

Poetry.

ANGELS.  
SPENCER.

And is there care in heaven? and is there love  
In heavenly spirits to these creatures base,  
That may compassion of their evils move?  
There is—how much more wretched were the case  
Of men than beasts: but, oh, the exceeding grace  
Of highest God, that loves His creatures so,  
And all His works with mercy doth embrace,  
That blessed angels He sends to and fro,  
To serve the wicked man, to serve his wicked foe!  
How oft do they their silver bows leave  
To come to succour us that sinners want!  
How oft do they with golden pinions cleave  
The fitting skies like flying purpurants,  
Against foul fiends to aid us militant!  
They for us fight, they watch and duly ward,  
And their bright squadrons round about us plant;  
And all for love, and nothing for reward:  
Oh, why should heavenly God to men have such regard!

TWELFTH SUNDAY AFTER TRINITY.  
AUGUST 18, 1850.

THE EPISTLE.—(2 Cor. iii. 4—9.)—Certain teachers had arisen in the Church at Corinth, who endeavoured to countermine the authority, and to pervert the teaching of the Apostle. St. Paul writes this second Epistle to reinforce the certain truth of his own Apostleship, and to comfort the converts who had repented and returned to their allegiance. Having mentioned the ministry to which he was appointed, he avails himself of the opportunity of contrasting the Christian, with that of the Jewish dispensation. The Apostolic ministry exceeded the former ministry of Levitical priesthood in the same degree as the glory of the Jewish dispensation. Both covenants are alike instituted of God, and enforce upon mankind the same divine truths. The glory of the one exceeds the glory of the other. The one, was engraven on tables of stone; the other was written in the fleshy tablets of the heart. The one was promulged amid the thunders and quakings of Sinai: the other was announced amidst the sound of a rushing mighty wind, and the appearance of tongues, the manifested evidences of the presence of Deity. The one was delivered by Moses, the skin of whose face shone with the glory reflected on it from an interview with his Almighty Creator in the mount: the other was delivered by that Divine Teacher, who was Himself the brightness of his Father's glory and the express image of his person. The one, was appointed to kill, to bring all men by the bondage of the law into condemnation: the other was appointed to give life; to relieve all men from the curse of the law, by pointing out One who had become a curse for them and who had afterwards ascended in man's nature to give to man grace to become obedient to the requirements of that same law. The one was to minister only to condemnation and death; the other was to minister only to life and salvation. The services of this twelfth Sunday after Trinity, are intended according to the old commentators, to enforce the duty of prayer. By the selection of this portion of Scripture for the Epistle of the day, in which St. Paul ascribes all his sufficiency to God, the Church would teach the necessity of asking for daily grace in prayer from God, especially for those who are engaged in the office of the Christian ministry.

THE GOSPEL.—(St. Mark vii. 31—37.)—This is another of those remarkable cures effected upon the bodies of men, which may be considered as typical of the healing of their spiritual maladies.—This narrative is read on this Sunday, as being suitable to the Epistle of the day. The Epistle mentions the Apostles and their successors being made able ministers of the New Testament, and that the ministration of death or of the law was inferior to the ministration of the Spirit, or the ministry of the Gospel. For in the times of the former it was only prophesied, "That the ears of the deaf should be opened, and the tongue of the dumb should sing," but under the latter, the prophecy is fulfilled. By the deaf and dumb, may be understood those who are not willing to hear the word of God, and who will not open their mouths to show forth his praise. They who bring them to Christ, and beseech Him to put his hand upon them, are the "preachers of his Gospel," who by the charge of the ministry committed to them, being the deaf and dumb to Christ, to the hearing of his word, and to the utterance of his praise. May God open more and more an effectual door to the ministry of his own appointment.

THE JEW BILL.

(From Blackwood's Magazine for July, 1850.)

The period at which this obnoxious measure has been brought forward, limits our present remarks to a few paragraphs. But we have so long fought for the Constitution, that we cannot suffer the month to pass without reprobating an intrigue, which we cannot but regard as most dangerous to the Empire. We are no bigots,—we demand no surrender of the rights of opinion,—we force no man to our altars,—we forbid no man's access to his own; but to avert public evil is a duty of every subject,—to strip hypocrisy is clearly an act of justice,—and to protect religion is only an act of supreme necessity. We solemnly believe, that to bring the Jew into the Parliament of England, would be at once an injury to the Constitution, a peril to public principle, and an insult to Christianity.

