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## Poetry.

THE POOR BUT GODLY MAN; OR THE POWER OF PRAYER. A German Legend.

'Twas where an ancient forest waved, And ink-black rivers rolled; There lived within a lonely hut, A pious man and old; And Demons came to him by night, And tempted him with gold!

The poor old man was coarsely clad, And in that dreary spot,
'Midst wasting poverty he lived,
By all the world forgot;
Yet well he knew a godly life

Would sanctify his lot! And there, at quiet eventide, When all was dark and still, And evening shades, and twilight mists, Slumbered on lake and hill; Thick clouds, of grim unearthly smoke, His lonely hut would fill!

And through the smoke a shapeless form Moved darkly to and fro;
And offered him caves of buried wealth,
If he with him would go;—
But alike to all his proffered gifts,
The poor old man said—"no!"

Then did the Demon's blasted brow, Grow black with fearful blight; His eye-balls glowed like coals of fire, And shot out sulphury light; The very fiends would stand aghast, Before so dread a sight!

Then the old man took God's blessed book, With meek and reverend air, And read of Jesus on the tree, Before his children there; And, with a calm and pious trust,

They knelt in solemn prayer. And as they prayed, the Demon quailed, And his gaze became less wild, His arm hung palsied at his side, And his fiery eye grew mild, Till he stood amid that holy scene, As powerless as a child!

And when they rose from off their knees, They stood in the room alone, For that meek prayer in heaven was heard, And the tempting fiend had flown; And a faint sweet light, like the smile of God,

Throughout the dwelling shone! Thus, day by day, and year by year, The old man watched with care, And at the stated twilight hour,

The shapeless form was there;
But the poor man girded himself—with truth!
And conquered the fiend—by prayer! And day by day, and year by year, The prayer worked with new might; For every time the Demon came,

His form changed to the sight, Till at length, instead of a wicked fiend, He became a Child of Light!

And when at length the old man died,
And the sod o'er his form was pressed,
His soul had treasures in heaven laid up,
And his spirit in Christ found rest,
And the angels of God all welcomed him,
And numbered him with the blest!

R. C. WATERSTON.

THE PROTESTANTISM OF THE CHURCH OF ENGLAND.

(From The London Quarterly Review, March, 1842).

The divines of the seventeenth century were placed by Providence, like ourselves, to contend against the principles of sectarianism and dissent, which cover themselves made them either insensible to those seeds of good, of which, as in every case of error, those errors were the rank and unchecked growth; nor distrustful of the name of Protestants; nor suspicious of the safety of their own ground, on which, in the deluge of evil which Popery had spread around them, so many creeping things and noxious animals had come to seek shelter by their side, with them, but not of them. They did not think to check with them, but not of them. They did not think to check Puritanism by encouraging Popery. Rather they knew that both are, under different forms, one and the same

prehensiveness of view they were undoubtedly indebted to the proximity of Popery, and to their thorough acquaintance with its nature, and dread of its poison. Yet apparently they had more to fear from Puritanism than from Popery, and it was in this day wight be reluctant from Popery; and if we in this day might be reluctant to retain the name of Protestant, from the fear of being confounded with sectarians, much more might they.-And yet, Catholic as they were both in language and in spirit, they use it holdly and prominently. As the bespirit, they use it boldly and prominently. As the be-lieving Jews, when other Jews refused to believe, were compelled to distinguish themselves as Christians; and as the Christian Church, when heretics also called themselves

Christian Church, when heretics also called themselves Christians, was compelled to add the name of Catholic; so Catholic Christians, when one great branch of the church, retaining the same title, is spreading the grossest errors, must distinguish themselves as Protestants. They are Protestant, as the "Latin or West Church" (so Field has has proved), "wherein the Popetyrannized before Luther's or by ignorance of the real claims which the Church has on the ferion on the results of the ascribes that unto the creature which only in the same object.

It is, He is an idolater that prays unto an interesting to set or which the church by bishops or they are sins, yet sins of the past, now buried and forgotten, to rake them up unnecessarily may well be condemned. If we judge them by our own private judgment, we intrude on the rights of our superiors, and so we sin.

