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THE FRIEND OF OUR DARKER DAYS.

'Twas said when the world was fresh and young, That the friends of earth were few; And shrines have blazed and harps have rung For the hearts whose love was true. And so, when the furrowing tracks of Time Lie deep on the old earth's brow,

Shall we hope to find it now? It may be found-like the aloe's bloom In the depth of Western woods, To which a hundred springs may come Yet wake not its starry buds:—

The faith so prized in her early prime

But if, through the mists of wintry skies,
It shine on life's weary ways,
What star in the summer heavens will rise,
Like the friend of our darker days? We know there are hands and smiles to greet

Our steps on the summit fair, But lone are the climber's weary feet Where the steep lies bleak and bare: For some have gained far heights and streams To their sight with morning crowned— But the sunrise shed on their heart's first dreams And its light they never found!

Yet oh, for the bright isles seen afar, When our sails were first unfurled,—
And the glance that was once the guiding star Of our green unwithered world!

And oh for the voice that spake in love Ere we heard the cold world's praise;— One gourd in our promised noon to prove Like the friend of our darker days!

Alas! we have missed pure gems, that lay
Where the rock seemed stern and cold;
And our search hath found but the bidden clay
Where we dreamt of pure bright gold.
And dark is the night of changing years
That falls on the trust of youth,
Till the thorns grow up and the tangled tares
In the stronghold of its truth.

The shrines of our household gods, perchance And the love which the heart can give but once It may be given in vain :-

But still from the graves of wishes young,
From the depths of Memory's maze,
One blessing springs to the heart and tongue
For the friend of our darker days. - Cambridge Chronicle.

> BISHOP RIDLEY. (From Palmer's History of the Church.)

flock in the doctrines of the Gospel, and his preaching dled, blessed are all they that put their trust in him.' Scriptures, as we may collect from the following words but he that doeth the will of God abideth for ever." of his farewell; where, apostrophising his college, he This admonition, so calm, so solemn, so affecting, prowithout book almost all Paul's epistles, and the ca- grief and remorse, and soon after died. nonical epistles too, save only the Apocalypse; of Ridley had been removed to Oxford, with his venewhich study, although in time a great part did depart rable fellow-prisoners Bishops Cranmer and Latimer, think I have felt in all my life-time ever after."

that this society would not dissolve itself, he wrote to will not be at my marriage, neither be content therethus incurred the risk of offending most grievously the per shall be more pleasant and sweet." chief ruler of England. Such resolution was an ear-

was installed bishop of London in his place. In this to have seen and spoken to him; but he was engaged high station he behaved with great dignity, benevo- in disputing with Friar Soto and others: but shortly lence, mildness, and goodness. He was of a mortified behind him he saw and spoke to Latimer, who came spirit, given to prayer and contemplation, and useful clad in his shroud to be ready for the fire. When they and instructive to all his family. His day was divided came to the spot, he ran to Latimer with a joyful counbetween private prayers, family devotions, (in which tenance, embraced and kissed him, and comforted him, he every day gave a lecture on the New Testament, saying, "Be of good heart, brother; for God will either beginning with the Acts of the Apostles, and giving assuage the fury of the flame, or else strengthen us to fer grace; and that of these, baptism, confirmation, to every one who could read a copy of the Scriptures), abide it." Then turning to the stake, he kissed it, and orders, cannot be reiterated without sacrilege. I the despatch of business, study in his private chamber, and kneeling down, prayed earnestly, as did Latimer also receive and admit the received and approved ceand useful discourse. He applied himself with all his likewise. Then rising, they conferred together for a remonies of the Catholic Church used in the solemn power to reform the abuses in the disposal of Church- little while. Dr. Smith preached the sermon usual administration of all the aforesaid sacraments. patronage by the crown, and others which arose from on such occasions, to which the martyrs besought pera spirit of covetousness. Beholding with grief the mission to reply; but were informed, that unless they distress of the poor in his city, who, in consequence recanted, they should not speak. "Well," replied the of the suppression of monasteries, from which they illustrious martyr, "so long as the breath is in my body, justification. had received much alms, were reduced to a state of I will never deny my Lord Christ and his known truth; sad destitution, he supplicated the king for a gift of God's will be done in me." He then said, with a loud the royal house at Bridewell as lodgings for these af- voice, "I commit my cause to Almighty God, who will and the dead. flicted people, and succeeded in his application.

