

to view the church. The original part of it, which includes the nave and the tower, was built about 1213, in the usual fashion of those days; but there have been subsequent additions in different styles of architecture. The church I found perfectly clean, and in as good repair as the age of the building and the circumstances of the place admit. As for the behaviour of the congregation (for I remained in the parish over a Sunday), it was just such as Hooker would have approved—plain, simple, and devout. The church was crowded, and the day being remarkably fine, it was an extremely interesting spectacle to observe the villagers approaching on every side across the meadows, or descending the neighbouring hills, many of them from several miles' distance. There were nearly seventy communicants on the day I attended. The furniture of the church is much the same as is usually seen in country parishes. The font, I conclude, must have been ancient in the days of Hooker. The reading-pew I observed has two desks; the one so placed that the minister may look towards the altar in reading the prayers, the other at right angles with it, that he may turn round and face the congregation in reading the lessons. The pulpit is not particularly remarkable; but I could not look at it without veneration, while I thought of Hooker, and repeated to myself the remark of Walton—"Where he fixed his eyes at the beginning of his sermon, there they continued till it was ended." The pulpit-cloth has, in large gold letters, the date of 1633 upon it, namely, three years after the Restoration. There are several curious monuments in the church; most of them cover the dust of the Chyney family. I could not find any traditional remains relative to the memory of Hooker. He remained in the parish too short a time probably to make a deep impression.—*Rev. S. C. Wilks.*

THE CHURCH.

TORONTO, SATURDAY, JULY 11, 1840.

In commencing the fourth year of our Editorial labours, we should be culpably forgetful of a solemn duty we owe to our readers, and to the public expression of our thankfulness to that kind Providence, through the blessing of which this journal has thus far continued to maintain its ground and to prosper. This undertaking, of supplying an appropriate organ to the members of the Church of England in the Canadian Provinces, was commenced at a period of unusual pecuniary depression; but, happily, through the exertions of our lay as well as clerical brethren in many quarters, it was enabled to triumph over this serious difficulty, and to work its way through all the disadvantages of its early trials. This measure of almost unexpected success induced the conductors of the paper to increase its size at the close of the second volume; so that it might combine with the usual religious instruction such a summary of the passing events of the day as might, in those cases especially where individuals were unable to subscribe for more than one periodical, render our journal a safe conservative family newspaper as well as an ecclesiastical repository. For this gratuitous enlargement of our journal we were almost immediately compensated, not only by a very large addition to our subscription-list, but by a delightful interest manifesting itself in nearly every quarter for the prosperity of the paper and for the diffusion and maintenance of the principles, both civil and religious, which it was the object of its establishment to inculcate.

From the anxiety expressed in many quarters that a larger proportion of civil intelligence should be furnished to our readers, and from our own growing desire that they should be correctly as well as fully informed upon the political occurrences and opinions of the day, we resolved, at the commencement of the third volume, to increase our paper to a size which would justify the adoption of the suggested improvement. And here again we were met by a spontaneous and almost unanimous expression of public approval, evinced in an extraordinary and rapid increase of our patronage. The expenses, however, consequent upon this improvement,—conjoining with the increased size, very extensive arrangements for the sustaining of its literary character,—although not unforeseen, have proved inconveniently heavy; and anxious as its conductors are still further to increase the size of the paper, in order to augment the weekly circulation of civil as well as religious information, they are deterred by prudent motives from embarking at present in any greater expenses. When the arrears that are due are fully paid up, and when our establishment, under its new organization in this city, shall realize the advantages which we confidently anticipate from its present locality, nothing will prove a greater satisfaction to the Managing Committee,—a feeling in which they are sure their respected Publisher will cordially participate,—than to carry out these contemplated plans of further improvement.

While, with the blessing of a kind Providence, this journal has thus far prospered, it is a comfort to ourselves, amidst all the discouragements and trials it has been our lot to encounter,—and these amidst joys and hopes have been neither few nor small,—it has, we repeat, been a comfort to ourselves, and we know it has been a gratification to all our true-hearted supporters, that "The Church" has, amidst religious turmoil and political disorder, faithfully adhered to those principles of Apostolical order on the one hand, and of inflexible conservatism on the other, with the decided and undisguised profession of which its career was started. We have spoken of discouragements and trials; and these, unhappily, have come from within as well as from without,—from friends not less than from foes. We are not, of course, insensible to the attacks of avowed opponents, nor regardless of their unprovoked hostility; but knowing their purposes and prepared for their assaults, we are comparatively indifferent to all the violence and industry of their enmity. No so, however, when professed adherents of the cause which we are engaged in supporting assume the attitude of opponents, and lend a sacrilegious hand to propel the engine which is to batter down the walls of the Zion that shelters and blesses them. We cannot disguise our sorrow, nor conceal our pain, when professed Churchmen assume, in things ecclesiastical, the position of Dissenters; and when, in matters political, they are co-workers with the ungodly crew who would overturn the Throne as soon as they can reach it upon the prostrate ruins of the Altar. For such Churchmen and such Conservatives, we can still feel as for brethren; but they are brethren to be pitied and prayed for,—brethren under a miserable delusion, tied to the chariot-wheels of a wretched worldly ambition, and whose mistaken course of action is accelerating individual ruin as well as public calamity.