And if they be distant and weak, and no danger exist of infection, we may real space ourselves and others the

has spoken on them, and we are bound to speak with her voice—whether, in the silence and debility of the Church Catholic, she was not bound to speak, when no other voice could speak so strongly—and whether there is not danger from Popery now in the very heart of the country; danger, which calls on us all to rouse the weak and the strong together to vigilance against their greatest enemy—sunhappily need not be asked. We are not, and dare not be, Protestants, in the sense which some few may wrongly affix to the word, as discarding all guides to truth but our affix to the word, as discarding all guides to truth but our own self-will: in this sense Protestantism is worse than folly; it may be worse than Popery: but as remonstrating and warning all around us against the corruptions of Popery, we cannot cease to be Protestants, without ceasing to do our duty as Christians. It is our glory and our to do our duty as Christians. It is our glory and our happiness to be Christians—our safeguard and consolation to be Catholics—our sad and melancholy duty, a duty which we never can abandon till Pome has ceased to work

which we never can abandon the some has ceased to work among us, to be Protestants.

"My Lords," said Archbishop Laud, "I am as innocent in this business of religion, as free from all practice, or so much as thought of practice, for any alteration to Popery, or any way blemishing the true Protestant religion established in the Church of England, as I was when my mother first bare me into the world."

"He I had blemished the true Protestant religion".

yet in this somewhat more than that title ever imported, I may say, perfect Jesuits in their principles."—"This doctrine" [or non-resistance] "purely Protestant"—the contrary of which, "by God's Providence, hath formerly been timeously restrained, and not broken out to the defaming of our Protestant profession."

So Bishop Nicholson:

"The laws are now silent, and any man may be now anything, so he be not an old Protestant of the Church of England." So Bishop Sanderson is not afraid to say:

"When we have wrangled ourselves as long as our wits and strength will serve us, the honest, downright, sober English Protestant will be found, in the end, the man in the safest way, and by the surest line." Nor is he ashamed to avow his

"zeal for the safety and honour of my dear mother, the Church of England, which hath nourished me up to become a Christian and a Protestant (that is to say, a pure come a Christian and a Protestant (that is to say, a pure pute Christian, without any other addition or epithet)."
"Protestants," says Laud, "did not get that name by protesting against the Church of Rome, but by protesting (and that when nothing else would serve) against her errors and superstitions. Do you but remove them from the Church of Rome, and our protestation is ended, and the separation too. Nor is protestation itself such an unheard-of thing in the very heart of religion. For the Sacraments, both of the Old and New Testament, are called by your own school 'visible signs protesting the

called by your own school 'visible signs protesting the faith.' Now, if the Sacraments be protestantia, signs profaith.' Now, if the Sacraments be protestantia, signs protesting, why may not men also, and without all offence, be called Protestants, since by receiving the true Sacraments, and by refusing them which are corrupted, they do but protest the sincerity of their faith against that doctrinal corruption which hath invaded the great Sacrament of the Eucharist and other parts of religion? especially since they are 'men which must protest their faith by visible signs and Sacraments.'"

"They are the Protestants," says Bishop Stillingfleet, "who stand for the ancient and undefiled doctrine of the Catholic Church against the novel and corrupt tenets of the Roman Church. And such kind of protestation no true Christian, who measures his being Catholic by better grounds than communion with the Church of Rome, will

And in conditions of the chief the service of the Cherch was threatened to be supported of discensive and orderly designs as positions. Though the service of the Cherch was threatened to be supported of discensive and orderly seemed to subtract the position of any antiquity are not all conditions of any antiquity are not all supremacy of God, or to substitute the creature for the

Such would not be the spirit of our old divines towards individual Protestants, where error in separating from the Church could be palliated, as it may be in these times, in numbers of hereditary Dissenters, by the very principles which we wish to encourage—of reverence for parents, docility to teachers, attachment to existing institutions:

And again: "He must needs be stone-blind that sees not Churches standing without it; he must needs be made of iron, and hard-hearted, that denies them salvation. We are not made of that metal, we are none of those ironsides; we put a wide difference betwixt them. Somewhat may be put a wide difference betwixt them. Somewhat may be wanting, that is of Divine right, (at least in the external government), and yet salvation may be had. \*\*\* This is not to damn anything, to prefer a better thing before it: this is not to damn your Church, to recall it to another form, that all antiquity was better pleased with, i. e., to ours; and this when God shall grant the opportunity, and your estate may bear it."

