poetry.

BURIAL OF THE DEAD.

And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier (and they that bare him stood still) and said, Young man, I say unto thee, Arise.

—St. Luke, vii. 14, 15.

Who says, the wan autumnal sun Beams with too faint a smile To light up nature's face again, And, though the year be on the wane,

With thoughts of spring the heart beguile? Waft him, thou soft September breeze, And gently lay him down

Within some circling woodland wall,
Where bright leaves, reddening ere they fall, Wave gaily o'er the waters brown. And let some graceful arch be there

With wreathed mullions proud, With burnish'd ivy for its screen, And moss, that glows as fresh and green As though beneath an April cloud.

Who says the widow's heart must break, The childless mother sink?-A kinder truer voice I hear, Which even beside that mournful bier Whence parents' eyes would hopeless shrink,

Bids weep no more-O heart bereft, How strange, to thee, that sound!

A widow o'er her only son,
Feeling more bitterly alone
For friends that press officious round.

Yet is the voice of comfort heard, For Christ hath touch'd the bier-The bearers wait with wondering eye, The swelling bosom dares not sigl But all is still, 'twixt hope and fear.

Even such an awful soothing calm We sometimes see alight
On Christian moarners, while they wait
In silence, by some church-yard gate,
Their summons to the holy rite.

And such the tones of love, which break The stillness of that hour, Quelling th' embitter'd spirit's strife— The Resurrection and the Life "Am I: believe, and die no more."-

Unchang'd that voice—and though not yet The dead sit up and speak,
Answering its call; we gladlier rest
Our darlings on earth's quiet breast,
And our hearts feel they must not break.

Far better they should sleep awhile Within the church's shade Nor wake, until new heaven, new earth, Meet for their new immortal birth For their abiding place be made,

Than wander back to life, and lean On our frail love once more.
'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse How grows in Paradise our store.

Then pass, ye mourners, cheerly on, Through prayer unto the tomb, Still, as ye watch life's falling leaf, Gathering from every loss and grief Hope of new spring and endless home.

Then cheerly to your work again With hearts new-brac'd and set To run, untir'd, love's blessed race, Over the grave their Lord have met.

Keble's Christian Year.

THE DISCIPLINE AND UNITY OF THE PRIMITIVE CHURCH. (From the Rev. J. J. Blunt's "Sketch of the Church in the first two Centuries."—Concluded.)

it affords that the system was when themselves should be no more, other approved to Amastris and the other Churches of Pontus, to that second century.7

ejected from their ministry."1

department of their duty. Thus Serapion, Bishop of it was not liberty without limits. object of Ignatius, in his Epistles which he addresses and does not abide by the confession which obtains to the several Churches, is to caution them against amongst us, 11 are we to hold back from the truth the two great heresies which had then appeared in the because he gives the lie to his confession? Surely deny the humanity of Christ, an error which he com- from the thing which he hath promised, however of time heresies multiplied, but still were the spiritual process Homer might be made to tell any story we "abysses of folly and blasphemy against Christ." 4— dishonest artifice. 13 Now the canon of the truth And truly nothing less than the strongest sense of the duty which his high office laid him under, could have prevailed with him, one may well believe, to unravel the weary web of fanciful visions which these philosophers had weaved for themselves; and the scrutiny to which he submits them, and the diligence with which he replies to them, render that work of Irenæus a conspicuous monument of his patience, and, I must add,

a severe trial of our own. Clemens Rom. Ep. i. §. 44. p. 171. V. r.

Routh. Reliq. Sacr. V. I. p. 469, 470, and 476. Irenæus, Præf. §. 3. p. 4. Ibid. Præf. §. 2. p. 3.

COBOURG, CANADA, FRIDAY, MARCH 22, 1844.

and greedy of gain and vain-glory."3

the more express and peremptory.

"teach different ways of blaspheming the Maker of in Lybia, or in the middle of the world." might of ineffable truth, by these their numbers. As in the extreme as to their creeds, were, it should seem, distant forefathers. many, however, as withdraw from the Church, and comparatively few as to their numbers.

to the Churches under his charge. 10 IV. Next they watched with all vigilance against VI. But here it may be asked, How was it deter-

