

The Church.

TORONTO, CANADA, FRIDAY, MARCH 10, 1843.

[WHOLE NUMBER, CCXCVI.]

Poetry.

JERUSALEM.

(From "Mediterranean Sketches," by Lord Francis Egerton.)

One last ascent, and lo! our sight is bound,
A few grey towers and an embattled wall;
Northward a height by feathering olives crown'd,
O'erlooks a deep ravine. And this is all
Which aids a stranger's fancy to recall.
The glorious memories of the past, and trace,
Beneath the folds of insolation's glare,
The inmates of God's peculiar place,
Where once His blessing crown'd the abode of Abraham's race?
Pause here!—The bird of highest flight requires
Some moments space to rise upon the wing;
And thought, collected in itself, retires
Back from the brink, before it take the spring
Athwart the gulf of ages; nor can wing
At once surmount the loft of dust and clay.
Which earthward bids its best imagining,
Pause then a moment, pilgrim, on thy way!
Wait, as the magian waits the expected burst of day—
To kneel—to worship!—this is hallow'd ground,
Names awful yet familiar to thine ear
Each object boasts; and storied scenes surround.
Fain would I rest in solitude, nor hear
At once the voice of human form appear.
Speed on, my Arab escort, fast and fair;
Spurn the hot sand, and couch the black-plum'd spear!
Girt with thy cambric implements of war,
Spur to the gate thy steed, ride on, my janissar!

Ride on, where rest and luxury wait thee,
Securely as thy simple tastes allow;
The Arabian berry, juicy, the perfume'd weed—
Nor deem it strange thy master's table's no
And checks his steed upon this summit's brow:
Thy scanty lore would fain thee to divine
What friends I left, what sins I dare to plough,
What pain to part, what toil to face were mine,
All for this hour, and then, sad Queen of Palestine!
This hour thy reigns them all. What dream could vie,
Were slumber's visions real, with death;
With this illustrious scene's reality?
Scan this one page, albeit defaced and torn;
Trace its sad characters, and leave, with scorn,
All that remains of history's scroll unroll'd.
Can aught, on wings of human fancy's sphere,
Rival this desolate scene of glory field,
Or Tiber's stream compete with Kedron's torrent-bed?
Can stains of Phidias or Dodona's grove,
By fraud invented and by fraud believed,
Match the high tale of superhuman love
Research you olives' reverend shade achieved?
The grave's defect, a world from death reprieved;
We'll fly, the sinner, to a vast ransom paid—
Track'd by His murderers, of His friends bereav'd,
Kept His lone vigil in Gethsemane's shade,
And, while the guilty sleep, the guiltless watch'd and pray'd!

POPERY.

(From the London Quarterly Review, December, 1842.)

If the charge is reciprocated against the English Church, that her powerlessness hitherto to hold the nation in her own communion, her occasional subjection to the civil power, the coldness of her zeal, her neglect of missionary labours, the low standard of piety and self-sacrifice found in her too commonly within the last two centuries, are evidences alike of her system, and condemn it as well—the answer is, that to have sinned ourselves is no palliation of the sins of others; that such a retaliation can have no place in an argument of truth and falsehood; that we have, in the English Church, many and most grievous sins to answer for, which we confess and repent of, and will study hereafter to amend. But these sins are not the sins of the system, but of individuals. If we have neglected our daily prayers and daily sacrifices—if we have lost sight of the awfulness of sacraments—if we have forgotten to uphold the obligations of a definite creed—if we have suffered disorder and poverty to creep into the services of the Church—if we have left the poor without a shepherd, and seen an enormous mass of vice and misery grow up in our manufacturing districts beneath a gambling avarice, without stretching out a hand to help them—if our colonies are hot-beds of dissension—if we have incalculated our foreign empire with the spirit of selfishness and unbelief, instead of a definite religion—and if, as a punishment on our sins, God has permitted the Church to be insulted, or robbed, or mutilated, and to be thwarted and overruled even in its first movements of an energetic repentance—in all this, let the picture be drawn in colours as dark and as harsh as we will, the Church herself has stood throughout, raising a warning voice against the sins or errors of her children; and, at last, she has been heard by them, and is recalling them into the right and the old way. Our sins have been sins against our system—against the fundamental principles and laws of our Church; not falling in with, and deduced from them, as the faults condemned in popery emanate in a natural process and by logical sequence from the primary axiom of her polity—an universal Spiritual Monarchy. The Church of England has no hereditary theory which could generate its present dangers or its past faults; they have been forced in from without—from the evil of each man's heart, which no system can extirpate—and from the direct treachery of Popery itself, which has not only implanted dissension in her bosom, but by open aggression has weakened, disheartened, and distracted her by compelling her to carry on a foreign warfare against her own condition. Our sins are as diseases, communicated to a healthy constitution by infection or accident. The sins of Popery are the natural growth of an original mal-formation; they all hang together on one root—the lust of power; and by their indissoluble relations with this and each other, they constitute a system.