So Bishop Cosin, in his last will: "Wheresoever in the world Churches bearing the name of Christ profess the true, ancient, and Catholic religion and faith, and invocate and worship, with one mouth and heart, God the Father. God the Son, and God the Holy Ghost, if from actual communion with them I am now also worship, with a distance of regions, or the dissance. mother first bare me into the world."

"If I had blemished the true Protestant religion"—
"The number of those persons whom, by God's blessing upon my labours, I have settled in the true Protestant religion established in the Church of England"—"I pray religion established in the Church of England"—"I pray God, his truth (the true Protestant religion here established) sink not"—"God of his mercy preserve the true Protestant religion amongst us."

Protestant religion amongst us."

This was the common language of Laud, the martyr of This was the common language of Laud, the martyr of the Puritans.

"Wheresoever in the world and Catholic religion and faith, and invocate and worship, with one mouth and heart, God the Father. God the Son, and God the Holy Ghost, if from actual communion with them I am now debarred, either by the distance of regions, or the dissensions of men, or any other obstacle; nevertheless, always in my heart, and soul, and affection, I hold communion and unite with them—that which I wish especially to be understood of the Protestant and well-reformed Churches. For the foundations being sate, any difference of opinions

the Puritans.

So Archbishop Bramhall, while rightly denying that "Protestancy is of the essence of the Church," any more than the weeding of a garden is the essence of the garden, does not scruple throughout the whole of the same treatise to use the word as the right denomination of men, whom he describes in the same place as "endeavouring to conform themselves in all things to the pattern of the Primitive Church," as ready "to shed their blood for the least particle of saving truth."

So Hammond, speaking of those who preached resistance to the lawful magistrate:

"Such as these, if they must be called Protestants, are yet in this somewhat more than that title ever imported, I may say, perfect Jesuits in their principles."—"This doctrine" [of non-resistance] "purely Protestant"—the succession of pastors—some by the names of bishops, others under the name of seniors, unto this day. (I meddle not with the Socinians.) They unchurch not the Lutheran Churches in Germany, who both assert Episcopacy in their confessions, and have actual superintendents in their practice, and would have bishops name and thing, if it were in their power. \*\* Episcopal divines do not deny those Churches to be true Churches, wherein salvation may be had. We advise them, as it is our duty, to be may be had. We advise them, as it is out duty, to be circumspect for themselves, and not to put it to more question, whether they have ordination or not, or desert the general practice of the Universal Church for nothing, when they may clear it if they please. Their case is not the same with those who labour under invincible necessity.

when they may clear it it they piease. Then case is not the same with those who labour under invincible necessity. The mistake proceedeth from not distinguishing between the true nature and essence of a Church, which we do readily grant them, and the integrity or perfection of a Church, which we cannot grant them, without swerving from the judgment of the Catholic Church." †

How would such minds as these: how would Sanderson: how would the martyr Charles: how would Laud, whose "worst thought of any reformed Church in Christendom was to wish it like the Church of England"—whose deepest intention "was how they might not only be wished, but made so"—"whose continued labours for some years together were to reconcile the divided Protestants in Germany, that so they might go with united force against the Romanists—who joyed with a joy which he would never deny, while he lived, when he conceived of the Church of Scotland's coming nearer, both in the canons, and the liturgy, to the Charch of England"—how would these great minds, who no year confounded the England has been added to the Reference. these great minds, who ni ver confounded the case of schismatics within England with that of reformed SCHISMATICS WITHIN ENGLAND WITH THAT OF REFORMED CHURCHES WITHOUT IT, have been gladdened in the hour of their trials with the prospect of a time, when, by the same monarchical Reformation, to which we owe the blessing of Episcopacy, a hope was once more held out of restoring to the Reformation of Germany that great apostolical ordinance; without which the Christian communion must fall to pieces, and all heresies spring up; and of once more binding together, without compressions. and of once more binding together, without compro-mise of Christian truth—if so God grant—the reformed Churches throughout all the world!