Antioch, writes to Caricus and Pontius, (a document Schism spoke for itself; being at once detected by then proceeds to speak of a Gospel in the name of the means of conveying certain very useful acquire- youth, the nationally educated youth. Did it ever pendence upon the Government or its functionary in of the second century, preserved by Eusebius), warn- the parties withdrawing from the assemblies of the Peter which he had not read when he last visited them, ments to every capacity happen to a traveller taking a walk in the neighbour- all the affairs of the community, the abject submission ing them against the heresy of Montanus, or the new Church, and meeting elsewhere; for so we have seen and which he had incautiously allowed them to adopt; of individuals—are diffused over the country, and by hood of Oxford, Cambridge, Dublin, Edinburgh, Glas- to the want of freedom or free agency in thoughts, philosophy as it was called; and he transmits them but he had since had misgivings, and suspecting that law brought into operation upon every human being gow, Aberdeen, Saint Andrews, or of any of the Uninot only his own opinion, but that of other Bishops, Fathers. Neither did heresy escape; since the pri- it had been put forth by the Docetæ, he had procured in it. The machinery for national education is unin other parts, which he had been at the trouble to mitive Church had its symbol, or confession of faith, and examined it; and the result of his investigation doubtedly very perfect. The military organization of stout, able-bodied, well-enough-dressed student beg- ligious and social principle in society, justify the con-

world; the one, that of the Docetæ, which went to not; but as a good man will not deceive, nor flinch bats in his Letters to the people of Smyrna and others may be false to their word; so must not we, by Tralles. The other, that of the Ebionites, which went any means whatsoever, transgress the canon of the to deny his divinity, an error which he contends against Church."12 Nor is this all: Irenæus takes notice of nesians, and the Philadelphians. These were the Scripture utter just what sentiments they pleased, by tares that first sprung up, and here were the chief packing fragments of texts together into a kind of labourers ready at hand to root them out. In process theological Mosaic; he then shows that by a similar governors of the Church alive to expose and extirpate chose, by the juxta-position, for instance, of one fragthem; and no stronger proof surely can be afforded ment appertaining to Ulyses, another to Hercules, and of this than the great work of Irenæus, he a Bishop, so forth; so that if each had his own, the argument and his book apparently addressed to one of the infe- would fall to pieces; and then he adds, "In like rior clergy; the express object of it being to make manner, he who holds fast the canon of the truth which his friend acquainted with "the monstrous and deep he received at his baptism, will acknowledge the words, mysteries," as he calls them, of the religious speculators of the day, in order that he might again commu- not acknowledge these their blasphemous mysteries, nicate the same to others, and warn them against such i. e. the mysteries Scripture was made to speak by this

> 1 Ep. ad Magnes. §. 4. p. 18. V. II. 3 Irenæus, L. Iv. c. 26. §. 2. p. 262.
> 4 Justin Martyr, Dialog. §. 35. p. 132. ⁵ Irenæus, L. I. c. 16. §. 3. p. 83. 6 Ibid. L. 11. c. 31. §. 1. p. 164.

> 7 Routh. Reliq. Sacr. 1. p. 171. 8 Ibid, p. 168.

10 Irenæus, p. 340. Fragment.
11 την ὑμολογίαν παρέλθοι την πρὸς ἡμᾶς.
12 Clemens Alexandr. Strom. VII. §. 15. p. 887. τὸν
Εκκλησιαστικὸν παραβαίνειν κανόνα.
13 Irenæus, L. I. c. 9. §. 4. p. 47.

Theophilus. L. II. §. 14 p. 360. Reliq. Sacr. 1. p. 296, 333. 7 Ibid. 1. p. 359, 369. 8 Ibid. I. p. 169.

