TORONTO, CANADA, FRIDAY, DECEMBER 2, 1842.

poetry.

THE BANISHED KINGS, AN ALLEGORY.

"Round this fair isle, though hidden from the eye By mist and vapour, many islands lie: Bare are their coasts, and dreary and forlorn, And unto them the banish'd kings are borne; On each of these an exiled king doth mourn. For when a new king comes, they bear away The old, whom now no vassals more obey; Unhonour'd and unwilling he is sent Unto his dreary island banishment. While all who girt his throne with service true; Now fall away from him, to serve the new.

"What I have told thee lay betimes to heart, And ere thy rule is ended, take thy part, That thou hereafter on thine isle forlorn Do not thy vanish'd kingdom vainly mourn, When nothing of its pomp to thee remains, On that bare shore, save only memory's pains.

"Much, O my Prince! my words have thee distrest, Thy head has sunk in sorrow on thy breast; Yet idle sorrow helps not—I will show A nobler way, which shall true help bestow. This counsel take—to others given in vain,
While no belief from them my words might gain.—
Know then, whilst thou art Monarch here, there stand Helps for the future many at command. Then, while thou canst, employ them to adorn That island, whither thou must once be borne. Unbuilt and waste and barren now that strand, There gush no fountains from the thirsty sand, No groves of palm-trees have been planted there, Nor plants of odorous scent embalm that air, While all alike have shunn'd to contemplate That they should ever change their flattering state. But make thou there provision of delight, Till that which now so threatens, may invite; Bid there thy servants build up royal towers, And change its barren sands to leafy bowers; Bid fountains there be hewn, and cause to bloom So when the world, which speaks thee now so fair, And flatters so, again shall strip thee bare, And sends thee naked forth in harshest wise, Thou joyfully wilt seek thy Paradise. e will not vex thee memories of the past While hope will heighten here the joys thou hast. This do, while yet the power is in thine hand, While thou hast helps so many at command."

Then raised the Prince his head with courage new, And what the sage advised, prepared to do. He ruled his realm with meekness, and meanwhile He marvellously deck'd the chosen isle;
Bade there his servants build up royal towers, And change its barren sands to leafy bowers; Bade fountains there be hewn, and caused to bloom Immortal amaranths, shedding rich perfume.

And when he long enough had kept his throne, To him sweet odours from that isle were blown Then knew he that its gardens blooming were, And all the yearnings of his soul were there. Grief was it not to him, but joy, when they His crown and sceptre bade him quit one day; When him his servants rudely did dismiss, 'Twas not the sentence of his ended bliss, But pomp and power he cheerfully forsook, And to his isle a willing journey took, And found diviner pleasure on that shore, Than all his proudest state had known before. R. C. TRENCH.

THE RUSSIAN CHURCH.* (From the London Times.)

A History of the Church of Russia in an English and well-informed in this country have very inade-quate conceptions both of the present character and an entire that the author was quite a young man, and published in 1832; his Letters on the Services of the Eastern Catholic Church, ancient cannels of that have the conceptions between the conceptions between the conceptions between the present character and his Letters on the Services of the Eastern Catholic Church, his Letters on the Services of the Eastern Catholic Church, fallen grandeur of their city as they ply the trowel or ed this last work as that which seemed calculated to be of dient to an ignorant yet domineering priesthood. But the idea of a Church in Russia which has not altered her doctrines or services, her rites, ceremonies, or discipline, and scarcely her internal government for 900 years-a Church, the clergy and laity of which have for that long period enjoyed free access to the Holy Scriptures, and chanted the sublime liturgies of St. Basil and St. Chrysostom in their native tongue-a Church which, laying a well-founded claim to apostolic authority in teaching and administering the Sacraments, has governed by ecclesiastical discipline the people committed to her charge, and tamed to obedience breasts savage and stormy as the wild waves a Church in Russia is present to few English minds. But in truth and in fact, the history to which we are about to invite the English reader's attention exhibits the instructive spectacle of a Church which ever since her early foundation has faithfully retained the creed which was first delivered to her, has continued to support her own spiritual existence in the midst of barbarism and persecution, and has nobly exerted herself, even down to our own times, in spreading wider and more wide the limits of that faith which she herself received from the apostolic patriarchs of Greece.-"The Eastern Catholic Church," exclaims Mouravieff, with pardonable because pious exultation, "may now count her children from the shores of the Adriatic to the bays of the Eastern Ocean on the coast of America, from the ice fields which grind against the Solovetsky Monastery on its savage islet in the north to the heart of the Arabian and Egyptian deserts, on the verge of which stands the Lavra (the monastery) The small portion of the public mind which the whole Eastern Church, including in its communion more than a quarter of the Christian world, has occupied, in comparison with questions relative to that of Rome, or the sects of Luther and Calvin, is very remarkable, and can, perhaps, only be accounted for in an age, by no means indifferent to religious subjects, by the usual division of Christendom into Papists and Protestants, under the former of which heads the Eastern Christians have been carelessly or ignorantly ranked. To the eye of the hasty traveller, the superficial observer, there is no doubt a great similarity between the Greek and Roman Churches, in the splendour and pomp of their external rites and ceremonies, and in many of those customs which they have in common derived from primitive and purer times, and which we, in our eager ardour to cast off corruptions, have, in some instances, too hastily discarded; but in the internal, the essential points of faith and discipline, in its spirit of charity moreover, and in its differences from the modern Roman theology, the Greek church in general, and her Russian branch in particular, bears a striking resemblance to our own. The Greek and the Anglican churches have for centuries ceased to hold intercourse with each other, but by either, the Patriachs of the East have not, like the Popes of the West, treated as heretics or schismatics every Christian community which declines to be sub-