> IDOLATRY. (From Bishop Hopkins, of Londonderry.)

rant and illiterate that should but hear it rehearsed.

ed of idolatry, and the violation of this precept.

invoke him, and by any wicked arts implore, or make use of Popish Church, their worship, and all the reasons of it being so his help and assistance. And of this are those guilty in the exactly parallel. highest degree, who enter into an express compact with the devil; which is always ratified with some homage or worship given to him: and in a secondary and more low degree, those who apply themselves to seek help from such forlorn wretches, such as use traditionary charms and incantations, or any vain observances, to free them from pains and diseases, or other troubles that molest them. For all those things which have not a natural efficiency to produce that effect for which they are used, may very reasonably be suspected to have been agreed on formerly between the devil and some of his especial servants, and that all the virtue they retain is only from that compact; which as it was explicit in those that made it, so it is implicit in those that use them; for they still act in the power of that first stipulation and agreement.

any image, or other creature, is guilty of idolatry; and doth men into beggars presently. For, let the danger of their prince 3d, Whosoever bows down his body in religious adoration of most expressly transgress the very letter of this command, "Thou shalt not bow down before them nor worship them." It is but here a vain refuge unto which the Papists betake themselves when they excuse themselves from being guilty of idolatry, because although they worship images, yet they worship the true God by them. For,

(1.) They worship the images of very many creatures, both men and angels. For me now to examine their evasion concerning λατρεία, δουλία, and ἐπερδουλία, would perhaps be as improper in this auditory, as the distinction itself is vain and

(2.) Whereas they pretend to worship the true God by an image, we reply, that it is most impious to attempt to represent God by any visible resemblance, and therefore much more to worship him, could he be so represented. For God, who is infinite, cannot be circumscribed by lines and lineaments; and being invisible cannot be resembled: and therefore God doth again and again inculcate it upon the Israelites, that when he delivered the law unto them, he appeared not in any shape, that they might not audaciously attempt to delineate him, and so be enticed to idolatry. Thus, (Deat. iv. 12,) "Ye heard the voice of words, but saw no similitude, only ye heard a voice;" and verse 15, "Take ye therefore good heed unto yourselves, (for ye saw no manner of similitude in the day that the Lord spake unto you in Horeb, out of the midst of the fire.) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure." When therefore they plead, that they worship the only true God by images; this is no better than to excuse one horrid sin by the commission of another.

(3.) To worship the true and only God by an image, is gross idolatry. This the Papists deny; and place idolatry in worshipping of images set up to represent false and fictitious gods; or else in worshipping them with a belief that they themselves are gods. But,

1. Upon the same account the Israelites were not idolaters in worshipping the golden calf; for they were not so brutish as to believe that calf itself to be their God: nay, it is most evident, that they intended to worship the true God under that representation. See Exod. xxxii. 4, 5, "These be thy gods, O Israel, which brought thee out of the land of Egypt." They could not be so stupid as to think that that very calf which they themselves had made, had delivered them from Egypt; but they worshipped the true God, who had given them that great deliverance, under this hieroglyphic sign and resemblance; which appears verse the fifth, " Aaron made proclamation and said, To-morrow is a feast to the Lord;" in the original it is Jehovah, the proper and incommunicable name of the true God. And yet that this worship of theirs, although directed unto the true God, was horrid idolatry, the Scripture abundantly testifies. Ver. 31, "Oh, this people have sinned a great sin." 1 Cor. x. 7, "Neither be ye idolaters, as were some of them; as it is written, The people sat down to cat and drink and rose up to play." Acts vii. 41, "They made a calf in those days, and offered sacrifice to the idol."

idolatry in making and worshipping their images; and yet, where he has given them both wealth and power to build him I. Idolatry is a part and species of superstition; so we find that they were made to be symbolical representations of the it expressly, Acts, xvii. 16, compared with verse 22. In the "the Protestant religion of the Church of England is but another name for primitive Christianity, and a Protestant for a primitive Christian, who protests against all the corruptions of the Gospel by Popery."

