisted the danger, were men who "despise DOMINION," and "speak evil of IDONITIES?"

As to the "precious truths of the Gospel," I hope I value and revere them quite as much as those who count a Bishop's authority as a thing of naught; indeed, if by the "precious truths of the Gospel" you mean, not simply a few texts classically applied to sectarian views, but the whole "truth as it is in Jesus," then are you bound to reverence Him who hath appointed divers orders in the Church, and who, by His apostle, now gives you all this advice,—to "know them which labour among you, and are OVER YOU IN THE LORD." By "the precious truths," I fear, however, you mean a few unconnected texts which are opposed to Popery, and which form the watchwords of those who love a partial Gospel, because they prefer a self-invented Church. If, so let me freely state, that around such sectarianism I have no desire to "rally." To "contend for the faith once delivered TO THE SAINTS" is an heroic duty; but let us beware that we do not confound a contention for our own presumed infallibility with a faith once delivered to the Saints. From that "faith" you may indeed exclude the "Apostles' doctrine and fellowship" (see Acts 2nd chap. 42d verse); but those who believe the creed they repeat every Sunday to be something more than mere sound, include that "fellowship" to which I refer in the words "Holy Catholic Church."

(3.) "However highly you value Church order and discipline, you will never put them in the balance with purity of doctrine." I do not precisely under-

stand the meaning or intention of these words. Discipline and doctrine, though in themselves distinct, with Evangelical Churchmen always go together; they neither compare them nor contrast them; therefore they can see no necessity for dividing them. That divine Lord from whom all saving doctrine flows, is He from whose Apostolical representatives, all Catholic discipline descends,—and what God by His Spirit, Word, and Apostles, "hath joined together," why should the erring genius of modern innovation attempt to "put asunder?" The fact is, my dear sir, in your mind, and also in the minds of that peculiar school in theology whose tenets have a strong Geneva bias, there is a secret fallacy at work,—namely, you imagine, that between, sound Churchmanship and genuine Spirituality there is a necessary opposition. But, will you be good enough to state where, but in the morbid creations of a mistaken fancy, such an opposition exists? Because I love the Church, must I necessarily be faithless unto CHRIST? Because I value "the BIBLE," does it follow that I cease to reverence "the HEAD?" Because I appreciate the privilege of Apostolical government, order, discipline, and ceremonies, am I compelled to confound the means with the end, or to mistake the channels by which certain blessings are conveyed, for the nature of these blessings themselves? Your "balance," then, is altogether unrequired; when we are compelled by persecution, or exile, or by the iron hand of political necessity, to separate doctrine from discipline, it will be quite time for us to determine which is preferable. At present, when we may and ought to have both, why institute a contrast where no comparison is needed?

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 yith and kernel of it consists in Christ inwardly formed in our hearts.

THE DAY OF JUDGMENT.

(From Posthumous Sermons by the Rev. H. Hunt.)

All things will continue as they were from the creation, until the very moment when that last coming of the Son of man shall burst upon an astonished world. The sun will rise that morning as bright as he has ever risen, not knowing that his work is done, his labours over; "rejoicing as a giant to run his course," but ignorant that that course is finished, his agency no longer necessary, his light no longer needed; that he will, ere that day's lengthened shadows have gone down, be stopped in mid career, and laid aside for ever. The moon and stars, with their ten thousand splendours, will each quietly and calmly die out upon the morning of that solemn day, as they have done to-day, but never again to be rekindled. "Man will go forth to his work and to his labour until the evening," expecting to return again at that evening hour as usual to his assembled family; but that evening hour will never come: it will be a day which shall never end; no night shall terminate; a day which shall never end; a day begun in time, and not to be concluded in eternity. Myriads of mortal eyes shall see its opening; not one shall look upon its close. For on that day the bright advancing sign of the Son of Man shall be seen in the heavens; that splendour before which the light of the mid-day sun shall fade away, and all its glories be eclipsed. Then shall the trumpet of the archangel call forth the dead from the sleep in which they have so long been buried; and earth and sea shall give up their inhabitants, and every grave will open, and living forms shall be seen rising from those dark chambers which are now beneath us and around us, and the teeming earth re-peopled, as in a moment, by all the generations who have lived and died upon its surface, with their progenitor Adam at their head. "The vast population of the sepulchre, even now outnumbering all who live, shall then present themselves; for the great white throne shall descend, and the voice of him who sits upon that throne shall be heard throughout all space, and they who hear shall live. Nothing shall hasten, nothing shall hinder, nothing shall procrastinate that day one hour beyond the time which God has fixed; for it is he who has appointed it before the foundations of the world were laid. Brethren, do you doubt that such a day as this is thus immutably fixed? I own I have no excuse: I believe it as firmly, I am convinced of it as surely as of my own existence at this hour. But, if you have one doubt upon this 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

I remain, dear sir, Your sincere friend, ROBERT MONTGOMERY. London, 51, Torrington Square, 25th Nov. 1844.