* A History of the Church of Russia. By A. N. Mouravieff, Chamberlain to His Imperial Majesty, and Under Procurator of the Most Holy Governing Synod, St. Petersburgh, 1838 .-

ject to their jurisdiction.

practice of apostolic times for their rule of faith and of their country; but it was by entering into barb The story is as follows:—A man is shipwrecked while asleep, orne on shore by a plank without having his slumbers broken, The story is as follows:—A man is supported to the story is a supported to the story is as follows:—A man is supported to the story is as follows:—A man is supported to the story is as follows:—A man is supported to the story is as follows:—A man is supported to the story is as follows:—A man is supported to the story is as follows:—A man is supported to the story is as follows:—A man is supported to the story is as follows:—A man is supported to the story is as follows:—A man is supported to the story is as follows:

The story is a supported to the story is as follows:

The story is as follows:—A man is supported to the story i in royal robes, offer him all homage, and surround him with every luxury. After a day of happiness he is accosted, while alone, by a sage, who explains to him that he is king only for the constitutions care—and in such matters no thought constitutions care—and in such matters no every luxury. After a day of happiness he is accosted, while alone, by a sage, who explains to him that he is king only for the present; that a time must come when he will be banished, though conscientious care—and in such matters no by which the Oriental Church has nearly made up the care can be too great—has hitherto prevented the care can be too great—has hitherto prevented the consummation of this mutual wish. In the time of Peter the Great a bishop of Thebais, who happened to be in England on business, suggested to some of the English bishops the idea of uniting themselves to the Greek Church, and was actually the bearer of a letter of the previously of the source of modern the Mahometans, and has fully answered the objections of modern Roman doctors, that they who are by any means separated from the Pope that they who are b care can be too great—has hitherto prevented the upon the subject to the patriarchs. On the sugges- branch of modern times, and has continued to support her

> most brotherly kindness, the interesting contents of ing the receipt of letters of condolence from the British bishops, the Russian High Chancellor, Gallofskin, adverts to the negociation for an union of the at large. With this communication we believe all formal correspondence between the two countries on this subject closed, but we understand that a feeling has recently arisen in some quarters in favour of a ments of the existing Russian clergy, and their infavourable opening for a mutual better understanding between the members of the Russian and the Angli-

benefits might nevertheless be reciprocally imparted. We use the epithets mutual and reciprocal, for an dition prevails in the Churches of England and Rus- | themselves suffered." sia alike. While we too commonly treat our Russian brethren as Papists, they class us with Lutherans or Calvinists, each of which sects the Greek Church of Christianity into that country, and closes it with the of the people; one of the Glinskys was murdered by the often indiscriminately speaks of under the common appellation of "the German heresy," Russian writers the Great, which has continued to exist and exercise which he had retired, John himself trembled in dismay. frequently using the word German, much as the its high functions, according to its original constitu-Orientals do that of Frank, for whatever is western or tion, to the present day. Nestor, the venerable annalist

position of each Church would be ascertained, would

lead to a correction of the faults, errors, and defi-

ciencies of each; and if the highest privilege, unre-

Latin. who have been active in the publication of works cal- of the twelve, hailed with his blessing long beforehand culated to awaken and enlighten the national mind of the destined introduction of Christianity into our that country, M. Mouravieff, the author of the history country. Ascending up and penetrating by the Dnieconspicuously prominent.