I have said that the spiritual rulers of the Church | those who sought admission into the Church | those who sought admission | those who sought | those who sought | those who sought | those who sought | those were on the alert to guard against dissent, as well as tism-a confession so uniformly exacted at baptism, of Rome, with Soter their Bishop, for the remittances most valuable acquirements—who can deny or doubt living in any of the liberal professions, or even in the heresy. And I make mention of this fact distinctly, that the latter is once, in Clemens Alexandrinus, hey had sent on behalf of the needy brethren at it? But they are not education; they are to be obtained only but not invidiously, as serving still to show that the expressly called by the name of Confession; this Corinth, and the prisoners in the mines; therein only, not the end—the tools, not the work, in the eduspirit of the primitive Church was not so latitudina- canon of the truth we shall not, I think, be at a loss to naintaining a custom, he observes, which had long cation of man. We are too ready in Britain to conrian as some imagine. "It becomes you," writes understand when we come to the next chapter of prevailed in the Church of Rome." Ignatius to the Magnesians, "not only to be called Irenæus, and which treats of the unity of the Church. Thus then, it seems, that there were Metropolitans that if the labouring man is taught to read his Bible, minds. Christians, but to be such; as some persons talk of a The substance of this canon will be found, I conceive, in the primitive Church, whose superintendence was he becomes necessarily a moral, religious man—that The great proof of the deteriorating working of the Bishop, but do every thing without him. Such men in the following passage, which you will perceive dif- general; that there was a succession of ministers, not to read is to think. This confounding of the means Prussian educational system upon the public mind, is do not appear to me men of good conscience, seeing fers but very little from the Apostles' Creed; and is self-appointed, but duly ordained by their ecclesiasti- with the end is practically a great error. We see no that the public mind lay torpid and unmoved, when that they do not steadily assemble themselves together a very valuable and early testimony, if not to the cal superiors, who themselves derived from the acquisition of much higher the religious establishments of the Protestant Church, according to the commandment." And, again, to the Ephesians: "Be not deceived; if a man be not the Ephesians: "Be not deceived; if a man be not the Creed at that time in its present the social position of the labouring man. Reading the Lutheran and Calvinistic Churches, were abolish-the social position of the labouring man. Reading the Lutheran and Calvinistic Churches, were abolish-the social position of the labouring man. Reading the Lutheran and Calvinistic Churches, were abolish-the social position of the labouring man. Reading the social position of the labouring man. Reading the social position of the labouring man. within the altar, he falls short of the bread of God. says he, "though dispersed over the whole world, with administering the alms of the Church, with and writing are acquirements very widely diffused in Church, neither Lutherau nor Calvinist was set up, For if the prayer of one or two has such force, how received from the Apostles, and from their disciples, excommunicating those who would not stand by the Paris, in Italy, in Austria, in Prussia, in Sweden; but and imposed by the ediet of civil power upon the much rather that of the Bishop and the whole Church? a belief in One God, the Father Almighty, maker of Church's confession, and receiving them again on the people are not moral nor religious, nor enlightened, Protestant population. The abolition of the religi-He, therefore, who refuses to join in the assembly is heaven and earth, and the seas, and all things in their coming to a better mind; for that there was a nor free, because they possess the means: they are ous observances and modes of public worship in proud and self-condemned; for it is written, God them: And in one Jesus Christ, the Son of God, who uniformity of faith; a uniformity secured by confes- not of educated mind in any true sense. resisteth the proud." And Irenæus delivers himself took flesh for our salvation: And in the Holy Ghost, sions; confessions obviously framed to exclude herein language very similar: "It is fitting," says he, who proclaimed by the prophets the incarnation, sies, for such are glanced at in the symbol I have pro-"that they of the Church obey the Presbyters, men advent, birth of a virgin, passion, resurrection from duced; and that those confessions were invariably worth, to a sense of his responsibility to his Creator matter quite as much within the legitimate right and who derive their succession, as we have shown, from the dead, and bodily ascension into heaven, of the exacted at the admission of the parties to Church- and to his conscience for every act, to the dignity of power of their Government, as a change in their custhe Apostles: who, together with the succession of beloved Jesus Christ our Lord, and his coming again membership, by the functionaries who administered a reflecting, self-guiding, virtuous, religious member tom-house laws—so low has this educational system the overseership, received the certain grace of truth, from heaven in the glory of the Father to restore all the rite. according to the pleasure of the Father. But the things, and to raise up all flesh of all mankind; that No doubt a vast deal of the structure failure. It is only a training from childhood in the the feeling of individual right to freedom of convicrest, who secede from the chief succession, and assemt to Jesus Christ, our Lord, and God, and Saviour, and and vorking of the primitive Church is still wanting; conventional discipline and submission of mind which tion, and except from a few villages in Silesia, which ble themselves in any place where they will, should be King, according to the pleasure of the invisible Father, for it must be borne in mind, that the early writings the State exacts from its subjects. It is not a train- refused to abandon the Lutheran littingy and obserheld suspected, as heretics and evil-disposed person; or schismatics, proud and self-pleasors; or hypothese and greedy of gain and vain-glory." stand that every and things under the earth, and that he should do picture of the kind; and it is by mere detected. This system of interpolation and process to fine and the should do picture of the kind; and it is by mere detected as heretics and evil-disposed person; or hypothese and greedy of gain and vain-glory." stands the should bow of things in heaven and things under the earth, and that every laid to the most arbitrary and the most arbitrary arbitr I have already remarked, what it is only fair to just judgment upon all, and consign to everlasting fire incidents casually turning up in the midst of a mass tions of the people, this educational drill of every insulting to freedom of mind and conscience that has repeat, that schism was in those days probably all but the spirits of evil, the angels who transgressed and of matter relating quite to other subjects, that we are family by State means and machinery, supersedes pasynonymous with heresy,—the schismatic usually became apostates; and amongst men, the impious and enabled to detect a few leading features of that rental tuition. It is a fact not to be denied, that the leading features of that rental tuition. It is a fact not to be denied, that the denying some fundamental principle of the Gospel; unjust and lawless and blasphemer; and that to the Church. But they are such as will serve for marks of Prussian population is, at this day, when the fruits of their hands, are brought by this educational system and, on this account, the warning uttered against it is just and holy, and to such as kept his commandments nuch beside. They be speak more than the simple this educational system may be appreciated in the to regard with indifference of Govern-V. Upon the supposition, therefore, that heresy repentance, he should give freely life and immortality complete the structure of a whole animal, and tell of condition in those branches of moral conduct which family, education, religion, conscience, free agency, was discovered, how was the party offending proceeded and everlasting glory." "The Church," it is then is habits, if they are but provided with one or two of cannot be taught in schools, and are not taught by the and opinion in religious belief, to be the passive against in the primitive Church? The reply to this added, "having received this doctrine and faith, dis- ts bones. The most ancient documents which treat parents: because parental tuition is broken in upon slaves of a Government in which they are not repreinvolves the exercise of another power, emanating too, persed as she is over the whole world, keeps it dili- expressly of the details of the Church with all minute- by Governmental interference in Prussia, its efficacy sented—to be nothing but machines to be managed it should seem, from the ecclesiastical superior, that gently, as though she occupied but one house; and less, are the Apostolical Constitutions, as they are and weight annulled, and the natural dependence of by the hands of a host of public functionaries—then of excommunication, or exclusion from the Church of believes in these things as though she had but one soul alled, and the Canons; the component parts of which the child upon the words and wisdom of its parent— let us educate our own families in our own way in Now we are told by Justin Martyr, that amongst the down the same with one consent, as though she had intiquity. And if we have recourse to these, for the body, draws nutriment from its parent—is ruptured. a system of national education for teaching reading Christians there were various heretics, distinguished but one mouth; for though the languages of the world purpose of following out the tendencies of things, as They know little of human nature who know not and writing, so deteriorating to the higher objects of by the names of their various leaders. Marcionites, are divers, the force of tradition is one and the same; we discover them in the writings of the primitive that more of moral education may be conveyed in a education—the cultivation of moral and religious Valentinians, Basilidians, Saturnilians, and others, so that the Churches have held no other faith, and Fathers—if we consider the strata, as it were, of glance of a mother's eye than in a whole course of sentiment, and independence of mind among the (meaning by this last term, according to Bishop Bull, delivered down no other, whether they be established ecclesiastical matters, which we detect in these latter reading and writing, under educational sergeants in people.