But, if it be a system, it will then be asked how can we continue to recognize a communion in which it is upheld, as still a branch of that Catholic Church which is holy, and true, and indefectible? How can we account for the holiness—the pure and elevated holiness and devotion which, even in the darkest periods, have been preserved alive and burning within the gloomiest cells of Romish error? We humbly answer, in the same way we recognize individual Christians as members of the Church, and trace in numbers of them the evident fruits of its holiest privileges, at the same time that we know them severally and collectively to be struggling under the oppression of a system of evil from without, tempting, corrupting, thwarting, and overlying them, mixing sin and imperfection in every act, and yet again and again triumphed over, and all extirpated. The Church of Rome has, as yet, retained the ancient creeds, and her Apostolical Episcopacy. Till these are openly abandoned, there can be no complete apostasy: the bough may be cankered and decayed, covered with moss, torn with the winds; but it is as yet connected with the root, and may draw from many portions of its more favoured limbs the streams of life—it is not yet severed. Whether, when the fulness of time is come and the period of its probation is ended, it will be severed and fall, or by some merciful Providence may yet be healed, and the evil spirit that now tempts and possesses it expelled, to enter into some other body, and rise up in the full form of the final Antichrist—this we cannot as yet discern. It is enough that, as we look on its features, and trace in each some lineament, more or less perfectly developed, of the Man of Sin, which is depicted in Scripture, we may tremble at the bare probability; and warn ourselves and others against the danger, as we warn a sickening patient in a plague before the plague-spot has broken out.

Popery has not, indeed, formally apostatized from the creeds of the true faith, but she has tampered with and enlarged them. She has not rejected the doctrine of the Holy Trinity; but, in the worship of the

blessed Virgin, and even in her dogmatic theories respecting it, she sanctions blasphemies which trench even on the same sanctuary of Christianity. She has not denied that Christ is the Lord and King of men; but she has practically dethroned him from the heart, and raised a Queen of Heaven in his place. She has not openly repudiated the divinity of the Lord; but she has Socinianized his character, has elevated his human nature to more than a level with him, as in the frightful parallels of the Franciscans; and has fraternized, for her own purposes, with sects and doctrines of which Socinianism is partly the avowed, and partly the necessary result. She may warn her subjects against idolatry with her voice, but with her hands she tempts and seduces to it. She may not institute, dogmatically, an adoration of demons, but she has raised up a host of deified saints to stand between man and his God; and no subtle distinctions will prevent him from falling down and worshipping them, as individually and ultimately the objects of his love and of his fear. If the miracles to which she points and in attestation of her novelties cannot all be proved to be 'lying wonders'—the work of the evil one—or the fictions of craft—they are false and lying in the use which is made of them to sanction a new dispensation, in defiance of our Lord's prophecies and of apostolical injunctions. If she has not forbidden to marry, as either making marriage an unholy thing, or desecrating it as an ordinance of God, but only as a *causa*—of the discipline of her Church, she has yet exalted celibacy into excellence, which throws a slur on the appointment of Him who made man male and female; and by her dispensation she has taught men to trifle with the vows by which it is hallowed, and with the laws by which it is regulated. If her ascetic fastings are as yet far short of the Manichean heresy, there are signs and symptoms in her system even before our eyes, and working on a large scale, of an attempt to condemn not only intemperance and immoderateness in the use of God's gifts of food, but even their innocent enjoyment. The horrible expression 'Dominus Deus noster Papa' [Our Lord God the Pope] may be but an accidental blasphemy of one miserable man, and the Pope, as yet, may be enthroned upon the altar of St. Peter's only as the vicar of Christ; and yet are there, not in the history of Popery, traces of attempts to organize a power, and to claim privileges, which trench on the inviolable attributes of the Deity?—And is not the very theory of a visible divine power upon earth the first step to withdraw the hearts and thoughts of blinded men from heaven to earth, and to exalt a human being sitting in the temple of God over all other worship? If it be the literal temple at Jerusalem, as Dr. Todd conceives, in which this prophecy is fully to be accomplished, while other prophecies seem to point to Rome, is there nothing in the past and present history of the Church—in the struggles of Rome to seat herself in the Holy Land, not only by the arms of the crusaders but in the secret movements which at this moment (known only to few) are gathering the conflict of the Church to the East, and round Jerusalem itself—is there nothing here to suggest the thought that several localities may be combined together, as in the prophecies of our Lord's birth—that on the scene of the past battles of the Church the final blow may even now be struck—and where the carcass is, there may the eagles be gathered together?