"M. Mouravieff," says the translator in his preface, "is Chamberlain to His Imperial Majesty, and Uuder-Procu-

his History of the First Four Ages of Christianity, his Ex-The majority of Englishmen indolently regard the Russian nation as consisting of Papists, less lively than the mercurial population of Naples of N the mercurial population of Naples, or the imaginative of the Ecumenical Church in relation to the Roman and country; but it was not until the lapse of another labourers of Rome, who warble plaintive lays over the fallen grandeur of their city as they ply the travel or the spade amidst its antique ruins, but plunged in a most service in making the Church of this country better darker depth of superstition, and more slavishly obe- known in England; and in the hope of contributing something toward this end, I now present the translation of it to the British public. Should this attempt be favourably received, it may probably be followed by translations of some others of the works I have mentioned above, especially of the Catechism of the Church, with other documents illustrative of her doctrine."

The catechism above referred to was compiled by Philaret, the present metropolitan of Moscow; and and introduced by authority into all the schools of the must refer our readers to his pages for details. The Russian empire, we may regard it as the latest official exposition of the doctrines of the Russian Church .- | first embracing the sway of the metroplitans of Russia, If Mr. Blackmore, whose official residence at Cron-subordinate for nearly six centuries to the Patriarchate which lash the Hyperborean shores—the idea of such great facilities for the performance of such a task, will triarchs; the third, that of the Holy Synod, which fulfil his half-promise to translate Bishop Philaret's continues to be the supreme governing authority of the ravieff, and his Anglican translator also, assign to even in spiritual affairs, on districts reluctant to permit from the Apostles themselves; and thus magnifying interference with her internal jurisdiction and selftheir office, and not resting their title to the respect | government. And when, at length, the Czars of Rusof their flocks on individual eloquence or learning, they have been ever regarded by the Russian laity, not as the teachers of an Act of Parliament religion, or as the patriarchs of that see, though they probably conand grandeur from the sects around, but as ambassadors of Christ, really commissioned to act in the name

munion with Russia, nor did Russia grow wanton in her freedom; neither did she, after the fashion of that his fearful body guard of 'Peculiars' got the name The fluctuations of individual character, and the occasional lack of those qualities which commonly com- in their Saturnalia, they could not believe in the chapet, and surrounded it with a wall in imitation of mand respect, have never been able to shake the deep reality of liberty unless they heaped abuse upon masters. There, habited in the black mantle of a monk reverence entertained in Russia for the pastoral of- before whom they had been used to tremble. Moufice. The rude Russ can do what the conceited ravieff's narrative, as we have already observed, is the Church, that he might stifle the reproaches of his English sectarian cannot—he can distinguish between succinct and lucid; he gives a regular account in conscience, praying and inflicting cruel punishments, going the office and the man :-

in which her rights, as well as those of the State, were learly defined and limited, so that the one could never in- tacle unfolded. A space which we have commonly terfere with the other. We therefore find but little mention in the history before us of those contests and struggles between the civil and ecclesiastical authorities which have been so common in the West. During her long career she has constantly, and with untiring zeal and loyalty, supported and preserved the state through all the difficulties and dangers, whether arising from internal dissen-sions or external assaults, to which it has been exposed. In the midst of the feuds and distractions caused by the appanage system, and the dominion of the Tartars, a space near 500 years, the Church was the sole bond of u union desert, the roses of Sharon are found in their bloom, they have stood aloof without bitterness, Christian been deprived of this bond, the great Russian empire itto the nation; and it is hazarding little to say that had it and among tribes to whom stupid idolatry or sanguinary intercommunion has never been formally broken off self would have been dissolved into a number of petty independent States, or perhaps even barbarous and wandering tribes, and have ceased to exist as an independent whole. Nor were these beneficial influences much less felt during the afflictive periods of the Pretenders, the disputed succession, and the invasions of the Poles while disputed succession, and the invasions of the Poles; while during the peaceful times which succeeded, the clergy afforded the greatest assistance to the Government in its prised, but we witness amidst barbarity the power of destroy it; but again is he restrained; the lamp of paternal endeavours to heal the wounds of the nation, and the cross, and see workmen fitted to accomplish the hard promote the return of peace, order, and prosperity. And

look to the same canon of sacred Scripture and the tions and persuasions to union and concord. They frequently upon the subject to the patriarchs. On the suggestion of Peter, to whom this correspondence was communicated, the Russian Synod wrote to the English bishops, requesting them to send two of their brethren to Russia, "to have a friendly conference in the name and spirit of Christ, with two that are to be chosen out of our brethren." This letter was dated from Greece, through which the wild and pathless forests of Perm and Viatka, and the deserts of Siberia, have being the continued enters of the total the down to our own times, to spread wider and wider the hotte we have affective about 31. Mouravieff's volume, but we will give two specimens of Russian character—a Czar and a Patriarch, and in each that autagonism of faith and fierceness, that Moscow, February, 1723. Circumstances prevented come enlightened with the life of Christianity. This most conflict between passion and principle, those mixed its transmission to England, but in February of the following year another was actually sent, breathing the most brotherly kindness, the interesting contents of which will be found in Mouravieff's History, p. 410. of civilization and Christianity, and new points from whence the name and description of Ivan the Terrible, and After the death of Peter, in a letter acknowledg- to make still further and more effective inroads into the territories of barbarism as well as heathenism."