(Tit. iii. 10). And John, point than the charges of their supe

witness to their worth, for a long time, should still be gregation. And the like appears from a prescript of faithful.

a Synod of Bishops held at Cæsarea, enjoining the With respect to the former, I find Dionysius, a tion of souls and the glory of Almighty God. Clemens, it seems, rests the iniquity of disposses- Asiatic practice of keeping Easter, copies of which Bishop of Corinth, in the exercise of this wholesome sing these men of their ministry, not merely upon their were to be dispatched to all the Churches. More- watchfulness, declaring that certain of the devil's Personal character, but upon the validity of their over, Irenæus, in his letter to Florinus the Apostate, apostles, as he calls them, had not only corrupted his orders, which they received through the line of their speaks of similar communications made by Polycarp own letters, but had even attempted to do the same by "the Scriptures of the Lord." And when Sera-And Clemens Alexandrinus rejects a passage from the own parliamentary philosophers. this was at that time arranged.12

hands in which it was placed, in a communication of

heaven and earth' can be proved, by any certain authority, to have come into the Apostles' Creed before the eighth century: He probably did not mean to extend his observation to the elements of that Creed, as we have them here, for the passage can

scarcely have escaped so diligent a reader of the Fathers. Irenæus, L. I. c. 10. §. 1, 2. p. 48. 4 Routh. Reliq Sacr. I. p. 201-244. There are different interpretations of this passage, which may be seen in Dr. Routh's notes. I have adopted Bishop Pearson's.

