

Poetry.

THE POOR MAN AND HIS PARISH CHURCH

THE POOR MAN AND HIS PARISH CHURCH BY THE VICAR OF NORTHWYCK, CORNWALL. The Poor have Hands, and Feet, and Eyes, and a Feeling Mind, They breathe the Breath of Moral Sigh—

There in the Church, their Souls are fed, And with their Faith, their Hearts are led; They kneel in prayer, and praise, and song, And with their Voices, their Souls are throng.

Then joy in those dim Eyes would melt, Faith found the former Tone— His Heart, within his Bosom, felt The Touch of every Stone!

I know not why—when they tell Of those fair maidens, Where troops of Poor Men go to dwell In Chambers side by side,

At the distance of three hundred years, we ought to be able to look back on the events of the Reformation with calmness, and to discern more justly than those who lived amongst them, the springs and tendencies of that great revolution.

Let us endeavour, with as much absence of prejudice as we may, to take a brief survey of the Reformation in its various bearings.

In the first place, it must be looked on as a removal of abuses, and a restoration of the Church to her ancient purity. This is the true view of it.

Hooper, Philpot, Bradford, and Corredale, add their testimony to that of Cramer and Ridley: "We doubt not, by God's grace, but we shall be able to prove all our confessions here to be most true, by the verity of God's word and consent of the Catholic Church."

It is most important to observe what entirely different ground the reformed Church of England occupies from the Romanist on the one hand, and the continental Protestants on the other.

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THE CHURCH.

COBOURG, FRIDAY, NOVEMBER 17, 1843.

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"It happened," says Mosheim, speaking of the third century, "through the pernicious influence of human passions, which too often mingle themselves with the execution of the best purposes and the most upright intentions, that they were desirous of surpassing all others in piety, looked upon it as lawful, and even laudable, to advance the cause of piety by artifice and fraud."

We have extant an epistle of Polycarp, which Mr. Powell admits to be genuine,—because he thinks it is, that the general title of Polycarp is applied to all the spiritual rulers of the Church at Philippi.

The truth is, the epistle of Polycarp was written to the Philippians as an accompaniment to the epistles of Ignatius, which were sent at the same time, and commended by the bishop of Smyrna to the notice of the Philippians.

"Our next witness is Irenæus; he was a disciple of Polycarp and others who had been from him, and we have more of his writings than of any other writer of so early a date; he wrote about the year 180.

"Irenæus uses the word Bishop in a general sense, both orders, sometimes as applied particularly to one; but the word Bishop he never uses, except for a chief ruler established in every Church by the Apostles themselves, and kept up to the time by regular succession.

Irenæus then goes on to give the actual succession of Bishops in the Church of Rome, from Linus to Eusebius,—the latter the twelfth in place from the Apostles.

THE ENGLISH UNIVERSITIES.

(From the German of Professor Huber.)

There is scarcely a spot in the world, which bears a historical stamp so deep and varied as Oxford; where so many noble memorials of moral and material power, co-operating to an honourable end, meet the eye all at once.

Thus fell the Jewish nation; like no other, truly; and of no other campaign has Rome made so great a merit as of this, against a nation so inconsiderable as to extend and population.

Again they arose before they wrapped themselves in their slumber for that long slumber out of which they were only to be startled by painful dreams.

We find Jews afterwards serving with distinction in the armies of the Romans and Goths; a Jewish commander is even mentioned as having been in the service of the Emperor Honorius.

THE JEWS AS SOLDIERS.

(From the Jewish Intelligence.)

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