tation from the translator's preface by italics, to indi-Churches, and promises to take the first opportunity cate the striking contrast presented by the Russian to ignorant as he was coarse and cruel. The John of example for the emulation of the Anglican priesthood like a wild beast indeed, but much more awfully which they exhibit on the other. We feel justified by terrible. The wild bull, in his blind headlong rage, renewal of negotiations, with a view to union. Be this says—"No nation has ever embraced the holy faith but his destructive powers are far more fearful. however, as it may, the superior learning and acquire- with more gentleness and quietness, and no one has adhered to it with more firmness. At the same time disposed man, who placed his new-born child on the creased activity in the work of education, present a the spirit of love and peace has prevailed in this new tomb of a saint to indicate his commission of him to branch of the Ecumenical Church over the spirit of a protection more powerful in his mind than any human blind zeal, and has not allowed her to defile herself arm. Basil unfortunately died in his son's childhood, can Church. A more exact knowledge of each other's with deeds of fanaticism." "In our country," the who was abandoned by criminal guardians to the free divinity, history, and practice, whereby gradually the Russian Synod continues, "we have never thought of indulgence of his passions. John's disposition was subjected her boundless provinces to the law of Christ Royal virtues, under the influence of his virtuous conwho bore the sword; on the contrary, very many of heart even when the tumult of his wild passions raged erroneous estimate of each other's character and con- them have been subjected to it by preachers who have most loudly. "An unexpected calamity completely

stricted communion, could not be attained, important M. Mouravieff commences his clear and succinct A dreadful conflagration consumed great part of the History of the Church of Russia with the introduction institution of the Holy Governing Synod under Peter of the early Russian Church, claims the Apostle St. Among the learned and pious individuals in Russia Andrew for its founder :- "St. Andrew, the first called distant land from the walls of Byzantium, where St. Andrew, indeed, had appointed the first bishop. In the year of our Lord 866 two Russian chieftains are century that the Princess Olga, "the wisest of the daughters of the Slavonians," who undertook a voyage to Constantinople to obtain a knowledge of the true God, being well grounded herself in the faith, exercised her maternal influence over her son and her grandchildren, and became a nursing mother to the Church in Russia. The picture which Mouravieff draws of these early conversions, of "Olga, now become Helena by baptism, standing with meekly drooping head and drinking in, as a sponge thirsty of moisture, the instructions of the prelate concerning the canons of the since it has been revised and approved by the Synod, Church," is both affecting and interesting; but we and prayers. On another occasion when the metrohistory is divided into three principal periods-the judging whether the doctrines of the Russian Church | which has never sought to appropriate to herself indeserve that high character for purity which M. Mou- dividually the dominion of the world, nor intruded, or not, the history of its rise and progress is full of differs widely in its firm, though gentle, spirit from the to authority in teaching on their unbroken succession | centuries a certain subordination to the see of Con- and death. from the patriarchal throne of Constantinople, and stantinople, yet admitted no right of her ordinary ministers of a State Sect, differing only in opulence sidered themselves wronged, did not break off comand by the authority of the great Head of the Church. some Protestant communities emancipated from Rome, of the Black, from that outer darkness out of which the

with shapes of uncouth form and ghastly hue gliding

like shadows through Hyperborean gloom, and both

personages, and names, and things, bear so unusual

an aspect, that we gaze upon them as upon the

phantoms of a troubled dream. This feeling, how-

ever, is in due time succeeded by one of delighted

thankfulness that in regions where we thought all was

superstition have been alone attributed, many thousand

devout though simple worshippers are discovered who

The Greek and the Anglican Churches severally derive their origin from an apostolic source, and both derive their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from an apostolic source, and both derived their origin from the character of the derived their origin from the character or the derived the der subjecting life and all its enjoyments to the single and simple performance of their heavenly mission. "Saltikoff lifted his dagger against the old man; the prelate made the sign of the cross over him, and said, 'I vivid phraseology, Russian pastors may still be seen steadily tending the flocks committed to their charge. 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. We fairly warnany reader that he will be weary before he fully enters into the spirit of the work, the harsh Slavonian names of places and persons are repulsive, but let him take courage, and we assure him of a recompense for his labour. We have not room for very copious extracts after the notice we have already bestowed upon M. of Russian character—a Czar and a Patriarch, and Czar whom we select is the one commonly known by ordinarily regarded by the readers of history as a rude roisterer, brutal in the indulgence of his fierce passions, We have marked some passages in the above quo- who, drunk with quass, slaughtered a son, a mistress,

