## COBOURG, CANADA, FRIDAY, NOVEMBER 17, 1843.

# Poetru.

THE POOR MAN AND HIS PARISH CHURCH. THE VICAR OF MORVENSTOV, CORNWALL

The Poor have Hands, and Feet, and Eyes, Flesh, and a Feeling Mind, They breathe the Breath of Mortal Sighs-They are of Human Kind! They weep such Tears as others shed, And now and then they smile, For eweet to them is that poor Bread They win with honest Toil!

The Poor Men have their Wedding day,
Ad Children climb their Koee,—
They have not many Friends, for they
Are in such Misery.
They sell their Youth, their Skill, their Pains,
For Ilire, in Hill and Glen,
The very Blood within their Veins
It flows for other Men!

They should have Roofs to call their own When they grow Old and Bent, Meek Houses built of dark-gray Stone, Worn Labour's Monument!
There should they dwell beneath the Thatch With Threshold calm and free,-No Stranger's Hand should lift the Latch To mark their Povertv.

Fast by the Church those Walls should stand, Her Aisles in Youth they trod, They have no Home in all the Land Like that Old House of Gop! There! there! the Sacrament was shed That gave them Heavenly Birth, And lifted up the Poor-Man's Head With Princes of the Earth!

There in the Chancel's Voice of Praise Their simple Vows were pour'd; And Angels look d, with equal Gaze, On Lazarus and his Lord! There too, at last, they calmly sleep Where hallowed Blossoms bloom.— And Eyes as fond and faithful weep, As o'er the Rich Man's Tomb!

They told me of an Ancient Home Besidea Churchyard Wall, Where Roses round the Porch would roam. And gentle Jasmines fali:There dwelt an Old Man, worn and blind, Poor, and of lowliest Birth. He seem'd the Last of all his Kind, He had no Friend on Earth!

Men saw bim, till his eyes grew dim, At Morn and Evening-Tide,
Pass mid the Graves with tottering Limb, To the Grev Chancel's Side :-There knelt he down, and meekly pray'd The Prayers his Youth had known-Wurds by the Old Apostles made, In Tongues of ancient Tune!

At Matin-Time, at Evening-Hour, He beat with reverent Knee, The Dial carved upon the Tower Was not more true than He: This lasted till the Blindness fell In Shadows round his Bed, And on those Walls he lov'd so well He look'd-and they were fled!

Then would be watch and fondly turn, If Feet of Men were there, To tell them how his Soul would yearn For the Old Place of Prayer:— And some would lead him on, to stand While fast their Tears would fall, Tutil he felt beneath his Hand The long accustom'd Wall!

Then joy in those dim Eyes would melt,' Faith found the former Tone-His Heart, within his Bosom, felt The Touch of every Stone He died-He slept beneath the Dew. In his own grassy Mound-The Corpse within the Coffin knew onsecrated Ground!

I know not why-but when they tell or Houses fair sud-wide,
Where troops of Poor Men go to dwell
In Chambers side by side,—
I dream of that Old Cottage Door With Garlands overgrown, And wish, the Children of the Poor Had Flowers to call their own!

And when they vaunt, that in those Walls They have their Worship-Day, Where the Stern Signal coldly calls I think upon that Ancient Home Beside the Churchyard Wall, Where Roses round the Porch would roam And gentle Jasmines fall!

I see the Old Man of my Lay, His Grav Head bow'd and bare, He kneels by One Dear Wall to pray-The Soulight in his Hair!
Well: they may strive as Wise Men will,
To work with Wit and Gold,
I think my own dear Cornwall still

Was bappier of Old! O! for the Poor Man's Church again! With one Roof over all, Where the True Hearts of Cornish Men Might Beat beside the Wall! The Altars, where in holier Days

Our Fathers were forgiven; Who went with meek and faithful ways Through the Old Aisles to Heaven! Festival of St. John the Baptiser, 1843.

#### THE REFORMATION. (Bu the Rev. W. Gresley.)

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 discera more justly than those who lived amongst them, the springs and tento do so, it is but one amongst many proofs of the vitality of traditionary feelings, and the tenacity with which antipathies and prepossessions engrain themselves in the hearts of men from generation to gene-