When that pious young king, Edward VI., was aftime; and then, weeping for joy, he besought his ma- flame as if he were embracing it, and soon died, with Jesty for time to answer such a question; and having but little appearance of pain.

fellow-prisoners, exhorting them to remain steadfast in maintaining the truth. "Resist the devil," he said, leadeth unto the Father, that is, to the light which no man can attain,—the fountain of everlasting joys. RIDLEY. Let us follow, I say, whither he calleth and allureth us, that after all these afflictions-which last but for a moment-whereby he trieth our faith as gold by the fire, we may everlastingly reign and triumph with him in the glory of his Father; and that through the same our Lord Jesus Christ, to whom with the Father and ever. Amen. Amen." Such were the resolutions and the hopes of this venerable martyr in the contemplation of the sufferings which were preparing for him. instances of weakness which surrounded him. One him to conform to the Romish errors. His reply affords a noble example of Christian faith and of apostolical admonition. "Sir, how nigh the day of my dissolution and departure out of this world is at hand, against the several articles contained in this creed. I cannot tell; the Lord's will be fulfilled, how soon that whosoever wittingly neglecteth, and regardeth I had a special care; but, alas, now when the trial doth separate the chaff from the corn, how small a Amongst that noble army of martyrs, who in the deal it is, God knoweth, which the wind doth not blow sixteenth century contended even to death for Chris- away; - this conscience, I say, doth move me to fear tian truth against Roman errors and superstitions, lest the lightness of my family should be laid to my none merits a more conspicuous place than Nicholas charge, for lack of more earnest and diligent instruc-RIDLEY, Bishop of London. He was born in Nor- tion which should have been done. But blessed be thumberland, in the beginning of the sixteenth cen- God, which hath given me grace to see this my detury, and studied at the University of Cambridge, fault, and to lament from the bottom of my heart bewhere he was distinguished for learning and piety. fore my departing hence. This conscience doth move He afterwards pursued his studies in theology at Pa- me also now to require both you and my friend Dr. ris and Louvain; and returning back again, was senior Harvey to remember your promises made to me in Proctor of the University of Cambridge in 1533, when times past, of the pure setting forth and preaching of the decree was made by that university, as well as by God's word and his truth. These promises, although all the Church of England, "that the bishop of Rome you shall not need to fear to be charged with them of has not, by the word of God, any jurisdiction in this me hereafter before the world, yet look for none other

realm." He also became a celebrated preacher, and (I exhort you as my friends) but to be charged with was remarkable for his knowledge of Scripture and them at God's hand. This conscience, and the love the fathers; so that in 1537 Thomas Cranmer, arch- that I bear unto you, biddeth me now say unto you bishop of Canterbury, appointed him one of his chap- both, in God's name, 'Fear God, and love not the lains, and associated him with his family. Soon after, world; for God is able to cast both body and soul being made vicar of Herne, he diligently instructed his into hell-fire; 'when his wrath shall suddenly be kinattracted multitudes of people from all the surround- And the saying of St. John is true, 'All that is in the ing country. In 1540 he was elected master of Pem- world, as the lust of the flesh, the lust of the eye, and broke Hall, Cambridge, where he had been educated, the pride of life, is not of the Father, but of the world; nd where he had been a most diligent student of the and the world passeth away, and the lust thereof; says, "In thy orchard (the walls, butts, and trees, if duced such a powerful effect on the unhappy person they could speak, would bear me witness), I learned to whom it was addressed, that he pined away with

from me, yet the sweet smell thereof I trust I shall before he wrote this letter. In 1555 he and Latimer carry with me into heaven; for the profit thereof I were examined by the papal delegates; and on their refusal to submit to the pope, were degraded from About 1545 Ridley, by reading the book of Ber- their orders; Ridley steadily refusing to move his tram, a presbyter of the ninth century, was induced to cap, or shew the least sign of submission or reverence forsake the erroneous opinion of transubstantiation; to the usurped authority of the papal delegates. He, and he was instrumental in bringing Archbishop Cran- with Latimer, was then delivered to the temporal mamer and Bishop Latimer to the same mind. In 1547 gistrates to be burnt to death. The evening before he was consecrated bishop of Rochester, and was most his martyrdom, Ridley prepared himself for his dezealous in promoting the reformation of abuses; but parture with joy and triumph. He washed himself, he evinced great firmness in resisting such measures and invited his friends and relations to be present at as he judged injurious to the cause of justice or reli- his "marriage" in the morning. His discourse melted gion. When he was appointed, without his know- into tears one of his most obdurate enemies who was ledge, on a royal commission, for the suppression of present. Ridley said, "You love me not now, I see i.e., all, except Romanists must be damned. Clare Hall at Cambridge, and found, on examination, well enough; for in that you weep, it doth appear you that this society well enough; for in that you weep, it doth appear you that this society well enough; for in that you weep, it doth appear you the lord protector, declaring that his conscience would with. But quiet yourself; though my breakfast shall cal and ecclesiastical traditions, and all other obsernot permit him to act further in the commission; and be somewhat sharp and painful, yet I am sure my sup-