By these nominal adherents of our Zion, almost as much as by its avowed adversaries, we know that our own honest and consistent course has been stigmatized as bigoted and exclusive, and unworthy of the advanced refinement of the times. God forbid that we should yield to the mad and disgusting theories of an infidel and disorganizing age a preference over the pure and holy lessons of His own blessed Book! God forbid that we should heed the taunts of the careless, the opposition of the selfish, or the sneers of the ungodly, in our defence of principles which are stamped, in broad and imperishable characters, in the Word of Truth! God forbid that we should sacrifice the Bible to expediency, and the best welfare of our Christian country to the atheistic philosopher or the republican chartist!

And why is it that our course is stigmatized as bigoted and exclusive? For no other cause than we can discern, than our uncompromising adherence to the first principles of the glorious Constitution of our fatherland, which all profess to venerate. That Constitution provides a National Establishment of Religion for the realm,—that poor and rich may be assured of the means of worshipping God and learning the way of salvation; and surely if that National Establishment is necessary in the heart of the Empire, the distant appendages,—the scattered and destitute children who have left the comforts of the parental home and taken up with a lodge in the wilderness,—are not to be deprived of the same priceless boon. In the words of an able writer, Mr. Montgomery Martin, "Every acre of land in every new colony should have a tenth of its produce set apart for the maintenance of an established church, and every township should have a portion of its area reserved for education, in unison with the principles of that established church. Those lands are crown lands; the crown professes to uphold an established form of religion; but its professions are worse than useless, unless efficient means be taken to carry those professions into action. The Protestants of England, Ireland, and Scotland, ought to unite as one person, to enforce, if it be necessary, the formation and maintenance of an established church in each of our colonies. If the limbs become diseased when the frame of the body is enfeebled, the malady must soon reach the heart. All classes of dissenters are interested in the maintenance of an established church: beneath its shelter only can they have repose and freedom; and were the Protestant Church abolished to-morrow, they would find the Romanist Church, which would inevitably succeed it, very different in its exercise of civil as well as ecclesiastical polity." Upon this principle, developed so soundly and so scripturally, our late Christian King George III. proceeded in the appropriation of the clergy lands about which so much fruitless contest has been made. And is it wonderful that, when we look round upon the wild waste of our moral and spiritual condition, we should enter heartily into the feeling which this principle supposes? Is it a matter for surprise that, when we contemplate the destitute thousands of our Protestant fellow-countrymen in these colonies, we should feelingly lament the apathy or the iniquity that withhold from them the boon which a royal father of his country had conferred? Is it a cause for wonder that, when we see every thing advancing but religious knowledge, and a worldly and a levelling spirit pervading fast all classes of our community, we should not anxiously and plainly declare to our rulers the glaring sin of depriving this infant land of those benefits which the Clergy Reserves were intended to secure to them?

For need we say that by the measure now proposed for the imperial sanction, that benefit will be worse than lost,—that it will be converted into a mischief, a curse? Who that looks upon the divisions of Protestantism in this colony, and perceives that, by this new plan of religious endowment, this division must be fostered and perpetuated and multiplied, can hesitate to acknowledge that a heavy blow has been dealt at the Reformed Religion, and a new influence indirectly communicated to the cautious but certain advances of Popery? And who that thus calmly and conscientiously views the picture, both present and prospective, of our religious state, can accuse us of an unbecoming exclusiveness in insisting upon the maintenance of Truth, and Order, and Unity, in any scheme for the public support of religion in these provinces?

We know, however, that we have spoken, and reasoned, and warned well nigh in vain. The administrators of the affairs of the Empire are heedless of the force of these truths, and like Gallio care for none of these things. Present tranquillity is their utmost aim; and if the approaching convulsion can be but stayed until their own earthly race is run, they are content. And the friends of truth and order, though a powerful and (thank God) an increasing band, have never put forth, as they should, their concentrated might. Had this been done here, opposition to the first principles of our venerated Constitution—yes, and to the first principles of the Bible—would have been impotent and fruitless. But many have stood indolently aloof, or through a wretched moral cowardice have joined in the cry of the foe. The foe has, therefore, made his advances—the banner of ungodliness is about to flaunt over the turrets of Zion—and the work of havoc will soon commence. Yes, in a few years,—unless the working of the present heaven be timely checked, unless the influence of present measures be mercifully overruled,—England's flag will be furled on this continent, and the genius of true freedom and of undefiled religion will take her flight when monarchy expires.

Would God that we may prove false prophets! But whether true or false,—whether the event may be as we wish, or as we dread,—our course is plain, and with heaven's blessing we shall pursue it. The ALTAR and the THRONE can never cease to be objects of our love and devotion; and against a world in arms we shall cling to the principles by which the Monarch holds her crown, and the State derives its greatness. CHURCH and QUEEN shall be our watchword still: the hallowed conjunction we shall never cease to maintain; upon our countrymen we shall press it—to our children we shall teach it; and never, in the sunniest or the darkest hour, shall we neglect to pray or forget to strive that not one gem be dimmed upon the monarch's diadem, nor the glory shadowed which lights up our country's altars.