A strong delusion is to be poured out upon the hearts of those who succumb beneath this evil power; and the first condition required by Popery in its followers is a blind unhesitating credulity. It is to speak in words of lying; and artful, fraud, and treachery, and conspiracy, have been the sins of Popery from the beginning. They are the inevitable sins of a political ambition, and the very name of its chief agent and minister—of its chosen authorized minister—created by more than forty Bulls of Popes, and recognized in the nineteenth century, with all its crimes forgiven, and its vices unrepented, for the avowed purpose of extending the Romish power—the very name of *Jesuitism* has become synonymous with a lie. It is to see the conscience; and Popery has an unclean, under which a soul that is laden with the most enormous crimes sinks quietly and happily into the grave, when prepared by the hand of the priest—not by its own inward repentance—to meet its Judge. It is to devour the whole earth, and to tread it down and break it in pieces; and what country has been freed from the aggression of Popery?—or what throne safe from the machinations of Jesuitism? Its growth is to be secret, privily bringing in damnable heresies; and the triumphant demand of Popery, when charged with the novelty of its false doctrines, is, that we name the year when they sprang up, as if they were not the silent, imperceptible growth of secret mischief. It is to be bred within the womb of the Church, though it does not continue in it; and Popery, while it boasts of its identity with the Church, has gone out and severed itself from it by its acts of excommunication. In severing from the unity of the Church, it must impugn the episcopal authority by which that unity is preserved; and Popery has virtually absorbed episcopacy in the person of a fourth order—the Pope. It is to be a maritime, probably commercial power, rising in wealth and luxury; and it was to the avarice and money-grasping spirit of Popery that the Reformation was due; and to the ignominious commercial traffic which the Jesuits had systematically established in the East, under the guise of missionary settlements, that Jesuitism owed its first fall. Its full development was to be hindered by some power established in the world, and that power is generally supposed to be the authority of bishops and of kings; and Popery acknowledges, as its chief and most formidable opponent, the Church of England, and the very ground of its episcopal character, and of its connection with a regal protector. Bishops and kings, from the beginning, have been the controllers and the hinderers of Popery from overwhelming the world with its dominion; and now, over a vast portion of the globe, Episcopacy and Royalty are contemned, and secretly undermined; and in these, it may be, the latter days, Popery again is rising suddenly into extraordinary ascendancy.

It is to be a mystery; and what so perplexing as the consistent inconsistency of Popery?—its more than regal glory in the hands of a slave of slaves—"servus servorum"—its pretensions to exclusive spirituality, and its gross and materializing secularism; its claim to divine authority, and the enormous vices of its heads; its cry of unity, and its fostering of schism; its repeated wounds and falls, and as repeated resurrections; its avowed simplicity, and its real chicanery and perplexities; its mingled crimes and virtues; the holiness of its saints and the guiltiness of its sinners. It is to be sensual and carnal; and what religious system was ever formed so indulgent and so easy to the sinner? It is to be seemingly stern and cruel; and where has cruelty been perfected in blood as well as in the cells of the Inquisition? It is to be a spirit of licence and disorder; and the fundamental axiom of Popery is destruction to the civil power. Its history has been a history of intestine rebellion, and a foreign warfare against kings and princes. Its theory of civil society is identical with the worst developments of sophistry and liberalism. It fraternizes with any form of democracy which offers to serve its purpose. Its spirit is in itself the same with them; only centering the licentious permission to trample on law and authority within the bosom of the ruler, instead of spreading it throughout the people. Moreover, it is to be a tyranny, and a tyranny is nothing but a concentrated democracy. It is allied and akin to heresies and schisms; and Popery has not scrupled to create and foster them for the purpose of

weakening her adversary, and paving the way for her own dominion: she has fostered them, not only within her own bosom, where she feared to expel them by compression or rejection, but without, by encouraging and establishing false principles of religious toleration; and she is the author of nearly all the heresies which have broken out against religion since the Reformation, inasmuch as the spirit which engendered them was one which she had nurtured up by her own arbitrary usurpation over reason on the one side, and the laxity of her rationalism on the other.

It is to be an Antichrist—and an Antichrist does not mean an enemy, different and opposed in all outward forms, but a mock and spurious image of the true Lord, professing to be Christ himself; veiled in a garb like his; calling himself Christ, and surrounded with the attributes of Christ; and in this way denying Christ, and refusing to acknowledge his history and his power. And such a power cannot come, except in the form of Christianity, and with the name of a Church; and such is the exclusive pretence of Popery, at the very time when it is violating, by its exactions, the fundamental laws both of Christianity and of the Church.