Let us endeavour, with as much absence of preju dice 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 remova of abuses, and a restoration of the Church to her ancient parity. This is the true view of it. This is what the English reformers themselves aimed at, and in the main accomplished. They compared the existing doctrines and practices of the Church with Scripture; and if anything was plainly contrary to the word of God, they abolished it. But the instances of positive repugnance to the plain letter of Scripture, though sufficiently numerous, were few in comparison with the mass of corruption which had grown up by the misinterpretation of Scripture, or the overlaying of Primitive usages. For the purification of these abuses, Cranmer and the other reformers had recourse to the writings of the ancient fathers and the historical reminiscences of the early Church. "I protest," says Cranmer, "that it never was in my mind to write, speak, or understand anything contrary to the most holy word of God, or else against the holy Catholic and teach those things only which I had learned of secred Scripture, and of the Catholic Church of Christ from the beginning, and also according to the exposition of the most holy and learned fathers and martyrs of the Church." Ridley speaks to the same effect: be infected with the poison of the see of Rome, I Latimer declared that he had teached and preached them; but yet I would not have men to be sworn to them, and bothing but according to holy Scripture, holy fathers, and accient interpreters of the same." Farrar,

Latimer says in one of his sermons, "These doctors (or fathers as individual expositors of hibers) we have great cause to thank God for them; and yet seitnesses to any fact or doctrine.

I would not have them always to be allowed. They have them always to be allowed. They have them always to be allowed. They have the contession at Oxford, 1554. leadied many points of our faith very godly, and we may have

freat stay in them in many things; we might not well lack

Rev. A. Perceval, recently published.

Hooper, Philpot, Bradford, and Coverdale, add their testimony to that of Craumer and Ridler: "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." --Philpot speaks still more plainly. At his fourth examination, the Bishop of Gloucester asked him, "I pray you, by whom will you be judged in matters of controversy which happen daily? Philpot answered, eircumstance that no formal union was effected between considerable town had its arsenal, them and the Church of Freiand the word that He spake shall be judge in the latter The bishop then asked him, "What if you take the word one way, and I another way? who shall judge then?" Philpot answered, "The primitive Church." The Homilies abound with appeals to the ancient fathers collectively and individually. The Canons also contain similar recognition of their value, as in particular the one respecting preachers: "In the first place, they (the preachers) shall see that they never teach anything for a discourse which they wish to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and what the Catholic fathers and teachers and ancient bishops have collected out of the same doctrine."†

It is most important to observe what entirely different ground the ricormed Church of England occupies from the Romanist on the one hand, and the contipental Protestants on the other. The Romanist considers each existing Pope as infallible, and that whatsoever he pronounces from time to time, either from Scripture or elsewhere, is to be received as truth .-The ultra-Protestant considers each man to be a pope himself, and at liberty to take the Scriptures and interpret them according to his own fancy; hence the variety of sects into which they are divided. The Anglican Churchman believes that the truth was settled by Christ and His Apostles, once for all at the beginning, and that Scripture containeth all things necessary for salvation. Where Scripture speaks plainly, he considers its decision as final: where difference of opinions exists as to the sense of Scripture, then he appeals—not to the pope, who is but a fallible man; not to his own equally fallible judgment-but to the concurrent testimony of the ancient Church .-In some cases where usages, innocent in themselves and sanctioned by antiquity, had become connected with superstition, the English reformers thought it the safer course to discourage or abolish them-as Hezekiah brake in pieces the brazent serpent made by Moses, which had become an object of superstitious worship. Such was the principle of the English Reformation; as may be collected from an infinite variety of passages, besides those which I have already quoted. On this principle image-worship was condemned, as it had been by the ancient Church, as contrary to the plain word of God. Perhaps there was no greater practical change effected than the removal of idols from churches. Nothing but their absolute removal could root out the degraded superstition with which thousands of poor ignorant people every where throughout the country regarded them, and direct their worship from the lifeless block to the one eternal invisible Jehovah. And when we see the strange infatuation of the ignorant, and the tenacity with which even educated Romanists, unconsciously from a spirit of party-zeal, still defend their use, we are led the more to admire the wisdom and goodness of Almighty God when with His own finger He wrote His peremptory command against them. Again: transubstantiation, though pretended to be founded on Scripture, was found to be contrary to the doctrines of the ancient Church. And the pope's authority over other bishops, and the notion of an universal prelacy, was discovered to have no sanction in Scripture, and to be contrary to primitive practice. Thus were these and other corruptions removed, and the

