

Poetry.

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...

BISHOP RIDLEY.

(From Palmer's History of the Church.)

Amongst that noble army of martyrs, who in the
sixteenth century contended even to death for Christian
truth against Roman errors and superstitions...

St. Bartholomew's for wounded soldiers and sick persons;
and Bridewell for the correction of idle and disorderly persons.
These, with the hospital of St. Thomas, he richly endowed;
and when he had signed the instrument to that effect, he, with reverent gesture
and speech, thanked God for prolonging his life...

sumed, while he cried to his tormentors to "let the
fire come at him." But in all his agony, he still called
on God, "Lord, have mercy upon me." At length
the faggots were removed by one of the by-standers;
and when the tortured martyr saw the fire flaming up,
and when the tortured martyr saw the fire flaming up...

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 readers
an abstract or analysis of the CREED OF POPE PIUS IV.
This creed (as we recently observed), was composed
and first published in 1564, in a Papal Bull...

4. I likewise undoubtedly receive and profess all
other things delivered, defined, and declared by the
sacred canons, and general councils, and particularly
by the Holy Council of Trent. And I condemn, reject,
and anathematize all things contrary thereto, and all
heresies which the Church has condemned, rejected,
and anathematized.

CHRISTIAN TEMPERANCE.

(By a Correspondent of the English Churchman.)

The subject of Temperance Societies and Teetotalism
has for some time engaged my attention; and the result
is a conviction, that they are utterly unsound in principle,
and injurious in effect. Should the following remarks
not be too long for insertion in your columns, I beg to offer them
for the thoughtful and pious of all those well-meaning persons
who are tempted to promote temperance societies, under the
mistaken idea that they are doing good.

Now, were this all, we might afford to sit still, and
let it run itself out in the common course like any
other quack medicine; but, meanwhile, it is doing incalculable
harm by leading people away from the Church, which is the
sole pillar and ground of the truth; and while it is obtaining
for itself a precarious temporary importance, it is secretly undermining
the first principles of religion, so that when it falls, as fall
it assuredly will, it will leave to the Church the almost
hopeless task of reclaiming a populace who have learned
to deny the existence of any such thing as positive duty.