In the morning he approached the place of execunest of that firmness and piety with which he afterwards faced death for his conscience towards God. passed the prison of Bocardo, he looked to the cham-On the deposal of Bonner for contumacy, Ridley ber where Archbishop Cranmer was imprisoned, hoping

They were then ordered to make ready for burning, flicted with his last illness, Bishop Ridley was ap- which they mildly obeyed. Ridley gave away several pointed to preach before him one day; and in his small things to persons standing by, many of whom sermon much recommended charity as a duty incum- were weeping. Latimer now stood in his shroud; bent on all men, but especially on those who are in and he who before, in an old coat and cap, seemed a high place and dignity, as well in respect to their withered and crooked old man, now roused to play great abilities, as because they were bound to give the man, stood upright, and appeared a venerable and examples of goodness to others. The same day the comely person. Ridley, standing in his shirt at the king sent for him, caused him to sit in a chair beside stake, lifted up his hands toward heaven, and prayed, him, and would not permit him to remain uncovered. "O heavenly Father, I give unto thee most hearty ment. Then, after courteous thanks, he recapitulated the thanks for that thou hast called me to be a professor principal points of the sermon, and continued thus; of thee even unto death. I beseech thee, Lord God, that the souls therein detained are helped by the suf-"I took myself to be especially touched by your ser- take mercy upon the realm of England, and deliver mon, as well in regard to the abilities which God hath the same from all her enemies." Then the smith will require. For as in the kingdom I am next under martyrs, tying them to the stake. A faggot was now they offer prayers to God for us. God, so must I most nearly approach him in goodness lighted and laid at Ridley's feet, when Latimer said, and mercy: for as our miseries stand most in need of "Be of good comfort, master Ridley, and play the man. help from him, so are we the greatest debtors, debtors We shall this day light such a candle by God's grace to all that are miserable, and shall be the greatest acin England, as, I trust, shall never be put out." When of the mother of God ever virgin, and also of the other manence is concerned. It is at plesent a new toy, and countants of our dispensation therein. And therefore, my lord, as you have given me (I thank you) this an exceeding loud voice, "Into thy hands, O Lord, I honour and veneration is to be given to them. general exhortation, so direct me, I entreat you, by commend my spirit; O Lord, receive my spirit."what particular actions I may this way best discharge was left by Christ in the Church, and that the use of the was left by Christ in the Church, and the old year is dead!" A fine chorus to this my duties." The bishop remained silent for some heaven, receive my soul." Then he received the them is most wholesome to Christian people.

flame reached a bag of gunpowder which hung round ed, and anathematized.

Thus died this illustrious martyr-or rather, thus mylife's end. phitheatre of Smyrna, exceeded the glory of Nicholas which are asserted in it.

THE CREED OF POPE PIUS IV. (From the John Bull.)

As all the world is anxious to know as much as possible about Romanism, we now lay before our reathe Holy Ghost be all honour and glory now and for ers an abstract or analysis of the CREED of Pope

This creed (as we recently observed), was composed and first published in 1564, in a Papal Bull, His constancy was unshaken by any terrors, or by the for the purpose of separating the partisans of the

> The Church of England (though it does not perhaps use the word Protest) does, in reality, protest mistaken idea that they are doing good.

soever it shall come. I know the Lord's words must them on the one hand, and the Church of Rome in- and clearly set the matter in its true light. be verified in me, that I shall appear before the incor- sists upon them on the other, as necessary to salrupt Judge, and be accountable to him for all my for- vation, it is clear that these articles contain, by mumer life. And although the hope of his mercy is my tual consent, the distinguishing articles of faith be- labouring man to take the pledge and join the temperature. sheet-anchor of eternal salvation, yet am I persuaded tween the Church of England and the Church of Rome