If the Reformers had kept strictly to this principle. and carried it out with moderation, it had been well. comed On the Continent the evil exhibited itself difficulty controlled: vet the Reformation was conducted mainly by the sovereign and the bishops. On the Continent it was effected generally in opposition to the ruling powers of the Church, and partook more of the nature of a democratic movement; hence its violence and imperfections. From intercourse with foreigners, the English imbibed much of their sectarian views, and a spirit of resistance to authority-a temper of most unhappy tendency, even though it may be sometimes necessary to act apparently as if influenced by it. If, for instance, we are commanded by our ecclesiastical rulers to worship images, or deny our Lord, there seems to be no alternative but to refuse even to death, and endure patiently whatsoever trials God may be pleased to lay upon us. But when the same spirit, abused as it is almost sure to be, to excess, leads men to resist their lawful rulers in lawful matters-as, for instance, to refuse to wear a cope or a surplice, or to kneel at the holy communion; when the conscience, we may almost say, degrades itself by resistance to such things as these: when men proceed to greater lengths, set up conventicles, separate from Church, the general doctrine of which they acknowledge to be true; when they refuse to worship with dencies of that great revolution. If we are not able the Church of their fathers, on the futile plea that it is joined with the State; -in these cases, it is clear that a wicked spirit of sectarianism is the true principle of action; and unfortunately such a spirit was generated at the time of the Reformation, and is rife among us even to the present day.

Church stood forth in her ancient simplicity.

Again, the Reformation was the occasion of a most unhappy schism. We, of course, believe that the Romanist is responsible before God for this schistra. were constrained in conscience to abolish the corrupt practices which had overspread the Church; and that the Romish Church, instead of excommunicating us, ought to have followed our example. Still, there can be no doubt that the schism then caused in the Western Church was deeply to be deplored-('ranmer strongly felt the inconvenience of the isolated position in which the English Church was placed. Even the continental reformers were aware of the advantage which the Church of Rome had over them in being (outwardly at least) one united body, whereas they themselves were divided into a multitude of sects; and at one time a scheme was set on foot for drawing up a series of articles which should embrace all the various denominations of Protestants. Had the foreign Protestants acted in the same spirit of moderation, which, for the most part, characterized the Church of Christ: but purely and simply to imitate English Reformers—had they been content to remove what was plainly contrary to Scripture and ancient usage, and to preserve what possessed the venerable sanction of antiquity-especially, had they retained the apostolical or episcopal succession of the ministry, whereby the Churches of Christ are linked together When I perceive the greatest part of Christianity to with the Apostles as their common ancestors, and are, in fact, by common descent one great family,-the

so addies as to take hand over bend whatever they say: it were a great inconvenience so to do." Vol. i. p. 197. He is objecting to an interpretation of a text by Origen, and does not seem to have a just apprehension of the distinction between the fathers as individual expositors of Scripture, and concurrent

of heresies,—it was a most blessed and providential tion of the youth. Every inhabitant was armed, every annule by spontaneously taking up arms, and fighting circumstance that no formal union was effected between considerable town had its arsenal. them and the Church of England.

Other incidental evils resulted from the schism. It was not to be expected that men, when influenced by strong feeling, should discern the just line between the necessary assertion of independence and the sin of schism. The pope had for several ages occupied a great place in the eves of Christendom; and if the bishops thought it right, as indeed it was, to remove their dioceses from his usurped dominion, individual Christians deemed that they had equal right to withdraw from the communion of their bishops. Hence by a natural, but not a legitimate deduction, men arrived at the false notion of religion being based on liberty of opinion and the right of private judgment,principles which, carried to extreme lengths, have geserated the host of sects and schisms that disgrace the Christian name, and impede the progress of the kingdom of God. But it was no vain notion of this sort which influenced the best amongst our English reformers. It was no liberty, but rather a stern restraint of conscience, which moved them to obey the word of God, and follow in the footsteps of the Apostles, instead of maintaining the abuses which man's corrupt will has superinduced. It was no liberty of conscience, but a dominant necessity, which led the martys to the stake. The spirit of martyrdom dwells not in the arrogant feeling of the right of private judgment, but in the strong duty of obedience. Most vainly, therefore, does the schismatic assert, that in wantonly separating from the Church, and following the imagination of his own heart, he is treading in the steps of the English Church. The best reformers were men of very differ-

ent mould from the modern dissenter. The notion of liberty of conscience arises partly from a confusion between human and divine law. God has given a revelation of His will, and established a Church upon earth: and each man is bound, at his own personal risk, to believe the revelation, and become a member of the Church: "He that believeth and is baptised shall be saved; he that believeth not last struggle for liberty, which is not to be equalled by shall be danued." [Mark xvi. 16.] There is no liberty of conscience here as regards God's command. We are not to believe what we choose, but what God has revealed; and as there is one faith, so there is one baptism; -- as one Spirit, so one body, the Church, to which, and to no other body, we are bound to belong. We are responsible to God,-and vast indeed is the responsibility,-but no human power can justly coerce us. No authority of man can or ought to force us to our salvation; nor can any human power save us from condemnation. To God and His holy Church, which He has instituted, we are bound at our peril; and in that very absence of all religious liberty consists our

freedom from human control. It is the mixing up of these two authorities which s the main source of modern dissent: men falsely arguing, that because the State has no right to control heir will, therefore the Church has no claim to their obedience and communion. And this notion, though very different from that of our best reformers, was no doubt promoted by a false application of their example.