10 Ireneus, L. III. c. 11. §. 80. p. 190.
11 Strom. III. §. 13. p. 553.
12 Ibid. III. §. 1. p. 564.

and one heart; and preaches and teaches and delivers are, no doubt, of many dates, some of the highest the delicate threads by which the infant's mind, as its Britain, or not educate them at all, rather than adopt Ebionites). "For different sects," it is added, in Germany, in Spain, in Gaul, in the East, in Egypt, only by glimpses, as breaking out to the day, disclosing primary schools and gymnasia. Of all the virtues, themselves without reserve in the Constitutions and that which the domestic family education of both the arrangements for diffusing national scholastic educathe Universe, and Him whom He foretold by the Such was the harmonious result of this careful Canons, (and so far perhaps it is fair to use them), we sexes most obviously influences—that which marks tion has been evidently overrated; for now that the Prophets should come, even Christ, the God of Abra- superintendence of the Church—the fact itself being shall find the impressions I have endeavoured to con- more clearly than any other the moral condition of a whole system has been in the fullest operation in soham and Isaac and Jacob, with none of whom do we attested by other authorities besides that of Irenæus, vey more than confirmed, and I should scarcely do society, the home state of moral and religious princihold communion. Aware that they are godless, im- for we are told in a valuable fragment of the eccle- justice to my subject without at least an allusion to ples, the efficiency of those principles in it, and the gion in a more unsatisfactory state in this very country pious, unrighteous, lawless men, and that, instead of siastical history of Hegesippus, (a document still within this fact. In them will be discovered regulations amount of that moral restraint upon passions and imworshipping Jesus, they merely confess him by name."4 the period I propose), that he made a voyage to Rome touching ordination; the power of binding and loos-But Irenæus, as might be expected, is more express that he took Corinth, where he tarried some time, it ing; distinction of offices; testimonials of strangers; ledge to attain—is undoubtedly female chastity. and full than Justin upon this particular question. his way; that he was comforted by the soundness of arrangement of congregation; administration of sacra-The Gnostics, men who delighted in the oppositions the faith in those parts; that at Rome he formed a ments; with numberless other minute particulars of index-virtue of the moral condition of a people is not neither religion, nor morality, nor civil liberty, n of science, falsely so called, had discovered arguments catalogue of the Bishops successively down to Anice- the early Church; a magazine, indeed, they are of lower in Prussia than in almost any part of Europe?* litical liberty, is an education not worth having.

priors supplied, be improper, in any times, temperately to recal the whom or how, is a very suitable prelude to the edu. that the only visible use to the people of Prussis therefore, an unjust act, that these parties, ordained rities of the Church seem to have been read in the ecclesiastical rule to which I will advert, and that very as whatever harmony subsists in the physical and ity the steps of his education. by them, or afterwards by other men of repute, the congregation, for we find the same Dionysius telling briefly; both, however, indicating the substantial moral world comes of order—as no great and goodly

> EDUCATIONAL SYSTEM OF PRUSSIA. (From "The Notes of a Traveller on the Social and Political

The educational system of Prussia is admirableheresy and dissent; the latter, indeed, in those days, mined what was heresy or schism? The reply to this before had occasion to allude), and saying, "We admirable as a machinery by which schools, schoolbeing scattely separable from the other. Nothing inquiry will further tend to show that the primitive receive Peter and the other Apostles, as we receive masters, superintendence of them, checks, rewards moral dignity as a man; but the feeling or sentiment The dormant state of the public mind on all affairs can be more striking than the pains they took in this Church lay under restrictions; that if it had its liberty, Christ, but the spurious writings under their name we both for the taught and the teachers, and in a word it expresses is wanting in a remarkable degree where of public interest, the acquiescence in a total want of reject, as having experience in such things;" and he education—that word being taken in the meaning of you expect to find it strongest—among the German political influence or existence, the intellectual deserved in the meaning of your expect to find it strongest—among the German political influence or existence, the intellectual deserved in the meaning of your expect to find it strongest—among the German political influence or existence, the intellectual deserved in the meaning of your expect to find it strongest—among the German political influence or existence, the intellectual deserved in the meaning of your expect to find it strongest—among the German political influence or existence, the intellectual deserved in the meaning of your expect to find it strongest—among the German political influence or existence, the intellectual deserved in the meaning of your expect to find it strongest—among the German political influence or existence, the intellectual deserved in the meaning of your expect to find it strongest—among the German political influence or existence, the intellectual deserved in the meaning of your expect to find it strongest—among the German political influence or existence, the intellectual deserved in the meaning of your expect to find it strongest—among the German political influence or existence in the meaning of your expect to find it strongest—among the German political influence or existence in the meaning of your expect to find it strongest—among the German political influence or existence in the meaning of your expect to find it strongest—among the German political influence or existence in the meaning of your expect to find it strongest—among the German political influence or existence in the meaning of your expect to find it strongest—among the German political influence or existence in the meaning of your expect to find it strongest—among the German political influence or existence in the meaning of your expect to find it strongest—among the meaning of your expect to find it stronges ascertain, to confirm his own. And from the same evidence it may be gathered, that one Sotas, a Bishop For Clemens Alexandrinus, when replying to the Saviour, but that there were certain exceptions to this, Government in all the doings and concerns of every on the high road? Ten thousand to one no man of the people was never looked at or estimated by of Anchialum, in Thrace, had actually travelled into Gentiles and Jews, who objected to the Christian faith, and "these," says he, "I have submitted to you." - individual—his very outgoing and incoming being, alive ever witnessed such debasement of mind among those writers who were so enthusiastic in their praises Phrygia, to observe with his own eyes those novel that it was difficult to know what mode of it they For though there is certainly no canon of Scripture from the nature of his military service, matter of leave, the youth of those countries, educated or not educa- of the national education of Prussia. Prophets, as they were named, the Montanists, Phrygia ought to adopt in the midst of the numerous heresies expressly drawn out as such, in these early Fathers, license, superintendence and passport—make it as easy ted. The lad would sell his clothes, work, enlist, being then their strong hold; and that he came to the by which it was divided, observes, amongst other yet there are many passages in them which lead us to to establish an admirable system and regulation in starve, drown, hang, but beg he would not. one their strong hold; and that he came to the by which it was divided, observes, annually observes, annuall ing upon the subject nevertheless; and that a collec- kingdom, as in a barrack yard. But great statesmen of Bonn, on a Sunday evening when all the town was tion of sacred documents there was, of which the and politicians, especially of the military and nobility, abroad walking, I have seen a student in tolerably authority was acknowledged and indisputable. Ire- who see only one class or one side of society, are very good clothes, his tobacco-pipe in his mouth, begging næus, for instance, recognizes four Gospels, giving his apt to mistake the perfection of the means for the perreasons, such as they are, why there were only four. 10 fection of the end. The mistake is common with our sengers and carriages, soliciting charity, and looking

