

Poetry.

RELIGIOUS PHRENZY.

(From Sundry's Religio Clerici.)

In many a breast there lies,
A stubborn fiend, no charm can exercise:
Piercing tyrant of the bosom's designe...

cial part of their system to prevent, what in the course of things, must be the abuse.

Is it not the case? In proportion as men deviate from the Church system, in proportion as they draw towards low principles, they fall into all the abuses of subscription-lists, and fancy bazaars...

Besides, another abuse of Compassion consists in the many hindrances raised in the application of its gifts to objects apparently worthy of it.

Without her system, the feeling of Compassion flows like a mighty stream over soil which does not need, or wastes its gift, and leaves barren spots unfertilized which thirst for nurture.

Other systems must, of course, excite pride, vanity, and raising the acts of others as a standard by which to try ourselves; attempt to call into play feelings, which miss their aim, and which are allowed to foster abuse...

This name was borrowed, says Bloomfield, from the synagogue, where the chief officer was so called, and also Episcopos or bishop.

Moreover, the term "Angels" did not signify the whole Churches, because the Churches are represented by seven candlesticks, which are all along distinguished from the seven stars, which are the emblems of the Angels.

How then could one person be selected for this prime distinction, if all were equal? And how, if all were equal, could this individual be easily and at once discerned so as to admit of no mistake?

A further proof, and no mean one, of the episcopal office of the seven Angels in their several Churches is gathered from the fact, that the most early account of the Primitive Church shows that bishops were settled in all the seven Churches, at or near the time when this letter, recorded in the Revelations of St. John, was sent to them.

Then, if we proceed to the rest of the seven Churches, shortly after St. John's time Sagaris was bishop of Laodicea. He is spoken of by the forementioned Polycrates in his epistle to Victor, as one who suffered martyrdom in the past times; that is, when Servilius Paulus was Proconsul of Asia, as we learn from Melito's tract about Easter, who was himself Bishop of Sardis in the reign of Marcus Aurelius; and if the Roman martyrdom may be credited, Sagaris was one of St. Paul's disciples; so that very near the time we are speaking of, we find a bishop in Laodicea; and, not long after this, another in Sardis.

When Ignatius wrote his epistle to the Philadelphians they had a bishop, whose gravity, modesty, and other virtues, Ignatius commends, and exhorts the Philadelphians to be dutiful to him.

The Angels of the Book of Revelations—meaning of the word "Angel"—Argument on the subject—Timothy not fallen—Onesimus Bishop of Ephesus—Archbishop Potter's strong and lucid argument from the evidence of the Primitive Church—Those who reject antiquity, censured—Corroboration of ultra reformers, and remark of the Rev. Francis Good—Rev. Hugh McNeil, lecturer of the Rev. Dr. Buchanan, a Scotch Presbyterian—Eastern churches, modern anecdote of—Original and interesting communication from the Rev. Joseph Wolff, D.D.—Strong argument from Hooker.

Consistently with the arguments mentioned in our last, as derived from the Epistles of St. Paul to Timothy and Titus, as well as from other portions of Scripture, we have much corroborative evidence regarding the institution of bishops, in connexion with the Church of Ephesus and other Churches, given in the first chapters of the Book of the Revelations of St. John. This is to be found in letters addressed by our Lord to the seven Churches in Asia; and these letters are addressed to the bishop, therein called by the name of "Angel," of each Church; the word "Angel" evidently denoting the presiding minister of each Church, whether he be called by the name of "bishop" or by any other name.

first age of Christianity: it being certain that Polycarp, who is allowed by all to have conversed with the Apostles, was Bishop of Smyrna. He is so called by Polycrates, in his above-mentioned epistle to Victor, who was thirty-eight years old when Polycarp suffered martyrdom, and therefore a witness without exception; and the same title is given him by the Church of Smyrna in their epistle concerning his martyrdom; and we read this in the Acts of the Apostles, xx, 5-17, and in 1 Timothy, i. 17; but here our blessed Lord does not address his letter to the body of the presbytery, but to a single individual, namely, the Angel of the Church of Ephesus.

Lastly, we are assured by Irenæus, who was Polycarp's disciple, that he was ordained Bishop of Smyrna by the Apostles; so that he is sufficient evidence for the presiding of bishops in the seven forementioned Churches in or soon after the time in which the Revelation was written; and indeed more than could well have been expected from the short and imperfect accounts which are left us of the Church in that age.

We may first mention that St. Ambrose says in his commentary on the first chapter of the Book of Revelations, "He names the bishops Angels, as is taught in the Apocalypse of John." And Augustine says, "By the Divine voice, the president (propositus) of the Church is dignified by the name of Angel."