lively voice, and applied to the people's use as the
speaker in his wisdom thinketh meet. For this alone is
it which they use to call preaching. The public reading
of the Apocrypha they condemn altogether as a thing
effectual unto evil; the bare reading in like sort
of whatsoever, yea even of Scriptures themselves, they
milk as a thing unprofitable to do that good which
we are persuaded may grow by it. Our desire is in
this present controversy, as in the rest, not to be carried
up and down with the waves of uncertain arguments,
but rather positively to lead on the minds of the
simpler sort by plain and easy degrees, till the
very nature of the thing itself do make manifest what
is truth. First therefore, because whatsoever is spoken
concerning the efficacy or necessity of God's Word,
the same they tie and restrain only unto sermons, howbeit
not sermons read neither, (for such they also abhor
in the Church,) but sermons without book, sermons
which spend their life in their birth, and may have
public audience but once; for this cause to avoid
ambiguities wherewith they often entangle themselves,
not marking what doth agree to the Word of God itself,
and what in regard of outward accidents which may
befall it, we are to know that the Word of God
is his heavenly truth touching matters of eternal life
revealed and uttered unto men, unto prophets and
apostles by immediate divine inspiration, from them
to us by their books and writings. We therefore have
no Word of God but the Scripture. Apostolic sermons
were unto such as heard them his Word, even as
properly as to us their writings are. Howbeit not so
our own sermons, the exposition which our discourse
of wit doth gather and minister out of the Word of
God. For which cause, in this present question we
are, when we name the Word of God, always to mean
the Scripture only. The end of the Word of God is
to save, and therefore we term it the Word of Life.
The way for all men to be saved, is by the knowledge
of that truth which the Word hath taught; and with
eternal life is a thing of itself communicable unto
all, it behoveth that the Word of God, the necessary
mean thereto, be so likewise. Wherefore the Word
of Life hath been always a treasure, though precious,
yet easy, as well to attain, as to find; lest any man
desirous of life should perish through the difficulty
of the way. To this end the Word of God no otherwise
serveth, than only in the nature of a doctrinal instrument.
It saveth, because it maketh wise unto salvation.
Wherefore the ignorant it saveth not; which they live
by the Word, must know it. And being itself the instrument
which God hath purposely framed, thereby to work the
knowledge of salvation in the hearts of men, what cause
is there wherefore it should not of itself be acknowledged
a most apt and likely mean to leave an apprehension
of things divine in our understanding, and in the mind
an assent thereto? For touching the one, the Word, who
knoweth and discoveth best the rich treasures of his
own wisdom, hath by delivering his word made choice
of the Scriptures as the most effectual means whereby
those treasures might be imparted unto the world, it
followeth, that to man's understanding the Scripture
must needs be even of itself intended as a full and
perfect discovery, sufficient to imprint in us the lively
character of all things necessarily required for the attainment
of eternal life. And concerning our assent to the
mysteries of heavenly truth, seeing that the Word of
God, for the Author's sake, hath credit with all that
confess it (as we all do) to be his word, every proposition
of holy Scripture, every sentence being to us a principle;
if the principles of all kinds of knowledge else have
to procure our assent unto such conclusions as the industry
of right discourse doth gather from them, we have no
reason to think the principles of that truth which
teacheth unto men's everlasting happiness less forcible
than any other, when we know that of all other they
are for their certainty the most infallible. But as every
thing of price, so this doth require travail. We bring
not the knowledge of God with us into the world; and
the less our own opportunity or ability is that way,
the more we need the help of other men's judgments
to be our direction herein. Nor doth any man ever
believe, into whom the doctrine of belief is not instilled
by instruction, some way received at the first from
others. Wherein whatsoever it means there are to notify
the mysteries of the Word of God, whether publicly
(which we call preaching) or in private howsoever,
the Word by every such mean even ordinarily doth
save, and not only by being delivered unto men in
sermons. Sermons are not the only preaching which
doth save souls. For, concerning the use and sense of
this word preaching, which they shut up in so close
a prison, although more than enough have already
been spoken to redeem the liberty thereof; yet because
they insist so much, and so proudly insult thereon,
we must a little inquire their ears with hearing how
others, whom they more regard, are in this case
accustomed to use the self-same language with us,
whose manner of speech they desire. Justin Martyr
doubteth not to tell the Grecians, that even in certain
of his writings the very judgment to come is preached;
not the Council of Vaux to insinuate, that Presbyters,
absent through infirmity from the Churches, might be
said to preach by those deputies who in their stead
did but read homilies; nor the Council of Toledo to
call the usual public reading of the Gospels in the
Church, preaching; nor others, long before these our
days, to write, that by him who had reared a lesson
in the solemn assembly as part of divine service,
the very office of preaching is so far forth executed.
Such kind of speeches were then familiar, those phrases
seemed to hear the outcries which we do, because we
think that the Apostles in writing, and the Apostles
in reading, were neither untruly nor unfaithfully
said to preach. For although men's tongues and
their pens differ, yet to one and the self-same general,
if not particular effect, they may both serve. It is
no good argument, St. Paul could not write with his
tongue, therefore neither could he preach with his pen.
For preaching is a general end wherunto writing and
speaking do both serve. Men speak not with the
instruments of writing, neither write with the instruments
of speech; and yet things recorded with the one,
and uttered with the other, may be preached well
enough with both. By their patience therefore be it
spoken, the Apostles preached as well when they
wrote as when they spake the Gospel of Christ; and
our usual public reading of the Word of God for the
people's instruction is preaching. Nor about words
would we ever contend, were not their purpose, in so
restraining the same, injurious to God's most sacred
Word and Spirit. It is on both sides confessed, that
the Word of God outwardly administered (his Spirit
inwardly concurring therewith) converteth, edifieth,
and saveth souls. Now whereas the external administration
of his Word is, as well by reading barely the Scripture,
as by explaining the same when sermons thereon
be made; in the one, they deny that the finger of
God hath ordinarily certain principal operations,
which we most stedfastly hold and believe that it
hath in both.

ON PREACHING BY SERMONS.

(From Hooker's Ecclesiastical Polity.)

We marvel the less that our reading of books not
canonical is so much impugned, when so little is attributed
unto the reading of Canonical Scripture itself, that
now it hath grown to be a question, whether
the Word of God be any ordinary mean to save the
souls of men, in that it is either privately studied
or publicly read, and so made known; or else only
as the same is preached, that is to say, explained by a

THE OLD YEAR.

(From the New York Observer.)

"And the old year is dead!" A fine chorus to this
effect lingered in my ears, and humming it to myself,
I fell asleep. Gradually, a strange and impressive
scene was presented to my mind's eye. It seemed to
me that it was late at night, and that I had retired
to my own little room. The shutters were fast closed;
the fire burned cheerfully on the hearth; a solitary