#### THE JEWS AS SOLDIERS. (From the Jewish Intelligence.)

Every feature in the history of the Jews deserves attention. We have long been privileged in deriving instruction and consolation from those inspired triumphal songs in which they celebrated the overthrow of But unfortunately, human passions mixed themselves and defenceless condition as given over into the hand of Roman lances. They were the last priests of the rises a mass of mighty buildings, the general character up with the proceedings of the times, and greatly of their enemies. We know, indeed, that Israel can Jewish nation who were buried beneath the ruins of of which varies between convent, palace, and castle, marred the boon which the providence of God had never "dwell safely,"-" the inhabitants of Jerusalem | their temple. far more permiciously than in England. Here in Him whom, as a nation, they have rejected; but in of those whom the Almighty hath declared to be his battle-axe and weapons of war."

The writer of the following remarks clings with effection to the remembrance of the deeds of war for which his ancestors were celebrated. We regret that he thinks so little of the peculiar glory and blessing which pertain unto Israel. While we listen to the details which he gives concerning the outward circumstances connected with the history of his nation .while we remember their national wrongs and sufferings, we pray that they may be sanctified to their correction and improvement in the ways of righteousness. May the author of this work, and every one of his people, learn to mourn over those sins which have caused their glory and defence to depart from them, that the world may again rejoice and say, " In Judah is God known: his name is great in Israel." The rage of the enemy that hath subdued and despised them shall no more prevail to hurt them, "for he that is feeble among them shall be as David, and the house of David shall be as God, as the angel of the Lord before them."

There was no want of prowess and courage among them in ancient times, and it was not through cowardice that they became a prey to their adversaries. They were smitten before their enemies because they would not hearken to the voice of the Lord their God. We trust that they will soon learn, not only to think with delight of the deeds of arms for which their mighty men of old were famous, but also to understand the source from whence they derived their strength and help, that thus repenting and believing, like I)avid and Joshua, they may also wage successful warfare against the world, the flesh, and the devil, belp of the Lord of Hosts.

Throughout the existence of the Jewish people as of some of the most spleudid deeds that have ever been recorded. Their journey through the wilderness, in constant combat with hostile nations, proves that even at that early period they were not wanting in courage and perseverance. In those wars of conquest which they carried on under Moses. Joshus. David, Jehoshaphat, and, in aftertimes, under Hircaresisted valiantly the mightiest nations, the Asseriana. the Persians, the Syrians, yea, even the Romans in the zenith of their power. They conquered their country, arms in hand, and they fell fighting, too, at last. To this very day they celebrate the feast of Changea. which Borne very spily calls their 18th October (the anniversary of the battle of Leipsic), in commemoration of that glorious period when the celebrated Jewish leaders expelled the far more powerful Syrians from their country and sanctuary, and consecrated the the rank of superior officers. latter anew. Was not the Patriarch Jacob ennobled by receiving from God himself the important surname Israel, on account of his courage in wrestling with God and man? And thus the whole of the people to be mentioned, he having been generally held in high the same way as single families among them are dis- excellent qualities. We cannot, also, omit naming, tinguished by the pobility of the priesthood on account of their descent from the tribe of Levi, or even from the valiant Beer, captain of horse, Barak, &c., &c.only pervade men like Gideon, called the Sword of the

union might profitably have been effected, and great the tender women in Israel were inspired by this spi- funeral of the Municipal-Sergeant Jonas, who, at the strength have accrued to the reformed Church. But rit, as the triumphant war-songs of Mirian, Deborah, outbreaks in Paris, in the year 1839, fell fighting for as it was, -the continental Protestants, running into the virgins in the days of Saul and David, testify, as the maintenance of law and order, will, no doubt, still wild excesses, and some of them rejecting fundamental well as the bold deeds of Deborah, Jack, Judith, and be in the recollection of many. articles of faith or discipline, some denying the doc- Esther. And that this spirit also pervaded the mass. It is a matter of fact, that during the last great war trine of the atonement, some corrupting the ancient of the people, is proved by the general arming of the the sons of the most respectable and wealthy Jews in doctrines of the sacraments, and falling into a variety nation, the organization of the troops, and the educa- Prussia, and the whole of Germany, set others an ex-