The Rev. Hugh McNeil, a writer from no high Church source, observes also in this matter, and we just venture to give a sentence or two; he says, "In our Lord's address to the angel of the Church of Ephesus, we have the principle of episcopacy established. In his address to seven Angels of seven Churches in Asia, we have his sanction for the subdivision, the geographical subdivision of episcopal superintendency; and more than this, we have the foreseen usurpation of a primacy, or universal bishop over the whole Church, pointedly condemned."

But the opponents of this episcopal constitution do certainly seem to us to require some ingenuity in order to evade the pressure of such scriptural argument. Let me ask—suppose a gracious renewal of miraculous communications from the Lord to His people, and suppose some favoured servant to receive an inspired message, in terms similar to that we have been considering, addressed to the Angel of the Church of London, are we so Scripturally constituted, that we should have no hesitation in at once soliciting the individual to whom it should be forwarded?

The following conversation took place, as recorded in his published "Church Researches," between the Doctor (who was a Scotch Presbyterian) and one of the Syrian bishops. "I mentioned that there was a Kasseeha or Presbyter Church in our own kingdom, in which every presbyter was equal to another." "And are there no deacons in holy orders?" "None." "And what, is there nobody to overlook the presbyters?" "Not one." "And who is the Angel of their Churches?" "They have none." "There must be something imperfect there."

This short conference is very graphic and very forcible, and should stimulate Christians to seek information from those Eastern Churches which have existed for every ancient time.

But over and above all modern speech, let us note the manner in which the judicious Hooker meets an opponent, if such there can fairly be, with this strong argument: "It will, perhaps, be answered," he says, "that the Angels of those Churches were only in every Church a minister of sacraments; but then we ask, is it probable, that in every one of these Churches, even

Christ made the same provision in the Church. He imparted the gift of miracles to the Apostles in sending them forth; but they instituted Bishops by the imposition of hands, and charged them to follow up that manner of constituting ministers (Titus i. 5). If you, Joseph Wolff, are an extraordinary minister, prove it by miracles; if an ordinary one, who lays hands on you? Your internal voice is evidence to you, not to us."

in Ephesus itself, where many such ministers were long before, (Acts xx. 17-18), there was but one such, when John directed his speech to the Angel of that Church. If there were many, surely St. John, in naming but only one of them an Angel, did behold in that one somewhat above the rest. Nor was this order peculiar to some few Churches, but the whole world universally became subject thereto: insomuch, as they did not account it to be a Church which was not subject unto a bishop. It was the general received persuasion of the ancient Christian world, that Ecclesia est in Episcopo, the outward being of a Church consisted in the having a Bishop." (book vii. p. 124.) How replete with incontrovertible argument is even this brief passage of the admirable Hooker.

TRUTH—THE CREED—THE PRAYER BOOK—AUTHORITY OF THE CHURCH.

(From a work entitled "Truth without prejudice.")

We need only look at the countless sects and parties which divide the Christian world, in order to feel how very uncertain even the purest heart and the strongest head must be in the search after truth, unless there be at hand some sure guide than the best of human understanding, guarded though that may be by the most pious intention.

Years elapsed from the death of our Saviour before any of the writings of the New Testament were composed, and, of course, years more before they were generally diffused. During that period the direct personal instructions of the Apostles themselves in some instances, and the oral and traditional repetitions of these instructions in others, formed the "gospel" of the early church. Previously, however, to any of the writings of the four Evangelists, that summary of doctrine, termed (and accurately termed) "the Apostles' Creed," was incontestably used in the Church, as the universal baptismal formula or confession of faith required from candidates for baptism. It is therefore more ancient than any of the written doctrines of the New Testament, and it is unquestionably of pure apostolic origin.

And now suppose that, in the after writings of these Apostles, difficulties arise which surpass the limits of this creed, and that questions start up which require a full explanation and comment, and which, if misunderstood, lie open, as all great truths do, to much abuse and danger. What would be the natural course to follow with respect to this, and how might we best hope to come to a plain sense of the meaning?