We have distinguished each article of faith which not to clear his conscience, he cannot have peace with is contained in the Roman creed, and is protested he answered—"Sir, I have joined the Temperance God, nor a lively faith in his mercy. Conscience, against by the Church of England, by a separate num Society, and have taken the pledge, and I have endeatherefore, moveth me, considering you were one of my ber; that the reader may refer to the particular clause family and one of my household, of whom then I think in the creed itself in which that doctrine is asserted:

thority with the Holy Scriptures.

than the Scriptures themselves.

which are recorded as such in the Holy Scriptures. 4. Holy men have merits, available to justification. 5. Masses are propitiatory sacrifices for sin.

are no longer bread and wine after they have been the society founded by Christ." Being once more consecrated, but that which was bread and wine be- urged that men could be induced to abandon drunkfore it was consecrated, is God, after it has been con- enness by means of temperance societies and pledges,

Holy Communion, and lay people ought to be refu- I suppose they fancy it; for my own part I had rather

Church of Rome), in which the souls of the dead and I don't think much good will come of teaching may be purged from their defilements, by sufferings, people to follow their own whims and fancies, instead or by the suffrages of the faithful, or by other means. of following the will of God." Such is the substance 9. Prayers ought to be addressed to holy men and of a conversation that actually took place; and it ap-

-e.g., "O cross save this present multitude.")

that place called Purgatory.

13. The Church of Rome is the mother and mistress of all other Churches: and the Bishop of Rome,

14. Everything contained in the sacred canons of contrary to them must be rejected.

15. No one, who does not sincerely hold the creed

1. I most steadfastly admit and embrace apostolivances and constitutions of the same Church. 2. I also admit the Holy Scriptures according to

that sense which our holy mother the Church has held sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers. 3. I also profess that there are truly and properly

seven sacraments of the new law instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one: to wit, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony: and that they con-

4. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and

5. I profess likewise that in the mass there is a true, proper, and propitiatory sacrifice for the living

6. And that in the most holy sacrament of the eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation.

7. I also confess that under either kind alone

frages of the faithful.

the support of infants, the aged, idiots, and cripples; the quantity of faggots, that his legs were slowly con- Apostles and Vicar of Jesus Christ.

Rane will not be bettered.

CHRISTIAN TEMPERANCE. (By a Correspondent of the English Churchman.)

The subject of Temperance Societies and Teetotalism has for some time engaged my attention; and he result is a conviction, that they are utterly un-Pope from the members of the Church of England, sound in principle, and injurious in effect. Should Ridley with a view to shake his resolution, and induce which a Romanist delights to distinguish himself from your columns, I beg to offer them for the thoughtful tempted to promote temperance societies, under the

> And before going further, I will mention a circum-Since, therefore, the Church of England repudiates stance which recently occurred, which will very briefly

A gentleman of very good intentions, though mistaken views, bitten with the teetotal mania, asked a rance society: it so happened that the person asked was a man of much sense and of some thought, and voured to keep the pledge ever since I took it."-'Indeed," said the Teetotalist; "I am very glad to ABSTRACT OR ANALYSIS OF POPE PIUS IV. CREED hear that when was it that you did so?"-"At my 1. The traditions of the Church are of equal at- Baptism, Sir," was the answer, "when I renounced all the sinful lusts of the flesh (and, I believe, drunken-2. The interpretation, which the Roman Church ness is one of them), and became a member of that puts upon the Holy Scriptures, is of higher obligation universal temperance society which extends over the whole world-I mean the Catholic Church." Being 3. There are five other sacraments instituted by then told that the Church was not sufficient to re Christ, and necessary to salvation, besides those two strain drunkenness, as the present state of the country showed, he answered, "I believe it would be quite sufficient, if it were fairly attended to; and to say the truth, Sir, I don't think a society founded by Father 6. The bread and wine of the Holy Communion | Mathew, will either last longer or do more good than who could not be moved by any other means, he re-7. It is not necessary to partake of the cup in the plied-"Well, well, Sir, the toy is new just now, and be a sober man, because Almighty God tells me it is my 8. There is a place (called purgatory by the duty, than because it happened to be my own fancy; women after they have departed this life (e.g. to the Virgin Mary, "Deliver us from all dangers.")

10. The bones and garments, &c., which belonged

Dears to me to give a very clear and sound view of the matter in a short compass.

I propose now to point out a few things connected

I propose now to point out a few things connected to holy men departed this life, ought to be venerated, with temperance societies, which are well worth the here premise, that I am speaking of teetotalism, &c. ulgences-i.e., to shorten the period of suffering in have fallen into error,—led away, let me observe, per-"that the end justifies the means."