> > John the Terrible was the son of Czar Basil, a piously turned the Czar from the rulpous courses of his youth. capital, and over its ashes there broke out an insurrection populace in the cathedral; on the Sparrow-hills, to At that moment, as it had been some accusing angel, a very aged man, named Silvester, a priest of Novogorod, stood by his side, and by the force of his words, struck home to his conscience. His threatenings of the vengeance of Heaven at the moment of earthly suffering shook his soul, which had not yet become wholly cruel or obdurate. John became another man;

manded his armies." from a war, John bore his first-born son, Demetrius, to whose arms had again been crowned by victory, at the gates of Moscow, he gave an account of his conquests front of the sacerdotal procession.

But this bright day was presently clouded by the Catechism, we shall then have a better opportunity of Russian Church. As the Eastern Church in general, treasonable factions of the boyars, those nobles who the desired spot. are a thorn in the flesh to every successive Czar of Russia, even to him who now occupies the Imperial throne, by the premature death of Demetrius; murdered them. Whether the doctrines, however, entertained her sway, presents a remarkable contrast to the grasp- in all probability by these same turbulent traitors, and by the Russian Church be free from impure admixture | ing intrusive Church of Rome, so its Russian branch | above all by the death of his guardian angel Anastasia, with whom all John's happiness seemed to depart. interest, and the conduct of its hierarchy deserving of foreign Churches in communion with the Papal power. Here began the reign of blood, and into two divisions close imitation. The divine and exclusive character We have in the history before us the pleasing picture John's reign may be separated—the first half glorious | the patriarch, stretching himself out to his full length on of the true Church has been inflexibly maintained by of a national Church, which, preserving a filial respect to himself and happy to his subjects; the latter half the Russian clergy; they have founded their claims for its mother in the faith, acknowledged for many gloomy with horrors, darkened by crime, bloodshed,

"In a fit of incomprehensible phrenzy," says Mouravieff, "John divided all Russia into two parts; one he called his own peculiar property, or personalty, in which he included many towns, and quarters of the capital itself. personalty. He surrounded himself with a guard of 6,000 reckless youths, with whom he went about the towns and with which, as if in derision, he also dressed his blood perspicuous language of the principal events which out from church to superintend the rack. Strange play "The Church of Russia," continues the translator of marked the introduction and progress of Christianity of the human heart! The religious habits of childhood which John had imbibed with his mother's milk, the ex-Mouravieff's history, "began her course with a well-defined system, derived from Constantinople, and based on the decrees of the Councils, as collected in the Nomocanon in which her rights are the introduction and progress of Christianity which John had imbibed with his mother's milk, the external form of religion which had become part of his nature, without having any hold upon or finding any echo bewilderment is the sensation produced by the special produc bewilderment is the sensation produced by the spec- in his heart, continually pierced through the hard and coarse covering of his passions, which in their turn had and master of a powerful style in writing, from his terrible retreat he sent abroad fierce letters to the monasteries around, accusing them of neglecting their rule, and relax ing the strict discipline of the monastic life, of which he

showed himself the most zealous maintainer. Throughout the worst portion of John's mad careerand 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. Once upon a Sunday he burst into a cathedral, and insulted the primate in his chair, but quailed beneath the holy man's rebuke. At another time he are associated; we are often shocked as well as sur- stood before a city, fully prepared, as he thought, to light was dimmed, but not dead within him :-

calling by personally taking up arms as partisans, and neverhad after year, with untiring zeal and invincible courage ed for matins, and the tranquillizing sound softened

John once wished to touch the tomb of his venerable father, but fled from it, struck by a mysterious dread. In his phrensy he struck his son John with his staff, and only came to himself again over his 'mind o'erthrown''-