Gospel according to the Æthiopians, as not being in the "four Gospels delivered unto us;" 11 and, on mirable as a machinery; but the same end is to be In his Epistles to Polycarp, the Ephesians, the Mag- a contrivance adopted by certain heretics of making another occasion, makes use of expressions which seem attained in a more natural and effective way—by raito imply that a much more comprehensive canon than sing the moral condition of the parents to free agency in their duties; or if not-if education, that is, read-VIII. With respect to the fiscal or eleemosynary ing, writing, and arithmetic, cannot be brought within frequently and daily witnessed this debasement of province, a very serious and responsible charge in the acquirements of the common man's children, but mind among the youth. early ages of the Church, we find an indication of the upon the Prussian semi-coercive principle of the State through its functionaries, intruding upon the parental on, or to personal moral dignity, is a defect of char-Dionysius, (of which I have before made mention), duties of each individual, stepping in between the father and his family, and enforcing by state regulations, fines, and even imprisonment, what should be αν τὸν μὲν καθαρτικὸν τρόπον ὁμολογία.

Dr. Waterland doubts "whether the words 'maker of of every parent who is not in a state of pupilage from of every parent who is not in a state of pupilage from the state mental imbecility—then is such education not worth after the best searches he had been hitherto able to make, the demoralizing price paid for it—the interference studying class have, in every stage of life, to seek adhe could find no copy to be depended upon higher than that time, which had that clause." Waterland's works, IV. p. 308.

Government enactments and superintendence in the motives of youth, are smothered under the servile inmost sacred domestic affairs for self-guidance by conscience, good principle, and common sense-the reduction in short of the population of a country to the between the beginning of their sixteenth year and the end of their superiors, without free agency or a sense of moral had been the mother of an illegitimate child. responsibility. Moral effects in society can only be into reading and writing machines; but this is not education. The almost mechanical operations of data for this opinion.

of society, then the Prussian educational system is a reduced the religious and moral sense in Prussia, and and abided in his love, whether from the first or after acts they assert, as physiologists will of themselves generation of the adults, in a remarkably demoralized ment with all that free men deem sacred in life, with

whole Church approving, when they have ministered the Romans that the Epistle of Clemens to the Church approving, when they have ministered the Romans that the Epistle of Clemens to the Church approving, when they have ministered the Romans that the Epistle of Clemens to the Church approving, when they have ministered the Romans that the Epistle of Clemens to the Church approving, when they have ministered the Romans that the Epistle of Clemens to the Church approving to the attainment of any high feeling of and pardoned by the amnesty of August, 1840. blamelessly to the flock of Christ, in all humility, in of Corinth, written in the name of the Church of Scripture, as to its text and canon; the other, to the _so was order prescribed under his Providence in the individual moral worth and dignity? This education, the Peace, and not grudgingly, and when all have borne Rome, had been thus read on the Sunday in the con- due distribution of the alms and offerings of the Church upon earth, for this end, and for this end only, tional system is in reality, from the cradle to the Prussian subject is an educated man. If to reason, that it might hereby the better minister to the salva- grave, nothing but a deception, a delusion put upon judge, and act as an independent free agent, in the the noblest principle of human nature—the desire for religious, moral, and social relations of man to his intellectual development—a deception practised for Creator, and to his fellow-men, be that exercise of the the paltry political end of rearing the individual to be mental powers which alone deserves the name of edupart and parcel of an artificial and despotic system of cation, then is the Prussian subject a mere drum-boy government, of training him to be either its instru- in education, in the cultivation and use of all that rement or its slave, according to his social station. gards the moral and intellectual endowments of man,

language possesses, to describe the sense of one's own country.

very sulky when refused; and the young man in full common occurrence on the German roads. Every traveller on the roads around Heidelburgh, Bonn, and the other University towns of Germany, must have

