

Poetry.

THE BANISHED KINGS, AN ALLEGORY.

The story is as follows:—A man is shipwrecked while asleep...

"Round this fair isle, though hidden from the eye...

"What I have told thee lay byfanes to hear...

"Much, O my Prince! my words have thee distressed...

"While no belief from them my words might gain...

"Then raised the Prince his head with courage new...

"When his servants rudely did dismiss...

R. C. TRENCH.

THE RUSSIAN CHURCH.

(From the London Times.)

A History of the Church of Russia in an English garb...

The idea of a Church in Russia which has not altered...

The Eastern Catholic Church, exclaims Mouravieff...

The Church of Russia, continues the translator of Mouravieff's history...

The Greek and the Anglican Churches severally derive their origin from an apostolic source...

After the death of Peter, in a letter acknowledging the receipt of letters of condolence from the British bishops...

Among the learned and pious individuals in Russia who have been active in the publication of works calculated to awaken and enlighten the national mind...

"M. Mouravieff," says the translator in his preface, "is Chamberlain to His Imperial Majesty, and Under-Procurator of the most Holy Governing Synod..."

The Church of Russia, continues the translator of Mouravieff's history, "began her course with a well-defined system derived from Constantine, and based on the decrees of the Councils, as collected in the Nomocanon..."

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recourse to them except in cases of self-defence, but limited their exertions to mediation between contending parties...

We have marked some passages in the above quotation from the translator's preface by Italics, to indicate the striking contrast presented by the Russian to the Roman priesthood on the one hand, and the noble example for the emulation of the Anglican priesthood which they exhibit on the other.

M. Mouravieff commences his clear and succinct History of the Church of Russia with the introduction of Christianity into that country, and closes it with the institution of the Holy Governing Synod under Peter the Great...

John, notwithstanding the neglect in which his unprincipled guardians left his moral conduct, had received sound instruction in his youth, and during the brighter half of his reign the good fruits of his early education were apparent in his attention to the ecclesiastics, his zeal for the discipline and constitutions of the Church...

But this bright day was presently clouded by the treasonable factions of the boyars, those nobles who are a thorn in the flesh to every successive Czar of Russia, even to him who now occupies the Imperial throne...

"Throughout the worst portion of John's mad career—and his latter conduct was not so much that of a mere wild beast, as he is commonly depicted, as of a strong man mad—we trace at each step of his life acts of religion closely joined with murder; and there glimmer in a strange mixture about him—at one time the forms of prelates, at another those of his blood-stained satellites..."

going from one ruined city to another repairing and receding by the churches, braving death in every form, and subjecting life and all its enjoyments to the single and simple performance of their heavenly mission.

It is necessary for the due appreciation of the merits of M. Mouravieff's history, and for the accurate discernment of the characters therein portrayed, to peruse his pages thoroughly and with care.

John the Terrible was the son of Czar Basil, a piously disposed man, who placed his new-born child on the tomb of a saint to indicate his commission of him to a protection more powerful in his mind than any human arm.

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"The sufferer," says Mouravieff, "was already so exhausted that he could not speak, but only gave his hand to them all. Just then the bells were struck for evening prayer. Amidst the sound of death-bells, suddenly he turned and looked about, as if some one had come to call him, and then arranged his hair, beard, and dress for himself, as if in preparation for his last and longest journey."

Nikon was, indeed, an extraordinary character in Russian history, alternately bright and dark, great and feeble; sometimes the benefactor of the Church and empire, at other times doing injury to both; now his generous Sovereign's most able councillor and devoted subject, and anon insolent, ungracious, and ungrateful.

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his cruel heart. John relented, and became calm; he placed me with him with bread and salt; the mad hermit Salos, in a cell, offered him instead a piece of raw flesh. "I am a Christian," said the Czar in astonishment, and do not eat flesh during the Great Fast."

"At length," says the historian, "John's mental disease communicated itself to his body. Surrounded by so many shades of murdered men, he set as a blood-red sun in mist. At the hour of his decease, the metropolitan Dionysius, knowing his Sovereign's wish, approached to give him the tonsure in the name of his favourite monastery of Bilozerok; and so from the Terrible John became the simple Monk Jonah, and rendered up his spirit to the Heavenly Judge of his dreadful reign on earth."

The above transcript of Mouravieff's sketch of a Czar of the 16th century, notwithstanding all our pains to condense, has occupied so much space that we cannot exhibit that of a Russian Patriarch of the succeeding age so fully as we could wish; we must refer our readers to the Russian historian's own pages for the whole of the picturesque history of Nikon, indicating merely a few of the prominent features.

There he was seen by the Czar Alexis, who, struck by his noble height and bearing, and by his manly eloquence, and having heard of his holy life, the pious monarch could not bring himself to part with such a man, and gave him the Novospassky monastery, the burying-place of his own ancestors. This was Nikon's first step towards worldly greatness, but by no means the termination of his monastic asperities, to which he adhered to his dying hour.

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To those who are inclined to dispute the justice of such an eulogium on so wayward a being as the Patriarch Nikon, we would suggest that his diocese was not London, and Smolensk, Novgorod, and Moscow in the 17th century were very unlike the parish of St. George, Hanover-square, in the 19th.

WESLEY A HIGH CHURCHMAN.

(From the British Magazine for September, 1842.)

Sir,—In the British Magazine for October, 1840, you did me the favour to publish some extracts from the writings of the Rev. J. Wesley, on Baptism, Ordination, &c.

I am your obedient servant, P. H.

The following extracts are from Wesley's works, edition of 1830. I begin with his letter to Dr. Middleton. The Dr. says in his "Introductory Discourse," "In the third, fourth, and fifth centuries, the chief corruptions of popery were introduced, &c. at least the seeds of them sown. By these I mean monkery, the worship of relics, invocation of saints, prayers for the dead, &c."

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Middleton says, "If the Scriptures are a complete rule, we do not want the Fathers as guides; or if clear, as interpreters. An esteem for them has carried many into dangerous errors; the neglect of them can have no ill consequences." Wesley answers, (p. 14), "The Scriptures are a complete rule of faith and practice; and they are clear in all necessary points. And yet their clearness does not prove that they need not be explained, nor their completeness that they need not be enforced."

Again: "A man may possibly be born of water, and yet not be born of the spirit. I do not now speak with regard to infants. It is certain our church supposes that all who are baptized in their infancy are at the same time born again; and it is allowed that the whole office for the baptism of infants proceeds on this supposition. Nor is it an objection of any weight against this that we cannot comprehend how this work can be wrought in infants."

BISHOP BUTLER AND PRESBYTERIANISM.

(From Memoirs of Bishop Butler, by the Rev. T. Bartlett, A. M.)

The attention of Butler was not entirely occupied, during his residence at Tewkesbury [where he was a student at a Dissenting Academy], in metaphysical researches; it was seriously and diligently employed in weighing the grounds of nonconformity, and in deliberating upon the consistency of becoming a minister of the communion in which he had been brought up.

Notwithstanding this measure, however, resorted to by the anxious parent to overcome the scruples of his