Church

of a military hollow square. Moses invariably placed gracious favour of his present Majesty, the order of the ark with the tablets of the law in the centre of his the Red Eagle. warriors; his head-quarters were fixed before the ark,

the war lasted, the ritual laws were suspended, so far as necessity required it. And powerful must have on the White Mount, near Prague, bears still the name been the spirit which impelled them to take up arms, of, "die Judenschunze" (the Jews' fort). As a reward when the law of Moses made provision for exemption, for their conduct in this war, they were permitted to in certain cases, from military duties. Thus no one could be claimed for military actvice who had bought a house but not yet inhabited it, or possessed a vineyard where he had not yet pressed any wine, or who had not yet lived a year with his wife. And yet their armies were always complete, and the call, "To arms!" was never issued in vain in Israel, but was answered by too many rather than too few. It would lead us too far were we to point out all

the warlike deeds and achievements recorded on the page of Jewish history. While the Jews existed as a separate nation, their warlike spirit and abilities were acknowledged and duly estimated by the Romans, who were competent judges of the military art. History tells us, that no less a person than Julius Casar was so much pleased with the bold spirit of Aristobulus, that he intrusted two legions to him, to reconquer Judea and guard the interests of Rome in Syria and Arabia. Antipater likewise was the ally of Julius Cæsar, and saved him out of great peril in Egypt, by oining him with a Jewish army, and taking Pelusinun from the Egyptian troops, who disputed with Cresar the landside, himself being the first to scale the walls. But let us dwell on but one single point, namely, their any other event recorded in history. For seven years did this inconsiderable people withstand that Rome which had already conquered the world then known and neither the fame of the Roman commanders, nor the numbers of their legions accustomed to war and victory, could change their courageous determination to resist to the last. It is proved that their leaders Antigonus, John of Giscala, and Simon, evinced greater talent in their tactics than the Roman commanders and even Tacitus cannot but bear honourable testimony to their heroism. We cannot but marvel at the number and strength of their fortified places. What a stronghold must Jotapat have been, which could for At the siege of Joseph, 40,000 Jews lost their lives; only 1,200 their liberty. At that of Jerusalem, certain death awaited those who dared to speak of sur- as producing a deep, lasting, and peculiar impression render. Without consution they repaired and counteracted the work of destruction committed by the of the Seas, whom Nature has so richly blessed, whom powerful implements of war used by the Romans, and for centuries past no footstep of foreign armies has sallied forth against the besiegers. And when, at desecrated, whose trident bears sway over a wider

cannot be defended except by the power and grace of Thus fell the Jewish nation; like no other, truly; it is true, break through the horizontal lines, yet the a monument in honour of the conquered than of the

> Again they arose before they wrapped themselves from its extent and obstinacy, became one of the most Cassius informs us, that they were compelled to summon their best cohorts and leaders, and even to call their most celebrated commander, Julius Severus, from arms of the Romans, was the taking of Bethar, where rors, as their ancestors at Jerusulum. Their leader, Barkokebat, was killed; and the famous Rabbi Akiba, with his sons, fell into the hands of the victors, to proclaim dying, under the most cruel tortures, the unity of God. The Roman historians estimate the number of those who fell by the sword during this conflict, at 580,000; during the former war 1,500,000 had perished; so that in these two wars, above two million religion, fatherland, and liberty.

We find Jows afterwards serving with distinction in mander is even mentioned as having been in the service of the Emperor Honorius. In the beginning of celebrated Belisar, of Naples, with such valour, that they obtained an honourable place in history, notwithstanding the obscurity to which they had been consigned. A century later, we see 26,000 Jews murching with the Persians against the Romans for the purpose of reconquering Jerusalem; while, at the same time, we behold them defending the fortress Abcamus, nus and Herod, victory was on their side, and they in Arabia, with persevering valour, against Mahomet and His followers. According to Basnage, and several Jewish historians, an Israelite, Dou Solomon Ben Je-1190, and commanded them with great renown. The Turkish emperor, Selim L, had many Jewish officers in his army, especially in the ordnauce department. In the East Indies, also, a great many Jews serve as soldiers, being scattered through the different regiments. Many of them have risen by their talent to

In Napoleon's army, several Israelites rose to the rank of colonel, and even of general; General Wolf, Knight of the Legion of Honour, deserves especially the Jewish lieutenant, Cerfbeer, who, at the storming Lord, Jephtha, Samson, David, Assa, Jehoshaphat, the of the Trocadero, ventured a surprise; several Jewish in fact, every college is in itself a sort of chronicle of renowned Maccabees, and the great King Hircanus, captains, also, on that occasion obtained the cross of the history of art in England, and more especially of whom De Wette calls the second King David; even the Legion of Honour. The solemn and touching architecture.