In the first place then, I would remark, that the e., the Pope, is appointed Christ's Vicar; and is au- whole system of temperance societies is based upon thorised to act on Christ's behalf, as head of the the most false of principles, namely, self-will; for the Church on earth, during the absence of Christ him- very essence of these voluntary pledges is in fact this, -"I am not bound to do this thing, but I have given a pledge of my own free-will, and therefore I will do

> It is hardly necessary to observe, how repugnant not because we choose, but because God commands; this plain reason, because our consent is superfluous: because it is our duty to obey God in all things, whether we like it or no. Now, Sir, is it not equivalent to teaching men that they are not already pledged to temperance, when they are called on to pledge themselves to it voluntarily? Is it not breaking down the whole system of Christian morals, and teaching men to undervalue Divine law and the Sacraments, by substituting selt-imposed laws, and self-imposed vows in their place? Is it not a most dangerous deceit to

every notion of positive duties, and erect, in lieu of guiding finger of the Most High.

9. Likewise that the saints reigning together with than it is, it would deserve the severest condemnation, vows: but I much doubt whether its mere superficial societies and tectotalism. 11. I most firmly assert that the images of Christ, efficacy is not greatly overrated, at least as far as perit; but wait till the gilding of novelty gets a little 12. I also affirm that the power of indulgences tarnished, wait till teetotalism comes to be handed foot with the contempt it deserves.

St. Bartholomew's for wounded soldiers and sick per- sumed, while he cried to his tormentors to "let the | 4. I likewise undoubtedly receive and profess all | Now, were this all, we might afford to sit still, and | lively voice, and applied to the people's use as the sons; and Bridewell for the correction of idle and disorderly persons. These, with the hospital of St. let it run itself out in the common course like any other quack medicine; but, meanwhile, it is doing in the people's use as the sons; and Bridewell for the correction of idle and other things delivered, defined, and declared by the disorderly persons. These, with the hospital of St. length Thomas, he richly endowed; and when he had signed the faggots were removed by one of the by-standers; by he Holy Council of Trent. And I condemn, re- calculable harm by leading people away from the ing of the Apocrypha they condemn altogether as a the instrument to that effect, he, with reverent ges- and when the tortured martyr saw the fire flaming up, jec, and anathematize all things contrary thereto, and Church, which is the sole "pillar and ground of the thing effectual unto evil; the bare reading in like sort

sary, as well as unsound.

these nineteenth century puerilities. water?

ON PREACHING BY SERMONS. (From Hooker's Ecclesiastical Polity.)