Would it not appear that, if, near to the time in which these obscure doctrines were first propounded in the Church, there had lived, as members of the same Church, great and holy men, who held an important place as teachers and guides; and that, if these men had written directly upon such doctrines, and handed down to us, not simply their own private views on the subject, but those interpretations which were then universally held by the members of the Church, and which they knew, either directly or indirectly, to have been universally held as the true interpretation since the very first teaching of these same doctrines by the Apostles themselves in person—would it not appear, I say, that in the writings of these great men we should get very near to the pure truth? Take another instance. Suppose that there appears to us great doubt upon any important doctrine, say that of justification, election, of the value of good works, or any other such, and that by searching the writings of these primitive teachers, we discover that each one in their different words, different country, and different age, all agree in giving the same interpretation, would not the obvious conclusion be, that they had received it unbroken from the apostolic times, and that it is believed by universal consent throughout the pure Church? And when we find that in the same manner in which they uphold one doctrine, they condemn another as false, and speak of heresies and heretics who have been separated from the pure body of the

Church, should we not believe that this doctrine was not taught by the Apostles in the Church, and that therefore these men knew it to be recent and false, and that so it must be equally false in the present day? Now suppose that the branch of the Church to which you as an Englishman belong had gone on for centuries in close connexion with, and dependence upon, another branch of the Church which is at Rome; and at last, discovering that this latter had contracted in her practice many things which were not held in the early Church in the time of the Apostles and their immediate successors, but, on the contrary, were quite recent as compared with these, and that thereupon the portion of the Church in England determined to cut off from herself these false additions, and to return as nearly as she could to what was originally universally held. Suppose that, in order to accomplish this, her best men endeavoured, with great labour and care, to compile a book, the materials of which they sought for in the early documents or liturgies of the Church, as preserved in the writings of the fathers, and as many of them were still retained in the portion of the Church from which these men were anxious to separate themselves, and that in this book, though they may have failed to preserve all that they might have done, yet it can be proved that they added nothing of their own, nothing which they have not either directly taken from early usage, or entirely founded thereon. Surely, then, in this book we should find a safe compendium of authentic Christian doctrine, a compilation of what the early Christians held to be, from the Apostles themselves, the right interpretation of those doctrines taught by those Apostles in Scripture. This book is the Common Prayer-Book. Can you, therefore, wonder, when I tell you that here you may find a safe guide in the study of Scripture; that in these beautiful liturgies and ordinances you may search for the true doctrines of the Church and be safe there? And it would be impossible for any person of ordinary understanding to attend the services of the Church regularly bearing in mind the value of the Prayer-Book as a key to the meaning of religious doctrines, without obtaining a clear practical view of all that is of most importance, unless, indeed, the mists of sin exclude all light from his mind.

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Thus the authority of the Church, as the only lawful expounder of Scripture with which the Almighty wisdom has sought to shelter his own Divine word, is disregarded and laid aside, and with head and heart full of arguments to prove the right of private judgment upon religious matters, (that is the right of every man to find out a private way of his own in which to believe and serve his Creator,) each one sits down with what he finds at hand, to pick out his road in the awful mysteries and hidden things of Divine truth!

What wonder, then, that even in the professed members of the Church herself, we see such serious diversity of opinion! What wonder that thousands more leave her fold, and erect a sandy fabric of their own! He who has been tossed about with every wind of doctrine, who has bent with anxious heart and aching head over the puzzled pages of modern theology, and in vain sought for a full satisfaction to the yearning thirst for an entire truth which burnt within him,—he who has felt that he must find it or perish, and who has agonized with the thought of what seemed the almost impossible command to search and follow truth,—who has listened in midnight silence to the dark riddle of the mysterious sphinx,—and heard her threatening voice in tones that deadened the loudest call of busy life,—alone knows what it is at last to take up his rest within the hallowed walls of the Church, laying aside all his long-sought and hardy-earned religious schemes and systems, to listen like a child to her simple teachings, and having bent his faith to her creed, to feel that it is now only left him with a quiet mind and a believing heart to mould his life to her instructions. With what a soothing calm do the deep shadows of those time-hallowed arches which echo to her constant voice, fall on the brow that has been heated with religious controversies.

You will at once perceive the difference between thus yielding your faith to the testimony of universal and catholic agreement in the united body of the Church, in and near the apostolic ages, and the error of which the Romanists are accused, of committing their conscience to the government of their priests, and thus receiving his individual testimony as an infallible guide. Strange to say, many persons confound these two most opposite principles; and when we talk of submitting to the authority of the Church in all points of doctrine and practice, imagine that they are to be reduced to a priest-ridden people!

THE JEWS OF SPAIN.

(From 'Coningsby' by B. D'Iraqui Esq.)