This want of sensibility to shame, or public opiniacter produced entirely by the system of government interference in all education and all human action .-It is an example of its moral working on society. It is not from moral worth, character, or conduct in their private relations, but from government, from educational, military or civil functionaries, that the vancement. The generous feelings, impulses and

social condition of a soldiery off duty roaming about their parade ground under the eye and at the call of every 75 of the whole of the females of an age to bear children

produced by moral influences. We may drill boys (Sudostlicher Bildersaal, 3 Thel. 1841), that the character of the Prussians for honesty stands far lower than that of any other of the German populations; but he adduces no statistical As a Prussian, he would scarcely come

sider them as tools which will work of themselves- lic estimation. Morally they are slaves of enslaved

which they had been bred, was quietly submitted to

civil condition, or with less free agency in their social Will any traveller, will any Prussian say, that this economy. A national education, which gives a nation

for their æons, and the combinations into which they tus; and that, on the whole, in every such succession, ecclesiastical and religious records, which, amidst It is no uncommon event in the family of a respectahad disposed them, in certain numbers, of which men- and in every city, things were done as the Law and much that is spurious, has much too that is sterling. ble tradesman in Berlin to find upon his breakfast views, and literary articles out of number on national tion occurs, from time to time, in the parables and the Prophets and the Prophets and the Prophets and the Prophets and the Lord enjoined.4 Theophilus Many of these laws obtain in the Churches of this table a little baby, of which, whoever may be the faother parts of Scripture; as, for instance, in the seve- of Antioch speaks to the same effect. "As there are day; and some which are become obsolete in the ther, he has no doubt at all about the maternal grand- arrangements adopted by Prussia for educating the ral hours at which the labourers in the vineyard were fertile and well watered and inhabited islands," says populous, and what would be termed the more civilized father. Such accidents are so common in the class people, and while lost in admiration in the educational sent to work. "I well know," says Irenæus to his he, "to furnish ports to the tempest-tossed mariner, districts, still subsist in our remote and rural parishes; in which they are least common with us—the middle labyrinth of country schools and town schools—comfriend, "that on being informed of these things, you will laugh at the self-conceited folly of such men.—

sent to work.