"At length," says the historian, "John's mental disease

There he was seen by the Czar Alexis, who, "struck ter to Middleton, pp.8-10.) over three parts of the world. And not one of these sort, Anastasia, and the controlling counsels of the by his noble height and bearing, and by his manly Middleton says, "If the Scriptures are a complete provinces has ever received the faith from preachers | Church, whose voice was never utterly quenched in his eloquence, and having heard of his holy life, the pious | rule, we do not want the Fathers as guides; or if monarch could not bring himself to part with such a clear, as interpreters. An esteem for them has carman, and gave him the Novospasky monastery, the ried many into dangerous errors; the neglect of them burying place of his own ancestors." This was Nikon's can have no ill consequences." Wesley answers, (p. first step towards worldly greatness, but by no means 14,) "The Scriptures are a complete rule of faith and the termination of his monastic ansterities, to which practice; and they are clear in all necessary points. he adhered to his dying hour. The Czar found such And yet their clearness does not prove that they need politan and all his clergy met their triumphant Czar, tenance!" The rest of Nikon's life was passed in have wasted the opportunity I once had of acquaints seclusion, and his affecting death scene (Mouravieff, ing myself with the great lights of antiquity, the An-246-7) moves us to forgive him for much of his stub- te-Nicene Fathers?" (p. 493.) So far as to the in an affecting speech, and humbly attributing them to | born intractable humour. The aged man, feeling his | Fathers. stadt, as chaplain to the Russia Company, affords him of Constantinople; the second, the reign of the Pawhich he had founded. He was conveyed, clothed in and yet not be born of the spirit. I do not now the schema (the mantle of death), in a barge toward speak with regard to infants. It is certain our church

"The sufferer," says Mouravieff, "was already so exprayers. Nikon was on the point of death. 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. His confessor, together with all the brethren standing round, read the commendatory prayers for the dying; and the couch, and laying his arms cross-wise upon his breast, gave one sigh, and departed from this world in peace."

and empire, at other times doing injury to both; now his generous Sovereign's most able councillor of destiny given him from above, and inseparable from wherein they were because the ministers were unholy." to trouble his spirit even when the author of his trou- the ground named in this extract. ble was himself wasting in confinement."

To those who are inclined to dispute the justice of BISHOP BUTLER AND PRESBYTERIANISM. such an eulogium on so wayward a being as the Patri(From Memoirs of Bishop Butler, by the Rev. T. Bartlett,
A. M.) arch Nikon, we would suggest that his diocese was not London, and Smolensk, Novogorod, and Moscow in the 17th century were very unlike the parish of St. George, Hanover-square, in the 19th. To his own master must each servant stand or fall.

WESLEY A HIGH CHURCHMAN.*

you did me the favour to publish some extracts from them, as led him to a conviction that it was his duty the writings of the Rev. J. Wesley, on Baptism, Ordi- to conform to the Established Church. This view of nation, &c. May I request a similar kindness at your the case, however, was by no means in accordance earliest opportunity, for what I now send, as I think with his father's wishes, who was anxious to see him they may be interesting to many of your readers, and ministering amongst the class of Christians to which possibly instructive to some who sadly need to learn he himself belonged. In order to divert his intention, more modesty in opposing opinions which, whatever therefore, Thomas Butler, who was one of the chief they may think, may be found in the pages of their supporters of the Old Presbyterian Chapel in his nafounder, -a fact of which they appear utterly igno- tive town, summoned to his aid several eminent divines

I am your obedient servant,

* [Mr. Wesley's writings and conduct present great incon sistencies. It appears that, theoretically, he was, in many res-Translated by the Rev. R. W. Blackmore, Chaplain at Cronstant to the Russia Company, and B. A. of Merton College, order, and prosperity. And at the they did without steepping beyond their own appropriate the first they did without steepping beyond their own appropriate the first allotted them. We behold pastors taking upon at the they did without steepping beyond their own appropriate and her last night seemed to overshadow the trembling of the Church, and enjoined his followers most solemnly never to calling by personally taking upon and proposed the country, and, year of the Church, and enjoined his followers most solemnly never to calling by personally taking upon and proposed their country, and the church, and enjoined his followers most solemnly never to calling by personally taking upon and personally taking upon the church and pects, a sound Churchman: but though he lived and died in leave it, he has been the virtual cause of much separation and