It is to be a single individual—not an individual apart from an organized society of men, for such a being must be powerless, without aids and instruments to magnify the range of his reason and of his faculties, so as to embrace an empire, but it must be a society thoroughly absorbed and concentrated in the hand of some one man, before whom all resistance is powerless; to whom all wills are subdued; who can see with a thousand eyes of dependent spies as clearly and as certainly as with his own; who can move the arms and limbs of marshalled hosts with the same precision as his own body; who can hear a whisper at the extremity of the globe, by means of his dispersed reporters; whom no tongue dares to malign, no heart to disobey, no obstacle to impede; who has so organized his ministers and servants, setting spy against spy, and ruler over ruler, that no movement of independent power can arise without its being instantly crushed; who knows the very thoughts of the hearts of all his followers; who can send them as he will to the most distant regions, exacting from them an unvarying obedience; fascinating them, as by a spell, to take pride and delight in their chains; and distributing to them their several functions with an unerring insight into their peculiarities of character and talent; who moreover, can so frame the minds of men to his own standard, and mould them to his will by the process of education, that his own image shall be everywhere reflected in them; who stands alone in the plenitude of power, when all other authorities have been destroyed in the collision of popular turbulence; and who, when the whole world has bowed down before him, and he has trampled for a short space upon the necks of kings, and bathed himself in the blood of saints, shall be cast down suddenly and awfully by the presence of Christ himself. And if an organization ever existed, or could ever be imagined by the mind, completely realizing such a fact, entirely absorbing a whole enormous community in the person of a single individual, and giving to him this temporary omnipotence, it is the fearful Society which has arrogated to itself exclusively the name of Christ; and which having, in the nineteenth century, been resuscitated as the express-vest and instrument of Popery, is its true organ and representative—the Constitution of the Jesuits.

Considerations like these ought to be pressed home to the minds of those who, in their dread and dislike of one extravagance in religion, are inclined to look too leniently on its opposite extravagances; and to forget the sins and the dangers of Popery in the sins and dangers of Dissent. But Dissent, with all its evils, cannot be the enemy which Christianity has ultimately to fear. It has no organizing principle to give it permanence of sway. It may have its outbreak of an hour, startling the world with its explosions; but the evil power which is to come in the last days, and which will not only Scripture has foreseen, but the deepest of human philosophers,* while tracing the progress of society, has almost as minutely described—this power must be something higher. It may draw within it the spirit of Democracy, and shape it to its purpose, but it cannot be itself Democracy, which has no stability; nor Liberalism, which has no principles; nor Atheism, which has no foundation in the reason; nor Blasphemy, which shocks the ear; nor Sensuality, which disgusts the eye. It must appear in a holy garb, under holy pretences, and with a show of truth and wisdom. And if with this, in Popery, is blended a spirit which really fraternizes and assimilates itself with all the worst forms of popular licence, it reconciles the two seemingly contradictory conditions; it solves the problem of the prophecy; and may at least require to be watched with no little alarm.

With jealousy and alarm—let us conclude—against the system;—and not hatred but pity towards the individual, or the Church, in which the system is struggling, with more or less success, for its final and perfect development.

Such is our learned and pious author's conclusion; and one consideration, with which we will close, must press his charitable doctrine home to the minds of Englishmen—the state of our own country. If there be a spirit of evil working from the beginning in the world, and struggling to raise up an Antichrist to confront and battle with the spirit of good upon earth; and if it be for that purpose suborning and moulding to its hands one great branch of the Catholic Church, tempting it with the apple of knowledge and with the lust of power, as it tempted our first parents—and if Providence has severed from the impending corruption and raised up a witness to the truth, and an antagonist against the evil, in the person of the English Church—and if against this Church, as against their most dangerous foe, the powers of evil have gathered and fought from the beginning, in the hope that with her destruction the conquest of the world would be easy—would it be no strange thing to see an Antichrist, stamped with the same marks and leagued to the same end, rising up secretly upon our own ground, and aiming the same blows at the Church, though under a different disguise. Let us ask ourselves if this is not the case.

If Popery has tampered with the faith once delivered to the saints by adding to it, the ruling power of England—the boasted 'Spirit of the Age'—has taken from it. It has introduced a system of education without a creed, or with a creed composed by itself, and uniting every article with which heretics might presume to quarrel. If Popery in its curious profane has threatened to touch the most holy and awful doctrines of the faith—the Trinity, and the Divinity of our Lord,—the British legislature has fraternized with itself, and classed, under the common pretence of Christianity, sects which openly deny both. If Popery has her adoration of images, the British Empire has a worship of Mammon—a system framed upon the acknowledged axiom that wealth is the good of nations and of man, and impregnated with that spirit of covetousness which the scriptures declare to be idolatry. If Popery has her worship of saints, England too has her pantheon of heroes, and poets, and kings, and philosophers, and statesmen, to whom it

* Plato de Repub. lib. xii.

