

From the London Christian Observer.

LATIN DEVOTIONAL RHYMES.

De Amore Jesu.

Jesu, clemens, pie Deus!

Jesu dulcis amor meus!

Jesu bone, Jesu pie,  
Fili Dei et Mariæ.

Quisnam possit enarrare,  
Quam jucundum te amare,  
Tecum fide sociari,  
Tecum semper delectari.

Fac ut possim demonstrare  
Quam sit dulce te amare;  
Tecum pati, tecum flere,  
Tecum semper congaudere.

O Majestas infinita,  
Amor noster, Spes, et Vita,  
Fac nos dignos te videre,  
Tecum semper permanere.

Ut videntes et fruentes,  
Jubilemus et cantemus,  
In beati cæli vita,  
Amen! Jesu, fiat ita.

FROM "LITURGICA" BY THE REV. JOHN AYRE, A. M.

EPISCOPACY MORE THAN A name.

We have three orders of ecclesiastical persons,—bishops, priests, and deacons; and we maintain that these three orders existed from the apostolic time. An objection is taken from the facts that bishops and deacons are mentioned as if they were the only two orders at Philippi; and that rules for the ordination of these two only are given in the scripture. It is inferred that no other order was then in existence. But the answer is not difficult. The New Testament does not profess to furnish us with a regular code of laws, or catalogue of officers; for this, among other plain reasons, that the machinery of a Christian church was, to some extent, in operation before any part of the volume was composed. Hence there are many observances,—that, for instance, of the first day, as the Christian sabbath, which, rather from incidental notice, than by formal written enactment, we collect to have been practised. And therefore, even if the New Testament give no specific definition of an office, it is still very far from a proof that the office was not at the time in existence. But further, 'the naked question is, whether bishops and presbyters be the same officers? we willingly allow that every bishop is a presbyter; but we strongly deny that every presbyter is a bishop. It does not follow that all presbyters were of the same order with bishops, merely because bishops are sometimes included under the name of presbyter. This argument would prove too much; it would prove that all presbyters were apostles. For the apostle John calls himself a presbyter, and the apostle Peter styles himself a fellow-presbyter of the presbyters. But must we hence conclude that all presbyters were apostles? As the substance of an office must always be prior to its name, there is no difficulty in supposing that it might be some time before the appellation 'overseer,' was restrained to those pastors who possessed the higher office.

It may easily be shewn from scripture, that there were in the apostolic age, pastors, not superior in rank only, but having authority over other pastors, and this is the essence of episcopacy. Timothy and Titus are addressed as holding episcopal power. They were to ordain faithful men in every city, they were to watch over the conduct of those so ordained, and they could, as judges, receive accusations against such men—presbyters. They had, therefore, the two powers of ordination and of cen-

sure. Again, the angels of the Asiatic churches are supposed by our Lord to have authority to prove, to try, to depose unsound teachers—or else he would not have so severely threatened those who had neglected this. If the power, in that primitive age, lay elsewhere than with an individual, if it were in the hands of a number of equal presbyters, if it depended on the will of laymen, there could be no propriety in the strict admonitions to a single individual, "I charge thee . . . that thou observe these things . . . lay hands suddenly on no man," &c. "that thou shouldst . . . ordain elders . . . as I had appointed thee."

It is sometimes urged that Timothy himself was ordained by a number of presbyters. 'But,' says one who was not an episcopalian, 'I do not so take it, as though Paul did speak of the company of elders, but I understand, by that word, the very ordinance itself: as if he had said—make, that the grace, which thou hast received by laying on of hands when I did create thee a priest, may not be void. Even if this interpretation be not admitted, the text would not prove the apostolic practice different from our own; for certain presbyters lay their hands, in conjunction with the bishop, on the head of every one who is, in our church, ordained a priest.'

The authority of the fathers is most strong, that a bishop only could confer orders, and that without him, ordination was held invalid. Ignatius, an apostolical father, mentions the three orders, and requires that due obedience be paid to the bishop. The apostolic canons, which are certainly very ancient, particularly enjoin episcopal ordination, "let a bishop be ordained by two or three bishops; a presbyter by one bishop." S. Jerome, whose object was rather to depreciate episcopal power, asks, *quid facere potest episcopus, quod non facit presbyter, sola ordinatione excepta?* what can a bishop do, which a presbyter does not, ordination only excepted? S. Athanasius also mentions a remarkable fact of an individual named Ischyras being disallowed as a priest, and adjudged to be a layman, because he had been ordained by one Colluthus, who professed himself a bishop, but was in reality only a presbyter. It would be easy to multiply testimonies: in fact no one anciently disputed episcopal authority, till Aërius in the 4th century, disappointed in his hope of being made a bishop, endeavoured to prove that bishops and presbyters were essentially the same. How satisfactory his proofs were thought to be, the practice of the universal church may declare. For branches, the farthest separated, and the most discordant, have maintained the episcopal regimen. It has prevailed equally in the Greek church and in the Latin, among the simple Moravians, and the persecuted people of the Waldensian vallies, with us in England, and in the far-off Syrian church of Malabar.