We may here mention the very remarkable fact, as other citizens. It was only very lately that a Jewthat we find among the Jews the most ancient traces ish captain in the Prussian army received, through the

In Austria, the Jews have already in ancient times as if to teach his people always to stand up for their laws given proofs of great velour. In Bohemia, they as-In times of peace, also, the Jewish youth practised sisted the Christians under Boleslaus II., in repelling all others in plety, looked upon it as lawful, and even warlike exercises. Military games with bow and arrow the Heathen hordes who devastated the country; as were of frequent occurrence, and the inhabitants of a reward for which, they obtained leave to build a fraud."-If such conduct be utterly indefensible, and Guaiba, not less skilled than the natives of the Bale- aynagogue in Prague. They distinguished themselves in the sight of God most sinful, even when directed to arie Isles, hit the mark by a hair's breadth. While greatly at the siege of Prague by the Swedes, in 1648. Among the fortifications creeted by them, a redoubt as was the case at the period referred to by Moshelm, have a small bell in their Council-house for summoning the congregation; and the old synagogue at Prague is still decorated with banners which fell to the share of the Janu on this occasion.

Ever since the year 1788, the Jews have been called upon to perform military service as strictly as all other Austrian subjects; and if it is considered in how many and bloody wars Austria has been engaged since that period, it may be supposed that immense numbers have fallen for their country. In the year 1803, Dr. Jeckel stated ("l'olen's Stantsverfinderung," Wien 1803, vol. iv., p. 38):-" In the wars of the French Revolution. more than 15,000 Israelites have served under Austria's banner." But although several attained the rank medals as rewards for good conduct, there have been but very few instances in which any of the higher distinctions have been accorded to them. At present, there is not only not a single officer of the Jewish nation in the Austrian army, but the Jawish soldier who state. And yet the number of Jews serving in the Austrian army increases continually; they are very often to be met with in the Hungarian regiments. The Jews appear, however, to be most particularly numerous in the Russian army; Kosciusko formed a whole buly of volunteers consisting of none but Jews.

#### THE ENGLISH UNIVERSITIES. (From the German of Professor Huber.)

There is scarcely a spot in the world, which bear an 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. He who can be proof against the eight months defy the united forces of the Romans, strong emotions which the whole aspect and genius What valour and perseverance to prefer the torture of a f the place tend to inspire, must be dull, thoughtless, the most dreadful famine and sure death to captivity. | uneducated, or of very perverted views. Others will bear us witness, that, even side by side with the cternal Rome, the Alma Mater of Oxford may be fitly named