The attempt was made last year, and was defeated. It is now to be renewed, without the

slightest additional ground, and the battle will have to be fought over again. Must we not ask, why is this experiment to be again made on public patience? Is it meant to tell the people of England, that what common sense rejects, is to be forced on general weariness; that what manly principle repels, is to be gained by vulgar perseverance; and that which public judgment denounces, is to be made law by the united effect of disgust and disdain producing indifference? We trust that the common sense of England will speak such a language to the Legislature, as to extinguish the prestige that obstinacy in the wrong is more effective than honesty in the right; that to be sickened of a struggle, is a legitimate reason for abandoning the contest; and that great nation can be yawning out of the greatest interests in the world.

The first question of all is, Can this admission of a Jew into a Christian legislature be compatible with the character of a Christian constitution? If we live in bad times, with the evidence of bad practices in important positions, and with a powerful propensity among influential classes to sacrifice everything to the moment, this consciousness should only be a stronger claim on the vigilance of honest men. However strangely it may sound in some ears, England is still a Christian country; however some may doubt, the country still demands a Christian legislature; and, notwithstanding all opinions on the subject, we believe that to worship God and Mammon is still as impossible as it was pronounced to be eighteen hundred years ago. We believe that it is only by national virtue that nations can retain the divine protection: that zeal for the divine honour is the supreme source of virtue; and that to sacrifice the honour of God to any earthly purpose, is only to bring divine desertion on a people. Must we not ask, is there any national demand, national necessity, religious principle, connected with giving legislative power, at this time, to the Jew?

Where is the national demand? If the Jew, in some instances is rich, is mere money to be the qualification for giving legislative power? In the simplest point of view, must we not demand ability personal honour, a personal interest in the country, and personal evidence that the trustee will never betray or abandon his trust? But what is the Jew? He has no country. By being equally a member to all countries, he is equally an alien to all; beyond the casual connexion of trade, he has no connexion with any kingdom of earth: his only country is his counting-house,—his only city is the Exchange. His world consists in his traffic; and if any calamity should fall one of those kingdoms where he keeps his counting house, he transfers himself, like a Bill of Exchange, to the next; and in whatever land is equally at home. The Jew gives no pledge to any country; he is no possessor of land, no leader of science, no professor of the liberal pursuits, no manufacturer, no merchant, no soldier; as some irresistible destination prohibited him from ever finally settling in any land, his property is always ready to take wing.—Must we not ask, is this fugitive the man who has a right to share the privileges of the Englishman, bound, as we are, to the soil by nature, and bound to its defence and prosperity by the indissoluble obligation of nature?

In a political point of view, what security could we have for confiding in the Jew,—for intrusting our finances, our liberties, our councils, the guardianship of our country to the Jew? The especial and perpetual object of his existence is money. Now, while every man knows that money is the great corrupter of the human mind, that, except in minds fully fortified by principle, it overwhelms all other objects, and that, in all the convulsions of the greatest war of Europe—the war of the French Revolution—the secrets of every Continental cabinet were at the mercy of the purse; do we desire to see the principles of fraud and falsehood made a regular material in the market of public transactions, and lucre exalted into the sole object of existence?

As to the practical effect of bringing the tribe of the money-dealer into Parliament, would any man, in the exercise of his experience, wish to see the finances of England in the hands of any Jew in existence? And let no man pretend that this conception is imaginary. Place a Jew in Parliament, giving him the power of making a party; give him the opportunity of working on the impulses, habits or necessities of men; and in twelve months you may see him anything he desires,—even Chancellor of the Exchequer. But he is a man of honour; he will not sell the secrets of Council: he will not copy a despatch for the benefit of his partners: he will not raise or sink the stocks, though every movement may add a million to the coffers of his partnership. We hope not; but can we run the risk? But the fact is, that he is a man not to be judged of by the feeling of any other in the world; he differs from all other men. What is patriotism to the Jew? He knows nothing of it. Who ever heard of the Jew taking any part in those noble struggles which have saved the honour or secured the rights of any nation on earth? His business is gain, and it is the only business that he ever follows; from the man with ten firms and five hundred clerks, with a counting-house in every village from the Rhine to the Neva, down to the sel-

ler of old clothes, and the pedlar in delapidated slippers, who ever heard of a Jew thinking of anything but to make money?