We marvel the less that our reading of books not

ture and speech, thanked God for prolonging his life he wrenched himself to that side. And when the all heresies which the Church has condemned, reject- truth;" and while it is obtaining for itself a precarious of whatsoever, yea even of Scriptures themselves, they temporary importance, it is secretly undermining the mislike as a thing uneffectual to do that good which Ridley's days of peace were now at an end. On his neck, he was seen to stir no more, but burned on 15. I, N. N., do at this present freely profess and first principles of religion, so that when it falls, as fall we are persuaded may grow by it. Our desire is in the accession of Mary, he was expelled from his bi- the other side; and either from the chain loosing, or sincerely hold this true Catholic faith, without which it assuredly will, it will leave to the Church the almost this present controversy, as in the rest, not to be carshopric, and committed to the Tower, where he spent by the overpoise of his body after his legs were conhis time in pious exercises and conference with his sumed, he fell over the chain down at Latimer's feet. to etain and confess the same entire and inviolate till to deny the existence of any such thing as positive ments, but rather positively to lead on the minds of the simpler sort by plain and easy degrees, till the did he enter eternal life; and it may be said with t cannot but excite our wonder that thirty edu-"and he will flee from you. Let us, therefore, resist truth, that never, since the days of the apostles, was cated men should have left the Church of England, to hint at two evil tendencies, which very able men have is truth. First therefore, because whatsoever is spohim manfully; and, taking the cross upon our shoul- there a nobler manifestation of Christian faith and embrace such a creed as this, when it is evident that noticed in the temperance movement:—1st. That it ken concerning the efficacy or necessity of God's Word. ders, let us follow our Captain Christ, who, by his own heroism. It was worthy of the brightest days of the a nere child who has but learned to read his Bible exalts the virtue of temperance far beyond the proper the same they tie and restrain only unto sermons, howblood, hath dedicated and hallowed the way which primitive Church; and not even Polycarp, in the amman in the one sole virtue of temperance: 2ndly. hor in the Church,) but sermons without book, ser-We may wonder, and be amazed, at the apostacy That it may possibly be converted into a vast political mons which spend their life in their birth, and may of these men; but the character of the Church of engine, and thus rendered subservient to purposes of have public audience but once; for this cause to avoid Rone, is not in the slightest degree altered by their which we can now form no idea. It must now suffice, ambiguities wherewith they often entangle themselves, joining it. The men may suffer, but the Church of for the present, merely to hint at these two tendencies: not marking what doth agree to the Word of God itindeed, the matter being extraneous to its professed | self, and what in regard of outward accidents which object, is, therefore, beyond the scope of these remarks. may befall it, we are to know that the Word of God And now, Sir, having endeavoured to point out the is his heavenly truth touching matters of eternal life fallacy of allowing temporary success to blind us to revealed and uttered unto men, unto prophets and the danger of tampering with first principles: having apostles by immediate divine inspiration, from them endeavoured to point out the evil spirit of self-will on to us by their books and writings. We therefore have which temperance societies are founded, and the tran- no Word of God but the Scripture. Apostolic sersitory nature of that novelty and excitement to which mons were unto such as heard them his Word, even their main success is owing; having also endeavoured as properly as to us their writings are. Howbeit not of his own chaplains, who then fell away, wrote to and it is still regarded as that profession of faith by the following remarks not be too long for insertion in drawing people away from the Church, and teaching course of wit doth gather and minister out of the them by inference to deny the existence of any positive Word of God. For which cause, in this present quesnerusal of all those well-meaning persons who are duties, I will attempt to show that, besides being mischievous, they are also unnecessary, utterly unneces- to mean the Scripture only. The end of the Word of God is to save, and therefore we term it the Word Teetotalism and temperance societies are unneces- of Life. The way for all men to be saved, is by the sary and quite superfluous as a remedy against drunk- knowledge