

says Irenæus was made Bishop of Lyons in France A. D. 179. But the writer of Tract No. 214, though he uses the other facts in the same sentence, omits this, and then tells us he uses the language of Simpson.—And this is the Tract that is thrust into the houses of Episcopalians: this is the tract that Episcopalians are called upon to resist in circulating. This is the tract for the not circulating of which they are declared to be wanting in Christian zeal, in charity, in love to their Redeemer, and in desires to extend his spiritual kingdom, and are condemned and anathematized from one end of the continent to the other. But this is not all. There seems to be a settled purpose of producing an entire change in the language of ecclesiastical history, and instead of giving to the saints of other days, the names and titles by which they were then designated and have been still known through all succeeding ages till the bursting forth of the light of the 19th century, we are now to hear of these worthies only under such names and titles as are adapted to the modern heretical notions of the institution of Christ's Church. In any other department of letters, these innovations would not be tolerated for a single day.—Suppose some political enthusiast should take a fancy that the King of England, limited as his power is by the British constitution, was no more than a president in the sense this word is used in civil government, and should write a history of England, altering the present style, as in the example below:

Edward VI. crowned King of England, A. D. 1547. Edward VI. inaugurated President of Great Britain, A. D. 1547.

Such a change in civil history would neither be justified nor allowed; yet it is precisely such a change as is attempted to be made in ecclesiastical history:

"Theophilus was made Bishop of Antioch A. D. 168."—Simpson. "Theophilus was ordained Pastor of the Church at Antioch A. D. 168."—Tract

Nor is this attempt confined to a few individuals. An immense Society, actually embracing some of the largest denominations in this country, and professing to embrace all, possessing means to an indefinite extent, and issuing some millions of tracts which are distributed through every part of the country from Maine to Florida and from the Atlantic to the Mississippi, with a zeal as persevering and untiring as ever distinguished the Jesuits of the Roman Church, has given its sanction to this perversion of language to party purposes, and lent its aid to endeavor to produce a change of opinion on an important ecclesiastical question by such means. Episcopalians should learn a lesson from experience. They should hereafter guard against the ill timed and unjust intrusions of others, and defend with awakened energy the Church of the living God.

C. D. J.

Paris.—A separation has taken place in the Catholic Church, and a portion of them have established a form of worship grounded upon views and principles near to Protestantism. I send you a copy of the articles of Faith adopted by the Separatists, who style themselves the *Orthodox Catholic Church*. There is a wide field opened for action in this country, where the Bible is scarcely known, and so little of real religion exists.

1. The Word of God is our only guide of Faith.

2. We admit the three symbols of the Apostles, of Nice, and of Athanasius.

3. We recognize as canonical all the Books of the Old and New Testaments that the Reformed Church admits as such, and we consider the reading of them as of indispensable necessity.

4. We believe that there are two Sacraments of divine institution—the Baptism and the Holy Supper. We admit the others only as pious ceremonies that have existed from the earliest period of the Church.

5. The service of the Sacrament will no longer be performed in Latin, but in a familiar tongue, after the ritual of the Church.

6. Auricular Confession is not of divine precept; we do not require it of any one, but the faithful before approaching the Holy Table, should prepare themselves to receive general absolution.

7. We do not recognize any days of abstinence. As to fasting, we submit it to the piety of the faithful.

8. We admit a Hierarchy in the Church, and this Hierarchy is to be composed of Bishops, Priests, and Deacons.

9. Our veneration for the Saints consists in thanking God for the grace he bestowed on them.

10. Religious instruction being of the first necessity for the people, we consider it the most important part of our duties to disseminate freely the Bread of the Word of God.—*Protestant*.

Spain.—It appears that the king of Spain has performed an act of bravery which is calculated to excite surprise in the minds of those acquainted with his previous character. Most people thought that he manifested the utmost servility to the priesthood, and that he would go almost any lengths to subserve their interests. But it appears that he has had the courage to banish without trial the Archbishop of Toledo, the Primate of Spain, the richest ecclesiastic in the world, and the idol of innumerable mendicants. His revenue is stated to be no less than £250,000 Sterling per annum. Charles V., who captured Rome, and besieged the Pope in the Castle of St. Angelo, always paid the greatest respect to Cardinal Ximenes, then Archbishop of Toledo, and would have long paused before taking such violent measures against such a powerful subject armed as he was with the panoply of Ecclesiastical influence and authority. This was certainly unexpected. What may be its value in connection with recent transactions in France is hard perhaps to determine; but this it seems to indicate, namely, that the king of Spain regards the priesthood as his subjects, and will maintain his own supremacy in his own dominions.

Later from Europe.—By the arrival of the Clematis at Boston from Havre, European dates to the 9th Feby. have been received of which the following is an abstract:

The Duke de Namours, second son of Louis Phillipe, King of the French, aged 17, was chosen King of Belgium, in the National Congress on the third of February. The votes were, for the Duke de Namours, 97; for the Duke de Luchtenburg, 74; for the Arch Duke Charles of Austria, 21; being a majority of two over both the other candidates in favour of the Duke de Namours. It was reported at Paris and at Havre, that Louis Phillipe would not accept the throne of Belgium for his son.

The throne of Poland is declared vacant, the Russian army was advancing, and little hopes were entertained of the success of the Polish Patriots.

The Paris papers brought by the Clematis bring London dates to the 3d February. The question of reform was fixed on the order of the day in the House of Commons for the third of March.—There had been another conference at London of the Plenipotentiaries of the five great powers on the affairs of Belgium.—*C. Cour.*

SCRAPS OF CHRISTIAN ANTIQUITY No. 1.

Of the Martyrdom of James the Apostle.

About that time (that is under Claudius) Herod the king stretched forth his hand to vex certain of the Church, and slew James the brother of John with the sword. Of this James, Clemens in the seventh of his Hypotyposes, reporteth a certain history worthy of memory, which he received by relation of his predecessors, saying: He truly which drew him before the tribunal seat, when he saw that he would willingly suffer martyrdom, was therewith moved, and voluntarily confessed himself to be a Christian. Then were they both brought together, but he in the way requested James the Apostle to pardon him; which, after he had paused a little upon the matter, turning unto him answered: Peace be unto thee, and kissed him, and so they were both beheaded together. Then Herod, as the Holy Ghost witnesseth, perceiving the death of James to have pleased the Jews, laid wait for Peter, whom when he had taken, he cast into prison, whose death he had procured had not the angel of the Lord by divine apparition assisted him by night, miraculously loosing his fetters, and restoring him to the office of preaching.—*Euseb. Ecc. Hist. Book 2. Chap. 9.*