his cruel heart. John relented, and became calm; the people met him with bread and salt; the mad hermit Salos, in his 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 all events, thou drinkest man's blood,' replied the daring hermit; and John, confounded, did not aaswer him a word, but has least the seeds of them sown. By these I mean water the warship of rather than the people met him with bread and salt; the mad hermit 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, or at least the seeds of them sown. By these I mean monkery, the worship of relics, invocation of saints, prayers for the dead, the superstitious use of images, of the sacraments, of the sign of the cross, and of the consecrated oil." To this Wesley replies-" To what you allege in support of this charge, so far as it relates corpse. But to close this melancholy picture of a to the third century, I have a few things to reply. And first you quote not one line from any Father in "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 mists. 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 monastic of Pialogaray and so from the Terrible John he the third century, in favour of monkery, the worship tery of Bieloozero; and so from the Terrible John he became the simple Monk Jonah, and rendered up his ries. And as to five of the eight, when we call for the proof spirit to the Heavenly Judge of his dreadful reign on you have not one word to say. As to the sixth, you say 'In the sacrament of the eucharist several abuses were The above transcript of Mouravieff's sketch of a introduced, (p. 57.) You instance, first, in mixing the Czar of the 16th century, notwithstanding all our wine with water. But how does it appear that this pains to condense, has occupied so much space that was any abuse at all? or that 'Irenaus declared it to we cannot exhibit that of a Russian Patriarch of the have been taught as well as practised by our Saviour, succeeding age so fully as we could wish; we must (ibid.) The words you quote to prove this do not refer our readers to the Russian historian's own pages prove it at all; they simply relate a matter of fact. for the whole of the picturesque history of Nikon, 'Taking the bread, he confessed it to be his body; the indicating merely a few of the prominent features. mixed cup, he affirmed it was his blood.' You can-Nikon was born in the district of Novogorod of parents not be ignorant of this fact, that the cup used after who were simple villagers, and having learned to read the paschal supper was always mixed with water. the sacred Scriptures, he secretly left his home to You instance next, in their sending the bread to the commence his novitiate as a monk. On the persua- sick; which, as well as the mixture, is mentioned by sion, however, of his father he returned and married, Justin Martyr. This fact, likewise we allow; but of representing the subject to Her Imperial Majesty the Roman priesthood on the one hand, and the noble was ordained, and became a parish priest in Moscow. You have not proved it to be an abuse. I grant that But his desire for a monastic life was so strong, that near an hundred years after, some began to have a suafter ten years of marriage, during which period he perstitious regard for this bread. But that in 'Terfacts in adopting the language of a document published awakens instant terror but he may be avoided; the lost his children, he induced his wife to enter a conby the direction of the Russian Synod in 1839, which deliberately bad man is on first view less formidable, vent, while he himself went to seek the strictest kind divine treasure, I call upon you to prove; as also that of seclusion in the ice-bound monastery of Solovetsky. infant communion was an abuse; or the styling it the Even this remote and desolate retreat was not austere sacrifice of the body of Christ.' It is certain 'prayenough for Nikon: "in a leaky boat he committed ing for the dead was common in the second century. himself to the rough waves, and with difficulty esca- You might have said, 'and in the first also;' seeing ping from the storm, he landed on the desert island of that petition, 'Thy kingdom come,' manifestly con-Kia, where he planted the cross, the sign of a future cerns the saints in paradise, as well as those upon monastery." After passing several years in one dreary earth. Praying thus far for the dead, 'that God would solitude after another, and exciting the astonishment shortly accomplish the number of his elect, and hasten propagating the faith by the dark powers of capital naturally fierce and cruel, but happily for Russia the of all by the severity of his life, he was sent by a relipunishment, but the mild light of persuasion has quietly earlier years of his manhood were adorned with many gious community on Church business to Moscow. not easily prove to be any corruption at all." (Let-