The diffusion points to the tempest-to-seed marrier, affording a very pleasing example of the Apostolical so hath God appointed, for a world beaten about by affording a very pleasing example of the Apostolical sin, places of refuge, that is, holy Churches, wherein character even of things trivial in themselves, and of are regarded but as accidents, as youthful indiscre-But it is rather matter for grief that they should dis- are taught the doctrines of truth." 5 So that the the steadfastness with which generation after genera- tions, not as disgraces affecting, as with us, the respec- schools—seminariums—universities—who could suptort, thus frigidly and by force, piety and the majestic heretics and separatists of those days, though motley tion has cleaved to the simple practices of their most tability and happiness of all the kith and kin for a pose that with all this education, no education is allowed-that while reading and writing are enforced I am, of course, aware that in much which has been This educational drill of all the children of the upon all, thinking and communication of thoughts are many, nowever, as withdraw from the Churches here said, I have been striking notes not in unison community to one system, in schools in which the paper prevented by an arbitrary censorship of the press, these rulers of the Church exercised their authority, demned. Such, Paul instructs us, after one or two had need of fuller information upon any particular with the times in which we live. It cannot, however, rent has no control or election of what is taught or by sometimes strict, sometimes lax? Who could suppose III. First, then, they ordained to the ministry. the disciple of the Lord, aggravated their condemna- they, on their own part, made application to the attention of Christians to the usages which prevailed cation that follows it—the barrack life of all the this national education is, in reality, to write out offis This, indeed, would follow from their very constitu- tion, desiring us not even to bid them God speed; for Bishops for instruction. Thus the Christians of Gaul in the Church when Christ, in the flesh, had but Prussian youth, during three years of the most pre- cial, civil, or military reports from inferiors to superiors tion; for unless they had this power they had none. he who bids them 'God speed,' says he, 'is partaker submitted the novelties of Montanus to Eleutherus, recently left it, and the sound of His voice had scarcely clous period of human life for forming the moral ha- that it enters in no other way into their social af-It may seem, therefore, superfluous to adduce testi- in their evil deeds." (2 Ep. John, ver. 11). In Bishop of Rome, for his opinion, he being probably died in its ears. And the propriety of so doing is bits and character of the man as a future member of fairs? Who could suppose at the very period Victor mony to a fact so obvious. However, we read in the another place Irenæus draws distinctions according to a person of great repute; or, perhaps, from his posi- surely not the less manifest, if the appeal (supposing society. The unsettled military life for three years Cousin, the Edinburgh Reviewers, and so many other Epistle of Clemens Romanus, in the course of his the nature of the case, directing that such heretics as tion, having local advantages for getting at the truth. it to be honestly made) should chance to present of every Prussian on his entrance into the world as a eminent literary men of all countries were extolling remonstrance with the factious Church of Corinth, the are gentle and humane, be admonished and confuted; And when the question was of such moment as to causes of offence. If the primitive Church offers to man, the idleness, want of forethought, and frivolity the national education and general acquirement of following remark: "Our Apostles knew, through our such as are fierce and unreasonable, expelled; so demand a still graver decision than that of one or two our view a system of some restraint, I am not to blame inseparable from his condition during this period, his reading in Prussia, and kindling around them a holy Lord Jesus Christ, that there would be contentions systematic was the exercise of this authority. On the individuals, however high their station, a council of that I cannot make it lax; if, according to the Apos- half-military, half-civilian state, neither one nor the and virtuous enthusiasm among the moral and relitouching the overseership. For which reason, they, other hand, directions are given, and still by the the heads of the Churches was called; one such, we the heads of the Churches was called; one such, we the heads of the Churches was called; one such, we the heads of the Churches was called; one such, we the heads of the Churches was called; one such, we the heads of the Churches was called; one such, we the heads of the Churches was called; one such, we the heads of the Churches was called; one such, we the heads of the Churches was called; one such, we then heads of the Churches was called; one such, we then heads of the Churches was called; one such, we then heads of the Churches was called; one such, we then heads of the Churches was called; one such, we then heads of the Churches was called; one such, we then heads of the Churches was called; one such, we then heads of the Churches was called; one such, we then heads of the Churches was called; one such, we then heads of the Churches was called; one such, we then heads of the Churches was called; one such, we then heads of the Churches was called; one such as the heads of the Churches was called; one such as the heads of the Churches was called; one such as the heads of the Churches was called; one such as the heads of the Churches was called; one such as the heads of the Churches was called; one such as the heads of the Churches was called; one such as the heads of the Churches was called; one such as the heads of the Churches was called; one such as the heads of the Churches was called; one such as the heads of the churches was called; one such as the heads of the Churches was called; one such as the heads of the churches was called; one such as the heads of the churches was called; one such as the heads of the churches was called; one such as the heads of the churches was called; one such as the heads of the churches was called; one such as the heads of the churches was called; one such as the heads of having certain foreknowledge, ordained the persons Bishops, to receive the parties again into the bosom know, was held at Casarea, and another at Ephesus, when he came," he in some sort left that Church pilage under his civil or military functionaries, in that the exercise of worship anywhere but in a church aforesaid; and further made such arrangement, that of the Church, on their repentance. Dionysius writes both on the subject of Easter, and both within the bound, for us to contemplate when it had passed out every act or movement during his existence, from his was prohibited and made criminal in Prussia by an of his hands, it is not for me to let it loose-but primary school service (schulpflichtigkeit) to his be- edictal law dated the 9th March, 1834; and that men should succeed to their ministry. We hold it, effect. And such communications from the authorized many persons suffering imprisonment, civil disabilities, or other punishments for this Prussian crime of wor-Are these the steps to any of the true objects of shipping God in their own houses, were only liberated

Selbtsgefuhl is a superb word which the German compared to one of the unlettered population of a free

THE CHURCH OF IRELAND. (From a Tract, "The Irish Church," 1835.)

The Church in Ireland was not originally Roman Catholic. It existed and flourished for many centuries before Poperv was known there. Poperv became the religion of Ireland in the reign of our Henry the Second. He it was, and the arms of England, that compelled the Irish to adopt it.

The Reformation, which rendered such invaluable service to England, produced little comparative change in Ireland. It can scarcely be said to have been introduced among the Irish at that time in a way likely to make its principles generally known. Many of the Popish Bishops and Priests, on the pretence of conforming to Protestantism, continued to propagate their old errors; the people were kept in gross ignorance of the Word of God; and very little was done, in any part of the country, to awaken men to a true sense of

the nature of religion. The history of the Irish Church, from the reign of Henry the Eighth down to that of George the Second, when by a simple vote of the House of Commons's final end was put to the collection of agistment tithes -that is, the tithe of grazing land-presents such a scene of plunder and confiscation, and, during a great part of that period, such a picture of misery and ruin, as is probably without parallel in any Christian country upon the face of the earth. Take a few specimens of reports from authority.

In Queen Elizabeth's time, according to Sir Henry Sidney, the Lord Deputy of Ireland, there were, in the diocese of Meath, only 224 parish churches.-There was not one glebe-house in the diocese, nor even any place of residence for the clergy. The very to such a conclusion if it were not generally believed in Ger- walls of many of the churches were thrown down-of the others very few were covered-and in some of