[This article is part of a review of "Discourses on the Prophecies relating to Antichrist in the Writings of Daniel and St. Paul," preached before the University of Dublin at the Donnellan Lecture, 1838. By James Henrion Todd, B.D., M.R.I.A., Fellow of Trinity College, and Treasurer of St. Patrick's Cathedral. Printed at the University Press, Dublin, 1840.]

* See Lect. vi. p. 46.

points the eye of the nation for imitation and reverence, as if they held in their hands the laws and dispensations of good and of knowledge, and whom it canonizes and consecrates in the very temple of God, though the Church knows nothing of them. Like Popery, the age has its miracles—its miracles of art and science, on which it builds its power and claim to obedience, and by which it would cheat the mind to rest contentedly in the wisdom of its system, and to recognize its almost supernatural command over the elements of the world. Popery has trifled with the sanctity of marriage. But the age has its Malthusian theory; and the British legislature has been compelled, openly and authoritatively, to desecrate the marriage tie. Popery has its extravagances of asceticism; but there is an ascetic and monastic system now established in the manufacturing districts and in every parish union of England—compelling, as a punishment upon poverty, that abstinence from domestic comfort, that harsh labour, that negation of all bodily enjoyment, which Popery only prescribed as a duty for the improvement of sanctity, or the mortification of sin. How far such a system be necessitated by the circumstances of the country we do not say. That it does exist—that it may be necessary—that men, who in their hearts condemn it, feel themselves compelled to submit to it—this must, surely, be sufficient to alarm a Christian at the condition of a nation which has generated such a system.

It would be painful (though not difficult) to trace the parallel much farther. One great feature indeed our mystery of evil wants; the one which round even the sins of Popery throws something of interest and dignity, and captivates the imagination even to delude the reason. It has no unity; it struggles indeed for power; it centralizes, subordinates, systematizes, strives to spread itself into every province of society, to raise up future generations impregnated with its own principles, and to choke and trample on every root from which a different spirit may spring up. But it is too gross and monstrous in its first axioms, too palpably opposed to religion and truth in even its pretensions to them both, for it to obtain among mankind an extensive or durable sway. Every democracy, sooner or later, will pass into a tyranny. Establish the rule of the many, and the many must finally take refuge from their own crimes and follies in the rule of one. And thus when the features of Antichrist are traced in the spirit of the age, this is to be regarded only as a brief and passing manifestation of its power, coming before us under the form most tempting to our present state of mind, but in reality soon about to pass into some shape more like to truth and goodness, and, therefore more dangerous to them both.

Another phase and form may still await it, and that phase be Popery. When the work of the demagogue has been accomplished, and an impoverished, bewildered, exhausted people is sinking down in the agonies of remorse and the darkness of despair of unbelief, Rome will be ready at its ear to offer its unctious and its rule as the last and only refuge from the destruction into which it has plunged them; and if England once more become Rome's, how long will the coming of Antichrist be delayed upon earth? *Alas! precurrem omen!*

THE DAILY SERVICE.

(From the British Critic, January 1843.)

Considered merely as a method of reading the Scriptures wholly, thoughtfully, and frequently—the value of the daily service can never be sufficiently estimated. By what other plan are we likely to accomplish what it does, namely, the reading of nearly every book and chapter in the Old Testament, including a good deal of the Apocrypha, once a year, and every letter of the New Testament, except the Apocalypse, three times? What other plan has been proposed, what other practice has been adopted, that does not involve very serious omissions, or imply too long and protracted a period of time for its performance?—Again, consider the manner in which the Scriptures are thus brought before us. Various portions, "things new and old," are brought together for each day's meditation. Thus, besides that the attention is relieved by this very diversity—by the remarkable difference of matter and style—the Old Testament, the Gospels, and Epistles, are daily made to throw light on one another. The infinitely various and diverging parts of one vast plan are daily contemplated. Involuntary comparison suggests numberless mutual illustrations. The mind also expands, and adapts itself to the manifold character of God's dealings. It learns to apprehend that "all flesh is not the same flesh;" that "there is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." It is taught to recognize that "there are diversities of gifts, but the same spirit; and there are diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all." And it is no little aid to the spiritual powers and aspirations to hear the Scriptures thus read in church, rather than in the parlour, or the closet. The place is holy and solemn, sacred in its heavenly realities and in its awful associations. Its tone is unearthly. We are there assembled with the door of our hearts closed for fear of our spiritual enemies; and awe-struck and attentive for the ground whereon we stand is holy. It is no disparagement to the tone of the Christian breakfast-table to say that it is impossible to secure such a devout and exalted frame of attention round it, with all the objects of every-day existence in one's eyes, as before the Christian Altar. The church is a refuge from the cares and frivolities, the appearances and sensualities of the world. Its felt and almost visible holiness and glory are a stay to the unstable, a repose to the wearied, a home to the wandering, a calm to the shaken and distracted. Very few people indeed have, as individuals, any place to call their own. Very few have a place to sit down in, and read for half an hour without interruption. The Church supplies the want. Private prayer is possible to all, for the inward and spiritual operations of the mind, and its immediate communications with the Father of Spirits, need never be interrupted by outward things; and the mind does in a sense enjoy perpetual solitude. But it is not so with religious information. Knowledge comes by hearing and reading, which are outward acts, involving certain external circumstances; and generally, nay, almost universally, no circumstances can be so auspicious and kindly as the act of public worship in the House of God.