pleasure and profit in Nikon's conversation, that he not be explained, nor their completeness that they soon consulted him on all occasions, made him his need not be enforced. The esteeming the writings counsellor in all state affairs, and advanced him from of the first three centuries, not equally with, but next dignity to dignity until he at last placed his favourite to, the Scriptures, never carried any man yet into on the patriarchal throne: But not all Nikou's severe dangerous errors, nor probably ever will. But it has self-discipine gave him self-control, for after being brought many out of dangerous errors, and particular-Patriarch of Russia, and we may say Prime Minister ly out of the errors of popery. I exceedingly reverence also, for many years, he so far lost all command of his them (Clemens Romanus, Ignatius, Polycapp, Justin temper in consequence of an insult offered to one of Martyr, Irenæus, Clemens Alexandrinus, Cyprian, Mato a translation of which we direct attention, stands to a translation of which we direct attention, stands per into the deserts of Scythia, he planted the first he called to him the metropolitan and all the bishops, his officers, that on a high festival he divested himcross on the hills of Kieff, and 'See you,' said he to his disciples, 'these hills? On these hills shall shine his disciples, 'these hills? On these hills? On these hills shall shine his disciples, 'these hills? On these hills? On these hills shall shine his disciples, 'these hills? On these hills shall shine sins; and having assembled the people in the public service, put on a common monk's dress, and sitting the total states of the least of t place, he bewailed his errors before them, laying the down in the vestry of the cathedral in which he had defence of the Fathers.) Again: "Can any who Chamberlain to His Imperial Majesty, and Under-Procurator of the most Holy Governing Synod; and, although
a layman, has devoted himself to the service of the Church
a layman, has devoted himself to the service of the Church
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ornaments of Russian literature. His claims to the knowledge of the knowledge of the knowledge of the laterature. His claims to the cathedral in which ne nad annalist, narrating the picturature of Russian literature when the cathedral in which ne nad annalist, narrating the picturature of Russian literature which has a laterature of Russian literature. His claims to the cathedral in which he won
orn were removed; Adasheff, the new and virtuous friend clergy implored him to remain, but the stubborn Nikon Fathers?—the most authentic commentators on scripof the Czar, illustrious not by his birth but his went forth from the Kremlin on bot to the monastery tures, as being both nearest the fountain, and emiactions, stood on the nearest step of the throne; and of the Resurrection, refusing to make use of the carthe kingdom flourished. Men of wisdom sat in the riage which the kind Czar had sent for his accommo- was given. It will be easily perceived I speak chiefly councils of the Prince, and experienced leaders com- dation. For several years he continued in this moody of those who wrote before the Council of Nice. But state, wasting his body with prayer and fasting, and who would not likewise desire some acquaintance with John, notwitstanding the neglect in which his working like a common mason in building a church, those who followed them. With St. Chrysostom, unprincipled guardians left his moral conduct, had but he remained stubbornly deaf to the entreaties of Basil, Jerome, Austin, and, above all, that man of a received sound instruction in his youth, and during Czar and clergy to resume his episcopal duties. The broken heart, Ephraim Syrus." (Address to the the brighter half of his reign the good fruits of Church suffered while this incomprehensible ascetic Clergy, vol. x. p. 484.) "Let us each seriously exhis early education were apparent in his attention indulged in his self-willed retirement. Nikon per- amine himself. Am I acquainted with the Fathers? to the civillaws, his zeal for the discipline and constitu- severed in this capricious course of conduct for many at least with those venerable men who lived in the tions of the Church, his bravery in war, and the care years, until at last he was deposed, on which occasion, earliest ages of the Church? Have I read over and he bestowed to promote the internal prosperity of his after pouring abuse, for their subserviency and wankingdom. When he returned in all the flush of victory dering up and down the world, upon the patriarchs natius, and Polycarp? and have I given one reading who assisted in that painful business, he "offered to at least to the works of Justin Martyr, Tertullian, a monastery, and there offered up his thanksgivings present them with the pearls of his khlobouk (his Origen, Clemens Alexandrinus, and Cyprian?" (p. embroidered cowl), as something towards their main- 492.) "How much shall I suffer in my usefulness if I

> supposes that all who are baptized in their infancy are at the same time born again; and it is allowed "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 ceeds 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," (vol. vi. p. 74.) "Have you set up all these accursed things in together with all the brethren standing that soul which was once a temple of the Holy Ghost?" (referring to the baptism of the individual,) (p. 75.) Who denies that ye were then (in baptism) made children of God, and heirs of the kingdom of heaven?" Nikon was, indeed, an extraordinary character in (vol. v. p. 222.) "Now when we are convinced of Russian history, alternately bright and dark, great having sinned against God, what surer way have we and feeble; sometimes the benefactor of the Church of procuring pardon from him, than the shewing forth of the Lord's death,, (in the Lord's Supper,) and beseeching him, for the sake of his Son's sufferings, to and devoted subject, and anon insolent, ungracious, blot out all our sins," (vol. vii. p. 148, On Duty of and ungrateful, To conclude with the words of the Constant Communion.) "We may boldly affirm that Russian historian-"Nikon appears at the very com- neither St. Paul nor any other of the inspired writers mencement of the reign of the mild Alexis as a kind ever advised holy men to separate from the church him to the end of his days, from the influence of which (vol. vii. p. 182.) I would most earnestly recommend proceeded alike all that was glorious and all that was the reading of this sermon-On attending the Church painful during his long reign, and which did not cease Service—to all who may be suffering perplexity on

The attention of Butler was not entirely occupied, during his residence at Tewkesbury Twhere 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 (From the British Magazine for September, 1842.) of the communion in which he had been brought up. The result of a careful investigation of the principles Str,-In the British Magazine for October, 1840, of nonconformity was such a disinclination towards of that persuasion, to confer with his son upon the important subject; and amongst these is supposed to have been an individual of considerable reasoning powers, and a great friend of the family, who was the Presbyterian minister at the neighbouring town of

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