It is alleged that the office of our deacon varies from the ancient model: chiefly, I imagine, because it is assumed that the history of the sixth chapter of Acts relates the establishment of that order in the church. But 'the seven holy men mentioned in Acts vi. are never (in scripture) called deacons: they were appointed, on a singular occasion, to an extraordinary office . . . altogether worldly and temporary. The persons called deacons by S. Paul, were probationers for a higher degree, they were appointed as ordinary and permanent officers of the church. And as the qualifications of deacons are nearly the same as the qualifications of bishops, the fair inference is, that their office is of the same kind—that is, a spiritual office. Let any one read, without bias, the accounts as they stand in the scriptures, and he will be astonished that the temporary office of the seven holy men in the church of Jerusalem, should have been confounded with the permanent office of the deacons of S. Paul.'

It is often maintained that the choice of ministers should rest with the people. But we have no example of this in scripture. The case of Matthias, which has been adduced, is not in point. For he was constituted an apostle by the supernatural interference of God. And the seven holy men, (Acts vi.) selected by the people, were then

appointed, as we have seen, to a lay, not a clerical office. And further, the directions of S. Paul to Timothy and Titus, prove that they, and not the people, made choice of ministers. On any other supposition his admonitions would be out of place.

I touch on only one more point. It is said, that in scripture, a church means a congregation of professing Christians, meeting for worship in one place, and therefore that we ought not to call all the congregations of this country, the church of England. It is simply answered, that we never read of the churches, but the church of Jerusalem. And yet there were many thousands there that believed, who could not by possibility meet in one place, but must form separate congregations.

ISLAND OF BORNEO.

The Missionary Herald for November, contains an interesting article, which is abridged from a more extended account contained in the Chinese Repository, of the island of Borneo, of which little has been known: and some interesting observations on the prospects for the introduction of Christianity among its inhabitants. Intelligent Christians will always be glad of information which shows to them the state and prospects of the dark places of the earth; the attention which has recently been bestowed upon China and the neighbouring islands, justifies the belief, that the following extracts will not be unacceptable to our readers,—*Chr. Intell.*

Borneo is the largest island in the world, except New Holland, and New Guinea. It extends from four degrees twenty minutes, south latitude, to six degrees north latitude and from one hundred and nine degrees, five minutes, to 119 degrees twenty minutes east longitude. The coast is indented by many bays and rivers, some of which are among the most convenient for navigation, and beautiful for scenery, that the world affords. The rivers of Borneo, Banjar, Sukadana, and Pontiana or Lawi, are navigable by small vessels, for more than fifty miles. A great part of the coast is marshy, through a breadth of fifteen or twenty miles. A lofty chain of mountains runs through the eastern part of the island in a direction varying a little from north and south. The relative situation of Borneo is most advantageous. On the east it has the great island Celebes, and the Spice islands, which must always be important in the commercial world; on the south, the fertile and populous Java; on the west, Sumatra, and the Malayan peninsula; and on the north and north east, at no great distance, China, and the Philippine islands. Its western coast scarcely two days sail from Singapore, which must be the great entrepot of the trade of the Archipelago with India, and perhaps also with China and the western world. Thus embosomed in a great cluster of islands, surrounded by seas, so shut in by land that their waters are as smooth as those of a lake, safe for the navigation of the native craft, and by lying almost in the direct course of vessels engaged in the China trade, whether they pass the straits of Sunda or those of Singapore, it is difficult to conceive how a location more convenient for commercial purposes should be selected.

The Chinese in Borneo, also present a field for Christian benevolence, which, we think, ought to be immediately occupied, or at least attempted. We have not the means of ascertaining at present whether the exclusive policy of the mother country prevails in the colony there; but till we know that it does, we ought certainly to hope that it does not. That colony constitutes a most interesting portion of the Chinese. They are independent, subject to no Tartar domination, and fast rising into an important nation. They are now, like every state in its youth, forming a character, and susceptible of being easily influenced so as to make that character a comparatively good or bad one. While Europeans continue to be excluded from China itself, this colony probably presents the best opportunity for efforts for the conversion of Chinese living in a settled state, and subject to no pernicious influence from people of other countries, both which circumstances we consider favourable to the success of missionary labours. A missionary to those Chinese should acquire the language before going among them, and if possible, go without having any connexion with the Dutch government. Individuals from Menarada occasionally visit Singapore, and a passage might probably be obtained from that port.