But the view which must supersede all others, is the aspect of the measure as it relates to religion. Great Britain is certainly on the whole, a religious country: it perhaps contains more true religion than all the earth besides; but its fault is that, though reverent in the church, it does not sufficiently carry its reverence into the course of common life. If this were done, there would be no difficulties in public opinion. It is in no superstition that we say, the only question to be asked on any doubtful course of action is, "Will it please God? Is it for the honour of God?" This is what the Scripture calls "walking with God," and describes as the essential character of virtue. But the majority of mankind add to those questions, Will it benefit myself? The statesman asks, Shall I lose power by it?—the merchant, Shall I lose profit?—the tradesman, Shall I lose custom?—And this question is the master key, to the diversities of opinion on points which, to the unbiassed mind, are as clear as the sun.

Let us put the matter in a more every-day point of view. Let us suppose the question asked, Would you take for your friend a man who denied your God, who scoffed at your religion, and who declared yourself a dupe or a deceiver? Yet all this the Jew does openly by the profession of his own creed. Can you conceive it for the honour of your Redeemer, to give this man your confidence in the highest form in which it can be given by a subject? Or can you bring yourself to believe that you are doing your duty to Christ in declaring by your conduct, that to be hostile to Him makes no imaginable difference in your estimate of the character of any man?

On those points it is wholly impossible that there can be any doubt whatever. The enemy of Christ cannot, without a crime, be favoured, still less patronised and promoted, by the friend of Christ. Now, this feeling is neither prejudice nor persecution; it merely takes the words of the Jew himself; and it would not force him, by the slightest personal injury, to change the slightest of his opinions. It is merely the conduct which all who were unbiassed by gain, or unperverted by personal objects, would follow in any common act of life. To give power to the Jew, from the motives of self, or party, or through indifference, is criminal: and it is against this crime that we protest, and that we desire to guard our fellow Christians.

We must now rapidly pass through the leading points of the question. The Jew is a "condemned man." More than three thousand years ago, Moses, in pronouncing the future history of the people declared that a teacher should finally be sent to their nation, like himself, a man; and mingling as such among men, to give them a law, not in clouds and thunders as at Sinai, nor written in tables of stone, nor fixed in stern ordinances, but written in the heart, and acting by the understanding: and that, if they rejected him, they should be made nationally to answer the national crime to the Almighty. Him they rejected, and the rejection has been answered by national ruin. The prophecy is before the eye of the world; the fulfilment is also before the eye of the world.

The Jew is an undone being, if there be truth in the words of inspiration. "He that believeth in the son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." (John iii. 35, 36.—What right have we to dispense with such words? The delation is unequivocal: and if there be a compassionate allowance for the Barbarian, who has no Bible, and whom the gospel has never reached, what allowance can there be for the Jew, possessing the Bible and living in the sound of the gospel? But this language is not alone. We have the declaration of ruin constantly expressed or implied, "Who is a liar, but he that denieth that Jesus is the Christ? Whosoever denieth the Son, the same hath not the Father." (1 John ii. 22.)

Are those deniers the men whom the Christian is to take into the very centre of his political favouritism? Are the brands of Scripture on the national forehead to be scored by a people professing obedience to the divine will? Can human conception supply a stronger proof of the reality of those brands than the condition of the Jews ever since their first fulfilment, in the fall of Jerusalem—the terrible reply to their own anathema, "His blood be on us, and on our children."

What is the state of the Jew himself with respect to sacred things? Nothing but ignorance can speak of the religion of the Jew. So far as belongs to worship he has none. Sacrifice, the solemnisation of the three great festivals, the whole ceremonial of the temple, were essential to Judaism. The Jew cannot perform a single public ceremonial of his religion. Sacrifice was supremely essential for nearly the atonement of every fault of man: but it could be offered only in the Temple. The Temple is gone. What now becomes of his atonement?