The very fact of the Scriptures being read in church without break, without note or comment, while of course it is its unavoidable disadvantages, has more than one recommendation. There is nothing to jar the tone, nothing to break the tenor. The letter is treated as a thing of sacramental power. Day by day things are heard and heard again, till year after year their meaning dawns and grows to a vastness of development and a fulness of maturity which forced attempts at explanation might only warp and stunted. Texts are suffered to grow up in the mind with a simple force, which, rudely and prematurely discussed, might have ever worn an imperfect and accidental character; and much is at length apprehended in the spirit that had been always hid in the letter.

We are quite aware that it will seem little else than superstition to urge the daily hearing of the Scriptures in Church upon persons who may possibly seem to themselves to have the Bible always in their hands, and to feed hourly on its sacred lessons. Their Bible, they will remember, is their companion from morning

to night—at the domestic altar, in their schools, in their pastoral circuit, or their visit to the chamber of death, in their own closet, their secret devotions, their studies; if, in addition to all this, we urge the simple hearing of successive portions in Church, we shall seem to reduce life to formality, the inspired word to a dead letter, and to be really caring more for the place than the thing. Yet the more actively, studiously, professionally and critically people are concerned with Holy Writ, the more they do require to be subdued and humbled before it: the more they ought to treat the Bible with a certain reverence and even worship. The more they exercise their intellect upon it, the more ought they to prostrate their intellect before it; to hear and adore. The turmoil of discussion, the pomp of exposition, the ingenuity of interpretation, the promptness and tact of examination—all this wear and tear, this incessant violation of the text, is apt to render it threadbare in the recollection. The Bible, so to speak, is made a tool of a mere instrument of handicraft. Now, nowhere can it be exhibited with its own proper glory so well and truly as in the House of God. On that Holy Mount the Law and the Prophets are seen to revive and fulfil their office—to converse with Christ, to interchange glad salutations, to unfold their mysterious correspondence, to foretell and to hear in return tidings of unspeakable import. There the kingdom of God is seen to come with power. Surely it is good for us to be here. The awful brightness of the place disposes the mind to a fit reception of heavenly truths. There every act of religion seems to receive a heavenly augmentation. Celestial choirs swell the voice of praise. Eternity seems to echo the words of time; white time and place are added to the Infinite. Glad tidings often heard before seem then and there this day fulfilled in the city of David. Words trite and common, phrases hackneyed into shadowy nothingness, there live and glow again with an ineffable illustration. Again they seem to reach us from above. An angel speaks to us. We are silent with awe and wonder. We are no longer the pompous actors in an earthly drama, the bustling movers of a busy plot, but little ones and babes in Christ, children led by the hand; we are as a dry land gaping for the rains of heaven, all weakness and submission and dependence. We cease to reason, and begin to learn.

To the use of the daily service, or at least of its order in the reading of the Scriptures, which many families have observed by almost immemorial household tradition, where they had not the opportunity of the daily service, may be ascribed, we think, that very remarkable circumstance of the vast superiority in knowledge of the Scriptures, exhibited by sound Churchmen in our day, over the professedly, and only professedly, scriptural religionists. There is something astonishing, something that looks almost judicial, in the palpable ignorance of Scripture, in the partial views and the gross apprehensions of the latter. They seldom quote Scripture without something like a laceration of its harmony, and a marring of its beauty. One might suppose they had only studied it, as it is said their children are taught it in many of their schools, viz. by *capping* verses, which we are told many of these poor creatures are encouraged to do for hours together. They are proof against any reasonable appeal to Scripture. They lay large masses of the sacred text under the most injurious suspicions and condemnations. With the words legal, carnal, Jewish, obsolete, temporary, accommodated, incomplete, and such like, they choke up the greater portion of the Bible from all use and application whatever, and resist not only direct and unqualified reference and imitation, which is needless enough, but almost all reference to our circumstances, all moral or doctrinal use whatever. Just one modern system—a theory of the other day, lighted upon by a number of ingenious and ardent, but rather undisciplined thinkers, is made the test, and considered the kernel and fruit of Scripture. All that cannot be easily construed into it, is so much chaff. The infinite and beautiful diversity of Scripture is seen only through a haze, or a dim twilight of rationalism. The man of this one idea seems no more to know the Scriptures as a whole, than the moth-worm knows the elaborate pattern and many-coloured texture of the beautiful piece of embroidery, out of which its little month just gnaws a small sufficiency to construct its narrow case.