In one of the most fertile districts of that Queen

last, the enemy forced his way, foot by foot, and the circle than ever did the sword of the ancient Mistress Roman eagle was already planted on the castle Anto- of the World, lies a broad green vale, where the Chernis; the Jews still continued to defend the temple; well and the Isls mingle their full clear waters. Here nor did they yield when, at last, the flames burst out and there primeval clus and oaks overshadow them on all sides. In the midst of the fire and smoke some | while in their various windings they encircle gardens, still continued to oppose the further progress of the meadows, and fields, villages, cottages, farmhouses their foes; and we have mourned over their helpless enemies, until they also fell beneath the dense array and country seats, in mother mixture. In the midst Some few Gothic church towers and Romanic domes, England there were many wild spirits which were with the meantime, we feel a lively interest in the history merit as of this, against a nation so inconsiderable as essentially different from that of any of the towns of to extent and population. But the triumphal arch of the Middle Ages. The outlines are far from being Titus, which, significantly enough, has been preserved so sharp, so angular, so irregular, so fautastical: a cerin better condition than any other, is, indeed, rather tain softness, a peculiar repose, reigns in these broader terrace-like-rising masses. Not that the Gothic pinnacies that point up into the sky are in themselves inconsiderable; the tower of St. Mary's is inferior to in their shroud for that long slumber out of which but few of the third order; but they all appear less they were only to be startled by painful dreams. We prominent than either the horizontal lines or the cuwill only mention the rising under Hadrisn, and which, pola form, which here and there rears its head; whether it be from its greater variety, or its more perfect bloody wars in which the Romans were engaged. Dio harmony, with the style of the whole, that the latter arrests the eye more than the former. Only in the creations of Claude Lorraine or Poussin could we expect to find any spot to compare with the prevailing distant Britain to the scene of action. This war lasted | character of this picture, especially when lit up by a five years, and was scarcely less formidable than the favourable light; in reality, probably, there is none former, under Vespasian and Titus. The last feat of anywhere. The principle masses consist of the colleges, the university-buildings, and the city churches; the besieged defended themselves for three years and and by the side of these the city itself is lost on disa half as valiantly, and surrounded by the same hor- | tant view: but on entering the streets, we find around us all the signs of an active and prosperous trade. Rich and elegant altops in profusion, afford a sight to be found nowhere but in England; although side by side, it must be owned, with the darkest contrasts of misery and depravity. But the houses of merchants, retailers, craftsmen, and innkeepess, with all their glitter and show, sink into a modest and, as it were, menial attitude by the side of the grandly severe menio Jews fell with their arms in their hands, fighting for rials of the higher intellectual life-memorials which have been growing out of that life from almost the beginning of christian civilization. They are as it the armies of the Romans and Gotha; a Jewish com- | were the domestic offices of those palaces of learning, which ever rivet the eye and mind of the observer, all beside seeming, perforce, to be subservient to them. justified in rejecting the authority of the pope, and and thus shall they again rejoice in the presence and the sixth century they formed under the Goths sepa- Oxford, indeed, has no manufactures of consequence; rate divisions, which were frequently employed on a the awcating, sooty, giant-industry of the day offers distinct service, and with success. They held out to the Muses nothing but his previously-finished pronation, their history shows a warlike spirit, and tells against two sieges, by Chlodowig, of Arles, and the duce, without forcing on the sense the thousand offensive consequences of its creation. The population, moreover, has a tranquil character, making it seem to be far less dense than in other flourishing English towns; and, in fact, the noisy, whirling streams of human creatures that hurry along the streets of London, Manchester, Liverpool, and Birmingham, would be ill-adapted to the architectural and historical character of the place. Yet there is nothing herein to suggest the idea of poverty or decay. What strikes the eye as most peculiar, is the contrast between the chaja, was general of the Portuguese army in the year fashionable and varied dress of the more active and busy townspeople, and the ancient, severe, and ample ecclesiastical costume of the "gownsmen," who may plainly enough be seen to be the ruling spirit of the place. Everywhere, indeed, wealth and rank are sure to meet with outward signs of respect; nowhere more surely than in England, and from tradespeople of the middle classes: but, perhaps, in all the world it might he difficult to find so many forms, evidently the stately representatives of the genius of the place, as are the Pellows and Masters of the colleges of an English University. It is a peculiar type, propagated from Israel may claim the most ancient military nobility in estimation on account of his military knowledge and generation to generation. The university towns have sappily escaped the lot of modern beautification, and, among many others, the distinguished Colonel Simon, in this respect harmonize with the colleges. Each of the larger and more ancient colleges looks like a sepathe family of Aaron. A noble, valiant spirit did not During the restoration, in the last Spanish war, it was rate whole; an entire town, whose walls and monuments proclaim the vigorous growth of many centuries:

### THE CHURCH.

COBOURG, FRIDAY, NOVEMBER 17, 1842.

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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 who were desirous of surpassing laudable, to advance the cause of piety by artifice and the triumph of true religion over heathen idolatry,--how much more unjustifiable and sinful must it be, to employ such arts for the strengthening of faction and the consolidation of schism against the voice and authority of the Church Catholie? We have already shewn how Mr. Powell, in his attempt to overthrow the Church's doctrine of Episcopacy, has fallen into this wickedness; we go on now to prove still further from his recent work, how grievously the narrow spirit of party has made him to wander from the rules of honest criticism, as well as to mutilate the records of primitive truth.

We have extant an epistle of Polycane, which Mr. Powell admits to be genuine,—because he thinks it furnishes an argument in favour of his own theory; that is, that the general title Presbyter is applied to all the spiritual rulers of the Church at Philippi .-We have already sufficiently explained the consistency of subordinate officers, and received gold and silver of this with the pre-eminence of the Episconate: but what we have to notice is an instance of Mr. Powell's disingenuousness in his appeal to the authorities by which the genuineness of that epistle is sustained. When he endrayours to overthrow the authority of the epistics of Ignatius, he setentatiously parades the has become an invalid, and a cripple, has not even the authority of Blondel and Daille against them, as the bare consolation of being able as a citizen to begin a testimony of the best Continental divines: but when, small trade, or to obtain a subordinate office in the they give their voice against the epistle of Polycarp also, he accuses them of defaming ancient records against which there is no reasonable ground of objection! That is to say, their reputation for integrity and talent is to be measured exactly by their coincidence with his own views, and by no other standard. When they agree with his own projudices, they are worthy of all respect; when they oppose them, they are no better than dishonest traducers. This is the consistency of a man who professes to write down Episcopacy,-to impugn and demolish the recorded verdict of all the learning and piety of fifteen centuries!