We may not indeed distinguish ourselves solely as Protestants, or without express declarations of Catholic principles, especially where the name is likely to confound us with sects, and doctrines, which a Catholic Christian repudiates. The word has been used too carelessly, and a false meaning popularly given to it, which must be

with a greater, and thought fit rather to expunge this second were forced to use as many distinctions and subtle evasions thinking Christian, that the faith first received by the saints one has essentially produced, and to all the goodness with a greater, and thought fit rather to expunge this second which the other has been accompanied—such as earnest-ness, energy, personal piety, study of the Scripture, prayer, self-denial, charity, zeal for what it believes to be truth, jealousy of all that seems to be truth, jealousy of all that seems to be truth, jealousy of all that seems to devotion, which they have published for the use of the vulous of devotion, which they have published for the use of the vulous of devotion, which they have published for the schools of the heathens. But especially they rowed out of the schools of the heathens. But especially they or devotion, which they have passed this second command- insist on this, that they venerated not their statues, not as see less and less every day!—that Christianity should now ment, as fearing that the evidence of it would convict and they were made of such or such materials, but only as they lately have been improved out of the writings of those heament, as learing that the evidences of the most igno-Let us now proceed to consider, who may justly be condemn not the visible sign, but the invisible Deity by it. And what the thousands of saints and martyrs who died in the worship 1 st, He is an idolater that prays unto any saint or angel; the images of God, not as if they were themselves God, but in flames, died in idolatry!—that having refused to offer incense for he ascribes that unto the creature which is an honour due only as they are the visible signs and symbols of the Divine preonly unto God the Creator. Our faith and our invocation sence; and so all their worship is directed unto God through that Jews and Mahometans only are right in the first article only unto God the Creator. Sence; and so all their words I can find no of religion, and that Christians have all been in a mistake from ought to be terminated in the same object, (Rom. x. 14,) them. So that, in matters of idolatry, I profess I can find no "How shall they call on him in whom they have not believ- difference at all between heathens and Papists; for, as the more the beginning; that the same mistake was continued through difference at an occasion that they cannot without blasphemy say, learned Papists do profess that they worship the true God by all the intermediate ages, and at last soberly continued by all that we believe in such a saint or angel, neither can we withthe image, so likewise did the more learned heathens. And the best divines of Europe at the Reformation; and what is † Life by Basire. See also Hickes [True Notion of Persecution, vol. i., Serm. iv.], and a remarkable passage in Brett on Church Government [c. v. p. 118 et seq.], in which he shows that the foreign Protestant communions were excluded from the privilege of Episcopacy by the machinations of Popery, acting on its conviction "that, if it come to pass that heretic bishops be so near, Rome and the clergy utterly falls," [p. 119].

To the ignorant heathen, terminate and limit that they do, as the ignorant heathen, terminate and limit that they do, as the ignorant heathen, terminate and limit their worship in the very images before which they fall prostrate to most remarkable, that this universal error hath happened in a society, against which the gates of hell cannot prevail, and their worship in the very images before which they fall prostrate to most remarkable, that this universal error hath happened in a society, against which the gates of hell cannot prevail, and their worship in the very images before which they fall prostrate and limit that they do, as the ignorant heathen, terminate and limit that they do, as the ignorant heathen, terminate and limit they do, as the ignorant heathen, terminate and limit they do, as the ignorant heathen, terminate and limit they do, as the ignorant heathen, terminate and limit they do, as the ignorant heathen, terminate and limit they do, as the ignorant heathen, terminate and limit they do, as the ignorant heathen, terminate and limit they do, as the ignorant heathen, terminate and limit they do, as the ignorant heathen, terminate and limit they do, as the ignorant heathen, terminate and limit they do, as the ignorant heathen, terminate and limit that they do, as the ignorant heathen, terminate and limit that they do, as the ignorant heathen, terminate and limit that they do, as the ignorant heathen, terminate and limit that they do, as the ignorant heathen, terminate and limit that they do, as the ignorant heathen, terminate and limit that they do, as the ignorant heathen, te infection, we may well spare ourselves and others the pain of declaring against them. But whether the deeds of Popery be sins or not—whether they be dead and buried, or alive and in full vigour—whether our Church

2d, The most execrable idolatry that is, is that of entering to his dragon, that is, the devil. And therefore certainly if into league and correspondence with the devil; to consult and the heathen world were ever guilty of idolatry, so is now the

> RELIGIOUS MISERS. (From Dr. South.)