THE BISHOPRIC OF JERUSALEM.

Letter from Bishop Alexander to the Friends of Israel scattered throughout Great Britain and Ireland, and other countries, grace, mercy, and peace, from God our Father, and the Lord Jesus Christ.—
Having, by the good providence of God, nearly completed the first year of my Episcopate in Jerusalem, I am desirous to avail myself of the medium of the pages of *The Jewish Intelligencer* to address a few lines to you by way of kind remembrance, and by way of replying to numerous letters received from different friends, which from want of time and other reasons, I feel sure that all the friends of Israel with whom I have the pleasure of being personally acquainted, as well as all those who have long stood forth as the promoters of their best interests, will be glad to receive, at the commencement of a new year, the first Episcopal salutation and benediction from the Bishop of the united Church of England and Ireland, from God, in His inscrutable providence, has placed in Jerusalem.

"This I do most heartily in the name of the Lord, and I cannot express my wishes and prayers for you better than in the words of the Psalmist. 'The Lord, that made heaven and earth, bless thee out of Zion.' (Psalm cxlvii. 3.)
I can truly say, with respect to many whose personal acquaintance I have the privilege of enjoying, that 'I thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy; that the Lord God of Israel may own and bless abundantly your work of faith and labour of love, that all those who have long mourned over Jerusalem, pitying her and her children, seeing them lying in the dust, may yet have reason to rejoice over her (Isaiah lxxvi. 10), and may even be permitted to see the glory of Jerusalem all the days of their life, and peace unto Israel.

The chief object of my present address is to inform you that it is my intention, God willing, to set apart the 21st of January for special prayer and thanksgiving, it being the day of my arrival in the holy city, and to call upon you, dear friends, to join with me on that day in prayer and supplication with thanksgiving to the God of Israel, for that remarkable event—it is a day which can never be forgotten by those who witnessed the reception we met with, contrary to the most sanguine expectation—a day which I firmly believe will yet be looked back upon as one of the most remarkable in the annals of the Church. The events even of the year just closing bear me out in this expectation; for although the enemies have endeavoured, by every means in their power, to oppose the establishment of the Jerusalem bishopric in the first instance, and have subsequently gone so far as to endeavour to ridicule it, by abominable and absurd insinuations, I am happy to be able to state, that we have never been molested or disturbed in the least. The kind and honourable reception I met with on the day of my arrival has been followed up by every mark of respect and kindness.

"We have pursued our course under many tokens of real encouragement. Whilst the building of the church is progressing on Mount Zion, we have in our

temporary chapel of St. James (this is now its name) regularly conducted our worship in its complete form. The prayers of our incomparable Liturgy have been read daily at seven o'clock in the morning, in the Hebrew language. The congregation of Hebrew believers, though necessarily small, is yet of a very encouraging nature; the number is often greater than was the number of the (Hebrew) Christians who first assembled at Jerusalem. In the evening the service is daily read in English. On the Lord's-day we have full service in English in the morning, and in the afternoon in German. In the evening we have English service at my own house, and I must say, these have often proved occasions of blessing to those who have attended.

"During this my first year we have had every ordinance of our Church performed in our chapel. A Jewish family and some infants of converts have been added to the Church by baptism. On Sunday, the 9th instant, I held my first confirmation, which was deeply affecting and interesting. During the week following, we had the solemnization of matrimony between two converts from Judaism. On Sunday last I had the privilege of ordaining the first Israelite together with an English gentleman who is to act as Chaplain on board one of her Majesty's frigates stationed at Beyrout. You are no doubt aware of the previous ordination, which was that of a missionary of the Church Missionary Society, who has left for his station appointed him in Abyssinia. I cannot but rejoice to have a passage from his last letter I received a few days ago, proving the peculiar importance of a missionary being ordained in Jerusalem.