of that truth which the Word hath taught : enness, because we already have a far better remedy, and sith eternal life is a thing of itself communicable if only we would apply it In the first place, every unto all, it behoveth that the Word of God. the ne-Christian is already a member of the most strict tem- cessary mean thereunto, be so likewise. Wherefore perance society that can be devised-one founded not the Word of Life hath been always a treasure, though y man but by God, one in obedience to which consists precious, yet easy, as well to attain, as to find; lest every hope of happiness here and hereafter. If indeed any man desirous of life should perish through the the multitude are ignorant of this, let them be duly difficulty of the way. To this end the Word of God taught it; but if knowing this, they still break their no otherwise serveth, than only in the nature of a docrows, and neglect the laws of God, let us not be so trinal instrument. It saveth, because it maketh wise weak as to hope they will long obey the rules of man. unto salvation. Wherefore the ignorant it saveth not: In the second place, if a special remedy is required they which live by the Word, must know it. And against the sins of the flesh, we find one already given | being itself the instrument which God hath purposely the Church, (of which teetotalism is but a childish framed, thereby to work the knowledge of salvation in imitation) - I mean the much neglected ordinance of the hearts of men, what cause is there wherefore it Fasting :-let this be brought forward and taught in should not of itself be acknowledged a most apt and all its strength, this is the true remedy; and that too a likely mean to leave an apprehension of things dinot only against drunkenness, but also against its kin- vine in our understanding, and in the mind an assent dred sins, gluttony, fornication, anger, and all the foul thereunto? For touching the one, sith God, who family of fleshly last. Let men, "high and low, rich knoweth and discloseth best the rich treasures of his and poor," be taught to fast one day in seven as the own wisdom, hath by delivering his word made choice Church directs, and this not as a matter of choice or of the Scriptures as the most effectual means whereby expediency, but as a religious duty, a Divine Ordinance those treasures might be imparted unto the world, it for subduing the flesh; let them be taught to observe followeth, that to man's understanding the Scripture the other seasons of abstinence, and let them join with must needs be even of itself intended as a full and it prayer, -and I fear not to assert that the habitual perfect discovery, sufficient to imprint in us the lively self-control, the habitual self-denial which they will character of all things necessarily required for the atthus acquire, will render them far firmer against the tainment of eternal life. And concerning our assent sins of the flesh, than all that the novelties and excite- to the mysteries of heavenly truth, seeing that the ment of Teetotalism can do. Moses fasted, Elijah Word of God, for the Author's sake, hath credit with fasted, Christ himself fasted-do we fust? St. Paul, all that confess it (as we all do) to be his word, every by "fastings oft, subdued his body, and brought it proposition of holy Scripture, every sentence being to into subjection, lest even he should be a cast-away." us a principle; if the principles of all kinds of know-May we not fear then that the reason why so many ledge else have that virtue in themselves, whereby now become cast-aways through the lusts of the flesh, they are able to procure our assent unto such conclu-Is that they neglect the Divine Ordinauce of Fasting? slous as the industry of right discourse doth gather -for I suppose no one will venture to assert that the from them, we have no reason to think the principles same ordinances are not applicable to the poor, or the of that truth which tendeth unto men's everlasting ignorant, or the carnal in our day, as were in the days happiness less forcible than any other, when we know i.e., worshipped—e.g., the holy coat at Treves, "holy consideration of all thoughtful persons; and I must of the fishermen of Galilee. Let me then ask this that of all other they are for their certainty the most simple question-"Have we any right to be surprised infallible. But as every thing of price, so this doth 11. Images ought to be venerated, i.e., worshipped abstractedly; for I most willingly believe many of its if the lusts of the flesh rage in our land, as long as the require travail. We bring not the knowledge of God advocates, such as Father Mathew himself, to be most Divine Ordinance appointed to quell them is neg-12. Jesus Christ gave the Pope power to grant in
excellent and sincere men, although on this point they lected?"