A weak attempt is made to answer this tremendous question, by referring to the condition of the Jews in Babylon. But what comparison can exist between a captivity prophetically limited to years not exceeding a single life, passed under the protection of kings, and under the guardianship of the

most illustrious man of Asia, the prophet Daniel, cheered by prophecy and miracle, and certain of return, the eighteen hundred years' banishment of the Jew? What comparison between the temporary suspension of the national worship, and the undefined and hopeless duration which seems to lie before the Jewish exile; and which, when it shall close at last, will extinguish his Judaism, will show him his folly only by stripping the superstition of the Rabbi, and the Talmud from his eyes, and will awake him at once to the extent of his error, to the exercise of his understanding, and to the worship of Christianity?

After considerations of this order, all others must be almost trivial. But the common declamation on the natural right of the Jew to be represented in Parliament is verbiage. But the Jew is actually represented, as much as a multitude of other interests of superior importance are represented. Are the fifteen thousand clergy of the Church of England (a body worth all the Jews on the globe) personally represented? Are the millions of England under twenty-one represented? One might thus go through the great industrious classes of England, and find that out of twenty millions, there are not one million electors. And what claim have a class—who come to this country only to make money, and who make nothing but money, and who, if they could make more money anywhere else on the earth, would go there to-morrow—to an equality of right with the manly, honest, and attached son of England, every day whose life adds something to the comfort or the credit of the community?

The whole and sole claim of the Jew is, that some of his party are rich. How they have made their riches, or how they spend them, is beneath us to inquire. But what are their natural evidences, even of wealth, it might be difficult to discover.—They exhibit no fruits here, nor any where. It has been often asked, with genuine astonishment, what signs of national liberality have ever been given by Jewish wealth in the world? What contribution does it make, or as it ever made, to the arts that decorate life, to the literature that enlightens it, or to those bold and commanding services by which nations are raised or restored?—Where are the picture galleries, or the great libraries, the great institutions, erected by the wealth of the Jew? As to the genius which endows

mankind, for generations to come, with noble inventions, or leaves its name behind in a track of glory to posterity, who ever heard of it among the Jews? Shopkeepers in London have planted its vicinity with great establishments, castles of charity magnificent monuments of practical religion, to which all the works of Jewish bounty are molehills. The Jews have an hospital and a few schools,—and there the efflux of liberality stops, the stream stagnates, the river becomes a pond, and the food dries away.

It is remarkable, and may be a punitive consequence, that there is nothing so fugitive as the wealth of the Jew. There is perhaps no hereditary example of Jewish wealth in the world. In England we have seen opulent firms, but they have never had the principle of permanency. Supposed to be boundlessly wealthy, a blight came, and every leaf dropt off. One powerful firm now lords it over the loan-market of Europe. We have no desire to anticipate the future; but what has become of all its predecessors in this country? or what memorial have they all left, to make us regret their vanishing, or remember their existence?

Of the sudden passion with which Ministers have snatched the Israelite to their bosom, we shall leave the explanation until their day of penitence. As poverty makes a man submit to strange companionship, political necessity may make a Whig Cabinet stoop to the embrace of the Jew. The resource is desperate, but the exigency must be equally so. We hail the omen,—the grasp at straws shows nothing but the exhaustion of the swimmer.

On one point more alone we shall touch. It is of a graver kind. It has been the source of a kind of ignorant consideration for the Jews, that prophecy speaks of their future restoration. But as Jews they will never be restored. In the last days some powerful influence of the Holy Spirit will impel the surviving Jews to solicit an admission into Christianity. How many or how few will survive the predicted universal convulsion of these days, is not for man to tell; the terrible, or the splendid catastrophes of those times are still hidden; but no Jew will ever dwell in the presence of the patriarchs, but as a "new creature"—a being cleared from the prejudices of his exiled fathers, and by supernatural interposition purified from the unbelief, to be rescued from the ruin of his stiff-necked people.

The measure must be thrown out by the awakened power of public opinion. We must not indulge our indolence in relying on the House of Lords. They may do their duty, but we must do ours. The Jew must not enter the Christian Legislature.

Man's human and worldly wisdom and science, is not needful to the understanding of Scripture, but the Revelation of the Holy Ghost, who inspirith the true meaning unto them that with humility and diligence seek therefor.—St. Chrysostom.