Whence came those Hebrew Arabs whose passage across the strait from Africa to Europe long preceded the invasion of the Mohammedan Arabs, it is now impossible to ascertain. Their traditions tell us that from time immemorial they had sojourned in Africa; and it is not improbable that they may have been the descendants of some of the earlier dispersions, like those Hebrew colonies that we find in China, and who probably emigrated from Persia in the days of the great monarchies. Whatever may have been their origin in Africa, their fortunes in southern Europe are not difficult to trace, though the annals of no race in no age can detail a history of such strange vicissitudes, or one rife with more touching and romantic incident. Their unexampled prosperity in the Spanish Peninsula, and especially in the south, where they had become the principal cultivators of the soil, excited the jealousy of the Goths, and the Councils of Toledo during the 6th and 7th centuries attempted, by a series of decrees worthy of the barbarians who promulgated them, to root the Jewish Arabs out of the land. There is no doubt the Council of Toledo led as directly as the lust of Roderick to the invasion of Spain by the Moslem Arabs. The Jewish population suffering under the most sanguinary and atrocious persecution looked to their sympathizing brethren of the Crescent, whose camps already gleamed on the opposite shore. The overthrow of the Gothic kingdoms was as much achieved by the superior information which the Saracens received from their suffering kinsmen, as by the resistless valour of the Desert. The Saracen kingdoms were established. The fair and unrivalled civilization arose, which preserved for Europe arts and letters when Christendom was plunged in darkness. The children of Ishmael rewarded the children of Israel with equal rights and privileges with themselves. During these halcyon centuries, it is difficult to distinguish the follower of Moses from the votary of Mahomet. Both alike built palaces, gardens, and fountains; filled equally the highest offices of the state, competed in an extensive and enlightened commerce, and rivaled each other in renowned universities.

Even after the fall of the principal Moorish kingdoms, the Jews of Spain were still treated by the conquering Goths with tenderness and consideration. Their numbers, their wealth, the fact that, in Arragon especially, they were the proprietors of the soil, and surrounded by warlike and devoted followers, secured for them an usage which for a considerable period made them little sensible of the change of dynasties and religions. But the tempest gradually gathered. As the Goths grew stronger, persecution became more bold. Where the Jewish population was scanty, they were deprived of their privileges or obliged to conform under the title of 'Nuevos Christianos.' At length the union of the two crowns under Ferdinand and



insufficient legal accuracy and certainty. Although the object of the defendants might be to break the law, they considered that it was not so stated with sufficient certainty.

The counts ought to have stated what person or persons it was intended to intimidate and raise the alarm, and to state that the only alleged fact was that the defendant had been a deputy of the number. They did not state that the counts had been drawn up with sufficient certainty.

The third question was, whether there was any reason to reverse the judgment in the indictment? On this point there was a difference of opinion among the judges, and therefore he now delivered his own humble judgment.

The fourth question was, whether the plea of abatement was a sufficient reason to reverse the judgment? The judges are all of opinion that it was not, and their lordships' question must be answered in the negative.

The fifth question was, whether the trial being continued during the vacation, was a sufficient reason to reverse the judgment? The judges all agreed that the trial had been properly continued, and therefore they answered the question in the negative.

The sixth question was, whether there was sufficient to reverse the judgment, in consequence of the objections taken to the defendants to the jury panel. The judges were of opinion that the sheriff was not bound to select the jury from the books at country assizes, and that the trial was not null and void.

The seventh question was, whether there was sufficient to reverse the judgment, in consequence of the irregularity in the record and the time of entering the judgment of guilty against the prisoners. The judges were of opinion that the irregularity was not sufficient to reverse the judgment.

the choir, the Magnificat, the Psalms chanted, and two Anthems. The choir, strengthened by the members of the Purcell Society, consisted of thirty-three and forty well-trained voices; and the effect of this fine choir, so long with Mr. Taylor's masterly accompaniment on the organ, was grand and solemn in the highest degree.

THE HARVEST AND THE CROPS.—Since our last we have had an uninterrupted succession of the most splendid weather, which has placed the corn harvest out of all danger. At the beginning of the week the days were cool and windy, and the nights clouded and dewy, so that the grain could be carried from daylight to land and Ireland, has progressed rapidly.

LIVERPOOL, September 4, 1844.—A fair quantity of Canadian sugar arrived this week, but the imports of Ceylon sugar have been very light; the rates of import have fallen in, on rye, and advanced 1s. per quarter on beans and peas respectively.

THE COGNAC MARKETS.—The market for Cognac has been very quiet, and the prices have been steady. The demand for Cognac has been very light, and the supply has been ample.

THE LONDON MARKET.—The market for London has been very quiet, and the prices have been steady. The demand for London has been very light, and the supply has been ample.

THE NEW ROYAL EXCHANGE.—On Saturday, workmen commenced placing the bells in the belly of the tower of the new Royal Exchange, which there are to be 15. There are four bells in the tower, which weigh about 38 cwt. each.

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