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 Sniyrus to the notice of the Philippian Church. This writing, therefore, is a standing monument of their genuineness and authenticity; and if suffered to remain, must bear up the others also. Blondel and Daille were correctous of this: Mr. Powell, in his Ignorance, did and observe this fact, or, in his impetuous vehomence, furgut it; and by this oversight has pronounced his own con-

The notice of JUSTIN MARTYR embraces nothing of mportance to the argument dealgned to be built up by Mr. Powell; because his Apologies being addressed to heathens and designed as a dissusaive against their persecution of the Christians, they could not be expected to contain disquisitions upon Church governnent and subordination. We, therefore, proceed to Innuays, whose testimony, as Mr. Stopford shews, has also been tampered with by the writer under re-

"Our next witness is Tremmus; he was a disciple of Polycarp and others who had learned from the Apostles, and we have more of his writings than of any other writer of so early a date; he wrote about the year 180, Mr. both Bishop and Presbyter, but he uses them ayoung nously. Now this, if true, would make against us; because we say that at that time the title Hishop had become appropriated to the chief ruler alone, the title Presbyter being still sometimes used in its general meaning, as at first, for all spiritual ministers, high and low; and sometimes for those who were inferior to the chief. ing, as at arist, for all spiritual ministers, anguland sowand sometimes for those who were inferior to the chieftruler. Ircomus uses it, sometimes in a general sense for,
both orders, sometimes as applied particularly to one....
But the word Bishop he serse uses, except for a chieftruler established in every Church by the Apactles themselves, and kept up from their time by a continual sessession; so that he door not use the terms syponymously, as
Mr. Powell says. He seems, indeed, to be aware that he
is open to contradiction, for he says, some 'may doubtmy assertion,' and well indeed they may; 'however,' he
says, 'they shall judge for themselves.' Now, let us sees
how he enables them to judge for themselves.' He gives
a passage from Book III. chap. ii., in which Irramous
speaks of 'the successions of Presbyters in the Churches;
then to show that Irramous used the word Bishop sysonymously, he says, that in the next chapter he calls this succession the succession of Bishops; and since his object is
to 'let every one judge of this for himself,' the reader will
suppose he goes on to give this latter passage also,' that to 'let every one judge of this for hinself, the reader will suppose he goes on to give this latter passage also, that we may compare, and see whether the words he so need, yet when we come to the point, here is what we find: 'In the next chapter, he calls this succession of Bishops, which, as it is succession of Bishops, which, as it is sured in both isdes, we need not quote'! This is the way he enables his readers to judge for themselves, whether the words be used.'

"The next chapter which Mr. Powell so innocently need not quote, is as follows: Therefore, to all who are willing to hear the truth, it is at hand, in every Church to behold the tradition of the Apoetles, manifested to the whole world; and we have those to enumerate who were appointed Bishops in the Churches by the Apostles, and their successors down to ourselves, who neither taught their successors down to ourselves, who hasther taught mor knew any such thing as is raved about by these man (the Gnostie heretics); because if the Aposties had known any bidden mysteries, which they taught the perfect spart and secretly from the rest, they would deliver those things chiefly to these to whom they committed even the Churcher Chemselves. For they desired that they should be very perfect and blameless in all things, whom they left as secret. sense delivering to them their OWN PLACE OF GOVERNMENT from those good conduct great advantage must arise, a from their evil conduct great calamity."

Irengus then goes on to give the actual success of Bishops in the Church of Rome, from Linus to Eleutherius,-the latter the twelfth in place from the Apostles. And yet in the face of this very clear statement. Mr. Powell declares that Irenaus, in spenking of the individuals who presided over the Churches;

never uses any other name than that of Presbyter ! TERTULIAN has, in common with his predecessors, been subjected to a variety of liberties. We have not space to exhibit all the instances of dishonesty, suparent in dealing with his testimony: the subjoined quotation will establish the existence of what we pledged ourselves to expose,—direct and premeditated false

"Here is Tertullian's challenge, as given by Mr.. Powell (p. 105): 'But if any of the heretica dare to con-nect themselves with the Apostolic age, that they may seem to be derived from the Apostles, as existing under seem to be derived from the Apostles, as existing under them, we may say, 'let them, therefore, declare the origin of their Churches; let them exhibit the series of their Bishop, so coming down by a continued succession from the beginning, so as to show their first Bishop to have had some Apostle or Apostolic man as his predecessor or ordainer, and who continued in the same faith with the Apostles; for this is the way in which the Apostolical Churches calculate the series of their. Bishops, "aftra Powell stops here in the middle of a sentence," (whire Tertullian is alluding to the succession of spiritual rulers in each regularly constituted Church, challenging hereties to produce the same uninterrupted descent which orthodox Christians could supply), and then begins again, as he to produce the same uniterruped descent which explains in he says himself, within half a descentinery now, had be any object in leaving out these half doesn lines? Let us remember that the question is, what kind of a succession this was in the early Churches? Mr. Powell wants to