Let a business of expensive charity be proposed; and then, as I shewed before, that in matters of labour the lazy person could not find any hands wherewith to work; so neither, in this case, can the religious miser find any hands wherewith to give.

It is wonderful to consider, how a command or call to be liberal, either upon a civil or religious account, all of a sudden impoverishes the rich, breaks the merchant, shuts up every private man's exchequer, and makes those men in a minute have nothing at all to give, who, at the very same instant, want nothing to spend. So that, instead of relieving the poor, such a command strangely increases their number, and transforms rich and country knock at their purses, and call upon them to contribute against a publick enemy or calamity; then immediately they have nothing, and their riches, upon such occasions (as Solomon expresses it) never fail to make themselves wings, and to fly away.

Thus, at the seige of Constantinople, then the wealthiest city in the world, the citizens had nothing to give their emperor for the defence of the place, tho' he begged a supply of them with tears; but, when by that means the Turks took and sacked it, then those who before had nothing to give, had more than enough to lose. And in like manner, those who would not support the necessities of the old blessed king [Charles I.] against his villainous enemies, found that plunder could take, where disloyalty would not give; and rapine open those chests,

But, to descend to matters of daily and common occurrence; what is more usual in conversation, than for men to express their unwillingness to do a thing, by saying, they cannot do it; and for a covetous man, being asked a little money in charity, to answer, that he has none? Which as it is, if true, a sufficient answer to God and man; so, if false, it is intolerable hypocrisy

But do men in good earnest think, that God will be put off so? Or can they imagine, that the law of God will be baffled with a lie, clothed in a scoff?

For such pretences are no better, as appears from that notable account, given us by the apostle, of this windy, insignificant charity of the will, and of the worthlessness of it, not enlivened by deeds, Jam. ii. 16. If a brother or a sister be naked, or destitute of daily food, and one of you say unto them, Depart in peace, be you warmed and filled, notwithstanding ye give them not those things that are needful to the body; what doth it profit? Profit, does he say? Why, it profits just as much as fair words command the market, as good wishes buy food and raiment, and pass for current payment in the shops. Come to an old, rich, professing Volpone, and tell him, that there is a church to be built, beautified, or endowed at such a place, and that he cannot lay out his money more to God's honour, the public good, and the comfort of his own conscience, than to bestow it liberally upon such an occasion: and, in answer to this, it is ten to one, but you shall be told, "how much God is for the inward, spiritual worship of the heart; and that the Almighty neither dwells, nor delights in temples made with hands; but hears, and accepts the prayers of his people in dens and caves, barns and stables; and in the homeliest and anest cottages, as well as in the stateliest and most magnificent churches." Thus, I say, you are like to be answered. In reply to which, I would have all such sly, sanctified cheats (who are so often harping upon this string) know, once for all, that that God, who accepts the prayers of his people in dens and caves, barns and stables, when, by his afflicting Providence, he has driven them from the appointed places of his solemn worship, so that they cannot have the use of them, will not, for all this, endure to be served, or prayed to by them, in such 2. Again, Micah and his mother were certainly guilty of dolatry in making and worshipping their images; and vot churches: for he that commands us to worship him in the spirit, commands us also to honour him with our substance. And never pretend that thou hast an heart to pray, while thou hast no heart to give; since he that serves Mammon with his estate,

and by which his power was manifested; that they worshipped Christians to death! How shocking would it be to think, that doth the Papist say more than this? namely, that they worship of Jesus Christ, and were enabled to triumph in tortures and for the ignorant and vulgar Papists, I am very apt to suspect most remarkable, that this universal error hath happened in a