We may indeed, if we please, play at sotunity or ability is that way, the more we need the briety, and amuse ourselves with pretty medals for a help of other men's judgments to be our direction haps unconsciously, by the old Romish deceit, to wit, time; but we shall one day learn that the spirit of herein. Nor doth any man ever believe, into whom evil is not to be conquered by these puny conceits, the doctrine of belief is not instilled by instruction. some way received at the first from others. Wherein Nor are we to be put aside with the paltry excuse whatsoever fit means there are to notify the mysteries that the Church is insufficient for these things:-let of the Word of God, whether publicly (which we call it then be rendered equal to the task, -let its crippled preaching) or in private howsoever, the Word by every resources be restored, -let every obstacle in the way such mean even ordinarily doth save, and not only by of its free action be removed, -and then let us see being delivered unto men in sermons. Sermons are general councils must be received, and everything it:"—i.e. "I will obey my own self-will, and nothing whether, in the strength of its Founder, it is not more not the only preaching which doth save souls. For, than equal for the work :- but let us not countenance concerning the use and sehse of this word preaching, any attempt to supply the place of its vital energies which they shut up in so close a prison, although more 15. No one, who does not sincerely not the saved—
this is to Christian morality, which teaches us to obey, by mere human contrivances. Who would attempt to the saved by mere human contrivances. supply a lack of blood, by filling his veins with coloured liberty thereof; yet because they insist so much, and so proudly insult thereon, we must a little inure their It is, however, impossible not to be painfully con- ears with hearing how others, whom they more regard, scious, that with some men the mere name of the are in this case accustomed to use the self-same lan-Church and its ordinances, is, as it were, a signal of guage with us, whose manner of speech they deride. alarm, and watchword for opposition. I stay not to Justin Martyr doubteth not to tell the Grecians, that nquire whether this spirit be of heaven or no; but I even in certain of their writings the very judgment to would, in all sincerity, suggest even to them that they come is preached; nor the Council of Vaus to insinushould consider the natural tendency of their principle ate, that Presbyters, absent through infirmity from the of voluntary societies. We have now a society against | Churches, might be said to preach by those deputies drunkenness, who can say that we do not equally who in their stead did but read homilies; nor the need a society against lust? And shall we not have Council of Toledo to call the usual public reading of one then? - surely we must; nor must we stop here, the Gospels in the Church, preaching; nor others, teach men, even by inference, that their Baptismal but we must have a society against each vice, against long before these our days, to write, that by him who vows are insufficient, unless propped up by a tempetheft, murder, &c. &c., if we are to do the work of the
but readeth a lesson in the solemn assembly as part Church by means of voluntary societies. Let us then of divine service, the very office of preaching is so far With regard to the good permanently effected by go a little farther, and follow out this principle to its forth executed. Such kind of speeches were then fatemperance societies, I question it altogether; of legitimate development, and suppose all these sociecourse I do not mean to deny that many men, who ties, for the sake of strength and convenience, united would have marvelled to hear the outcries which we were formerly addicted to intoxication, have given up in one; an idea which may appear extravagant perhaps do, because we think that the Apostles in writing, and this vice in consequence of taking the pledge; and at first sight, but which is no more than the full dethis is the stronghold of teetotalists; this is what velopment of the principles of self-will and mere conblinds and leads astray well-meaning people—people venience on which temperance societies are founded. said to preach. For although men's tongues and who do not see that with one grain of good they sow Now let us, for a moment, contemplate such an event their pens differ, yet to one and the self-same general, two grains of evil. For, let us look at the analogy of as this, and consider what it would be if not particular effect, they may both serve. It is no a similar case: When the Danes invaded England in an open rejection of the Church which Christ founded, good argument, St. Paul could not write with his the reign of Ethelred, and filled the country with and a substitution in its place of a mere human socie- tongue, therefore neither could be preach with his pen. misery, he bribed them by payment of £10,000 to ty; a society based, not on the rock of God's will, but For preaching is a general end whereunto writing and leave the kingdom; and had any one blamed him for on the ever-shifting sands of human opinion and con- speaking do both serve. Men speak not with the inso doing, what would he have answered? Just what venience; it would be to reject the ministry which struments of writing, neither write with the instruteetotalists answer to persons who blame their proceedings, "You may say what you like, but look at value the Holy Sacraments, by preferring to them one, and uttered with the other, may be preached well the fact; I have got rid of the evil;" and so he had voluntary pledges, &c. &c.; it would be to separate enough with both. By their patience therefore be it a conversion of the whole substance of the bread into for a time. And, in like manner, captivated with some morality from religion, by endeavouring to erect an spoken, the Apostles preached as well when they temporary success, teetotalists neglect the only prin- edifice of morality on the professed ground of conve- wrote as when they spake the Gospel of Christ; and ciple which can ensure permanent benefit, viz., obe- nience; it would, in short, be a demonstration of ill- our usual public reading of the Word of God for the dience to our Baptismal vows, as sons of the Most disguised infidelity, which can see the advantage of people's instruction is preaching. Nor about words High; and pander to a spirit of expediency and self- morality to human society, but cannot comprehend would we ever contend, were not their purpose, in so Christ is received whole and entire, and a true sacra- will, which, if not checked, will shortly extinguish the regulation of all society and all morality by the Word and Spirit. It is on both sides confessed, that 8. I constantly hold that there is a purgatory, and our Christian code of morals, a rampant anarchy of From assisting in the impious work of such a second the Word of God outwardly administered (his Spirit tower of Babel, such a dependence upon ourselves and inwardly concurring therewith) converteth, edifieth, Thus, even were teetotalism far more efficacious independence of our God, "Good Lord, deliver us." and saveth souls. Now whereas the external admi-Let men be taught more than they have been to nistration of his Word is, as well by reading barely given me, as in regard of the example which of me he given me, as in regard of the example which of me he fastened an iron chain round the bodies of both the because it buys off an evil at the expense of a positive like the life the Church directs, and that, too, upon the principles of the same when serprinciple; the price it pays being, the entire theory principles which the Church maintains, and we shall mons thereon be made; in the one, they deny that 10. And that their relics are to be had in venera- of the importance and sufficiency of our Baptismal have no need of such quack medicines as temperance the finger of God hath ordinarily certain principal operations, which we most stedfastly held and believe that it hath in both.

> THE OLD YEAR. (From the New York Observer.)

stead of being enforced, as at present, with all the tributed unto the reading of Canonical Scripture it- effect lingered in my ears, and humming it to myself, 13. I acknowedge the Holy Catholic Apostolic illusion of medals and pledges, of crowded audiences self, that now it hath grown to be a question, whether I fell asleep. Gradually, a strange and impressive lesty for time to answer such a question; and having consulted the citizens of London, he returned again

The desty for time to answer such a question; and having consulted the citizens of London, he returned again

The desty for time to answer such a question; and having the mother and mistress of all consulted the citizens of London, he returned again

The desty for time to answer such a question, whether the mother and mistress of all churches; and to mother and mistress of all churches; and to mother and mistress of all the mother and mistress of a But Ridley had to undergo details and that I had retired to to the king, who gave the Greyfriars as an hospital for to the king, who gave the Greyfriars as an hospital for the king the greyfriar for the greyf the same is preached, that is to say, explained by a the fire burned cheerfully on the hearth; a solitary