"I was told by Mr. Kruse, one of the missionaries in Abyssinia, that the fact of my not only having visited the Holy Land, but of my having been ordained at Jerusalem, will have a powerful influence on the minds of the Abyssinians, will give me credit in their eyes, and render their hearts more accessible to me than they are to others."

"I feel inclined to add another extract from his first letter, which he wrote soon after leaving Jerusalem. After giving me a remarkable passage from his journal, which he wrote on his birth-day, a year ago, when in Africa, expressive of his desire to receive ordination, he says:—

"This I wrote without having any idea of arriving from Jerusalem on this very same day at the boundaries of the Land of Promise, intrusted with legitimate authority to accomplish the same. Glory to God on high, who has called me and brought me into the bosom of Zion to enjoy the privilege as such, and moreover the privilege of being the first-born of your sons of whom it shall be reported that they were born in Zion. (Psalm, lxxvii.) May be that it would have been more becoming if any of the sons of Israel had obtained the first blessing from your lordship's hands by virtue of his birthright; but if you remember that I came not with subtlety to take away the first blessing, I know your Lordship will say with Isaac of old, 'I have blessed him, yes, and he shall be blessed.' And if many come after him, I will bless them also."

"Traits of a more immediate missionary nature, which during the year have transpired respecting the Jews, you will have learnt from the reports which, from time to time, have appeared in *The Jewish Intelligencer*; they have not been without interest, and considering the peculiar difficulties of this station, they may be viewed as highly encouraging.

"We have positive information of many Jews here who are secretly convinced of the truth of Christianity, and are only kept from making a public profession by political and domestic circumstances.

"The medical department has been very useful, and is likely to prove a great blessing, not only in the outward alleviation of human suffering, but in practically proving to the Jews the love of Christians towards them.

"Other facts might be mentioned as grounds of thanksgiving, but surely these are sufficient, particularly when taken in connexion with the sure word of prophecy, which plainly declares that Jerusalem shall become a rejoicing, and her people a joy. Inasmuch then as the events of the past year cannot but be looked upon as the speedy approach of that blessed period, surely we have reason to rejoice and be thankful. But, my dear friends, I would humbly exhort you to earnest prayer in our behalf. Our position here is no ordinary one; the eyes of the Church, and even of the world, are upon us; whichever way we turn we are beset by difficulties, trials, and temptations of no ordinary kind. There are local difficulties and dangers arising from the deplorable state of Jerusalem and from the climate. We have all been hitherto mercifully preserved; but the climate is trying to Europeans; and all who are connected with the mission need special grace and strength not to be discouraged, but to have that share of devotedness and courage for the city of our God that will enable them to keep their ground in the face even of danger. We have also much to content with from the circumstance that Jerusalem is trodden down of the Gentiles, and that it has hitherto been mysteriously given up to superstition and ignorance! all this requiring much patience, perseverance, and charity, tempered with wisdom and prudence on our part, that, without passing on the legitimate ground of others, we may, by fully maintaining our own glory, God by being living epistles known and read of all men, and as lights shining in a dark place, giving no offence, neither to Jew nor to Gentile, nor to the Church of God. For all this grace we need the prayers of the Church generally, and of the friends of Zion in particular.

"But as it respects the future glory of Jerusalem, the restoration of the children, and the establishment of the Redeemer's kingdom, whilst these are sure to take place, according to the divine promise, we must ever bear in mind that the Lord has said, 'For all this will I be enquired of.' I beseech you, therefore, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that my service which I have for Jerusalem may be accepted of him and be abundantly blessed.

"Brethren, let us not rest for Zion's sake, and for Jerusalem's sake let us not hold our peace, 'until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.' 'Ye that make mention of the Lord keep no silence and give the Lord no rest, until he make Jerusalem a praise in the earth.' I would only add, that I intended, God willing, to have the sacrament, for the first time in Hebrew, on that day, after morning Hebrew prayers, at seven o'clock and special English services at eleven o'clock. And assuring you that you will be remembered by us, on that day, especially at a throne of grace, praying that the abundant blessing of the God of Israel may rest upon you, upon the Church, and the country in large, I remain ever your sincere and affectionate friend and servant,

(Signed) M. S. ANGL. HIEROSOL.

Jerusalem, October 31, 1842."

EXTRAORDINARY POPIISH INDULGENCE.

(From "Narratory," a small work published by Painter, London, 1841, second edition.)

The frontispiece to this volume is a representation of the measure of the Virgin Mary's foot, for the kissing of which, together with the recital of three Ave Marias, three hundred years' indulgence is conferred. In the original engraving the figure is rather more than seven inches long; it has been reduced a little to bring it within the compass of a page. This engraving is sold at Naples for half a grano (about five-sixths of a farthing), and a copy of it, framed