

universally acknowledged instructive authority of the Catholic Church. The bait held out by these to the simple people was not so tangible and substantial, as that, with which they themselves had been caught by the master tempter. It was more an imaginary than a real gain. It was, as I also observed, together with the *Bible*, as a blind; or as a tub cast out to the whale; the unrestricted liberty to every one to live and believe as he pleased: the inherent right allowed to all and each, to think and act according to the decision and dictates of their own private judgments. It was loosing the proud human intellect from its enjoined assent to mysteries inexplicable; and leaving it to reason to decide upon them, according to its own vain and variable conjectures. It was subjecting thus the whole Revelation of God to the private judgment and determination of every man, woman or child, among their blind and insatuated followers. It was breaking at once from off their necks the yoke of Christ, so galling felt by the sinner, the worldling and the unbeliever. It was freeing them from all the painful and humiliating duties prescribed to our sinful, but redeemed race, during their short time of trial and probation here, by the suffering Deity incarnate, our propitiatory victim. It was with the proffer of this unhallowed and anti-christian independence upon the instructive authority established by the Saviour, that our Protestant reformers have gained, and still hold, their baleful sway over so great a portion of the deluded public; who naturally shrink from the investigation and acknowledgment of truths and precepts; the observance of which would trouble the smooth current of their temporal enjoyments: would beat down every height that exalteth itself against the knowledge of God, and bring into captivity every understanding in obedience to Christ. 2 Cor. 10, v.

This much in a worldly and sinful sense have Protestants gained by their vainly boasted reformation: let us see next what their gains are in a purely spiritual and christian sense. I fear, however, in this sense, their gains have turned but to their loss; and must evidently appear from the following observations.

Their teachers are those alone who retain the substantial gain. The loaves and fishes still form their exclusive perquisite and portion; for which they give once a week to their hearers a pitiful puff for all their payments. Could they well give less? Or was it possible to have contrived, at less cost and trouble to themselves, a choicer mode of quartering themselves and their families upon the community?

In order to lessen their task, they have struck off from the Christian calendar not only all the festival days in honour of the Saints; the display of whose virtues excites us to an imitation of their sanctity: but also those commemorative of the chief mysteries of our redemption; as if from a wish, if possible, to bury them in utter oblivion. Is this, I would ask, any spiritual gain afforded to the Christian believer? They have broken off all communion with the Saints, which every Christian professes in the Apostles creed. They will have

nothing to do with the evil ones. They have strove to break down the seven pillars of wisdom's house, Prov. 9, i. by denying all but two, the seven sacraments of the Saviour's Church: and declaring, of the two, which for mere appearance they affect to retain, the one unnecessary, and therefore useless; the other a mere empty sign, and therefore graceless.

They thus induce their hearers to neglect receiving themselves or applying to their hapless offspring the baptismal rite, declared by the Saviour, and held at all times by the Christian Church as indispensably necessary for salvation.

They deprive their followers of the promised paraclete, by annulling the institution, by which he is received.

They have excluded the Saviour from their assemblies, by abolishing his sacrifice and sacrament, in which he is rendered present in the midst of those, who are gathered together in his name. Matt. 18, xx. but in no other name whatever.

They have closed against their people the door of mercy, which the Saviour had opened in his sacrament of penance to repenting sinners, and shut them out from the needful instruction afforded them thence; and that healing advice which is best adapted to their spiritual ailments.

And to spare themselves the risk and trouble of visiting the sick; they have suppressed the undeniable scriptural and apostolic rites of the anointing with oil in the name of the lord—James 5—which enforces the Pastor's personal attendance on the dying; and to which so sure a promise of salvation is annexed.

Being all of them but self-commissioned, and self-inspired, they cannot claim, and therefore must deny the lawful Priesthood's generating sacrament of Holy Orders.

Nor have they left to the married faithful the Saviour's instituted medium of needful grace; by which is sanctified and blessed the general state of mankind.

In all this, I would ask again, what spiritual advantage is afforded to the Christian believer?

They have taught their people to abhor all things sanctified by prayer and the word of God—1 Tim. 4, v—and consecrated to religious purposes.

Likenesses of the Saviour and his Saints; and every external sign, or sensible memorial of him or them, are accounted by such a grievous eye-sore; and held out to their flocks as objects meriting their utmost abhorrence and detestation. The Cross, above all things, they cannot bear to look at. It seems as odious an object to them, as it must be to him who was conquered by it; with whom in this, and all the rest, they appear to have a common sympathy. The statues, busts and pictures of the worldly great, they keep and cherish; and introduce even into their places of worship; as into St. Paul's Cathedral & Westminster Abbey in London. How dear to them are also the portraits and relics of their deceased or absent relations and friends! But the relics and resemblances of our heavenly friends, the Saints, they cast from them with horror; and every thing exhibited reminding us of

the incarnate God, our dear Redeemer; whom notwithstanding, they pretend to worship.

They refuse all honour to his most blessed mother; the woman destined from the beginning to crush the Serpent's head; and to repair in fine the fault of Eve. It seems their delight to traduce upon all occasions; and, if possible, vilify in human estimation that purest of creatures, and the most honoured by the deity; by daring to compare her, saluted by an archangel, the most blessed of mankind; with even the most common and worthless of her sex. Whence all this dislike and antipathy borne towards her, if not from the original tempter, whose haughty head she was bid to crush?

No wonder then, that they should rail against virginity; her peculiar and transcendent virtue; the one so particularly recommended by the Apostle Saint Paul—1 Cor. 7, xxxiv—a virtue so lauded by all the Holy Fathers; and practiced in all ages by the most illustrious servants of God.

I say nothing at present of their demoralizing doctrines. I merely shew the faint outlines of a picture, which, the nearer it is inspected, the more disgusting it appears. Without therefore stopping to exhibit its deformities in detail; I shall conclude, as I began, by observing that all the substantial advantages of the Reforming scheme remain, as at first: on the side of its teachers; and all the ideal and imaginary gains, if spiritual privations and losses can be deemed such, on the side of the people, their deluded adherents.

The reforming scheme, however, by authorising every one to expound the word of God according to his own notions; and to commence as sure and lawful a teacher, as the best among his protesting brethren; has this peculiar advantage in it, adapted exclusively to themselves by its cunning and unprincipled contrivers; that it furnishes a ready support to all, whom misfortune or misconduct had reduced to poverty; and put upon their utmost shifts to find themselves a living; such, if they can but boldly act the Prophet or the Preacher, are sure to be listened to by crowds, and amply provided for by their admirers.

NE, SUTOR, ULTRA CREPIDAM.

Here lives a wight, a cobbler erst;
But now commene'd a Person:
Who scarcely had, in want immers'd,
A stool to set his — on.

Keen hunger and an empty stall
Made him, poor man! determine
His fretted fists no more to gall;
But try to make a sermon.

Strong was his voice; his tongue was glib:
Self-taught he read the bible;
And books, with many a pious fib;
And many a holy libel.

The preaching trade he now pursues
Beneath great Beecher's banners:
And he, who mended Boston shoes,
Now mends our Kingston manners.

His holy cant he driv'ling draws,
As crowds around him gather:
You'd swear, so long and loud he bawls,
His lungs were of bend-leather.

He clergy mawls with satire keen,
As edge of cobbler's knife:
But yet he seeks, if right I weep,
Their living, not their life.