In the *Montreal Herald* of the 29th of June, we observe the following statements:—

"We are sorry to be obliged to notice two of several instances of bigoted religious intolerance which occurred on Sunday last during the Roman Catholic procession of the Host. We are prepared to give names of highly respectable individuals who are cognizant of these facts, should they be necessary."

"In this city, an Irishman was standing on the pavement when the procession passed, but as he was a Protestant he did not make the usual acknowledgement of homage to the Host which Roman Catholics believe to be proper. He was ordered to fall upon his knees, and a soldier of the 66th regiment threatened to stab him if he did not do so, but he declared that he would not, and dared the soldier to stab him. Upon this a policeman was brought by the soldier to believe, and then being a Protestant. One of the gentlemen, for no other crime than witnessing the scene from a window, and who heard the whole conversation, went to the police office and got the Irishman released, on giving him his own verbal surety, that he would produce him at any time he might require to appear at the bar of justice."

"At Lachine a farm-servant was leaning over a fence in a field to see the procession pass on the road, and because he did not uncover his head, he was knocked down and brutally maltreated, for which several persons were arrested and have had to enter into recognizances to answer for the assault."

"It is with the most extreme pain that such facts have to be stated by us, and also to learn that, such is the excited feeling on the subject at Lachine, we would not be at all surprised if a collision between the Protestants and the Catholics should take place at the next procession there. We are not aware of a single instance of illiberality on the part of Protestants to Catholics in Canada, but rather the very reverse, and we sincerely hope that religious animosity may not now take the place of those political ones which have been productive of so much evil."

We must confess that we were not a little startled upon reading these details; for trifling as when viewed alone these circumstances may appear, yet when connected with a combination of similar facts, they afford us

indication positive enough of the advancing strides of that giant error Popery.

We have, on one or two occasions, had the pain to witness the procession which is alluded to in the above extract, and to regard with lively sorrow the blind concurrence of many Protestants in the solemn mockeries of that idolatrous proceeding. And when we have so observed it, and considered how the feelings of better instructed and conscientious Christians have been pained by this open display of the most revolting superstition, in a land too where the Sovereign is sworn to uphold the integrity and the pre-eminence of the Protestant Reformed Religion, we have often wondered why the antagonistic procession of the Orange Society should be an object of so much aversion not to Romanists merely, but to those of their disguised and perhaps scarcely conscious advocates, under another name, who cannot endure that the sensitiveness of Popery should be wounded. If the latter procession be politically offensive, the former is religiously abominable: if the one is to be put down as painful to the feelings of Romanists, why is the other maintained in solemn outrage of those holy principles which the religion of the land upholds? Where is the "equal justice" of degrading the one and fostering the other? of pulling down the unsullied banner of Protestant truth and freedom, and of rearing in its room the polluted flag of its enemy. Abolish both the exhibitions, if you will; but let not the beautiful face of truth be studiously veiled, while the gaunt and grim features of error are elevated upon a pedestal at the foot of which the sound of the "sackbut, dulcimer, and all kinds of music" call upon blind multitudes to prostrate themselves and worship.

But to return to the statement before us. We can hardly believe our valued contemporary to be in error; and if his statement be supported, as we feel assured it is, by facts, we should hope that the dull indifference of the times to all that is sound in principle or virtuous in action, will not allow such an outrage upon the liberty of the subject to pass unnoticed. The soldier's gross violation of his duty on the one occasion, the discipline of the army will not surely permit to pass unpunished; and the outrage perpetrated by civilians in the other, the local authorities can hardly suffer to pass without animadversion. We hope that justice has its friends and Protestantism its champions zealous enough and powerful enough to redress this wrong, and by the upholding of the majesty of the law at least, to restrain the iron dominion which a superstitious creed is labouring fast to establish. The incidents referred to, coupled with the details which are given in a succeeding communication, afford some earnest of the future working of those measures for the dominancy of Romanism in these Provinces, which are now so near their maturity in the Imperial Legislature. They should provoke us at least to caution,—to "watch" in the full armour of the Christian, while we "pray," as in these lowering days there is so much need to do, for the blessing of heaven upon our rightful cause.

We resume this week, and shall continue from time to time, the insertion of Ecclesiastical Intelligence from our papers received from Great Britain and Ireland. These manifestations, thus briefly expressed, of the efforts in progress in the mother country for the building up of the National Church, are, we have reason to believe, a source of great gratification to a large number of our readers. Many of the places there designated are well known and well remembered spots; and amongst the individuals there mentioned are many dear and honoured names.

But while so much is done for the extension of Church accommodation, and the blessings of our pure religion at home, the Colonies, as we have often shewn, are not overlooked by the wealthy and the pious there. The contributions to the venerable Society for the Propagation of the Gospel,—the field of whose operations is chiefly the North American Colonies,—are rapidly increasing; while individuals, from time to time, exhibit a marked munificence in our behalf.

We mentioned some time ago that active arrangements were in progress for the erection of a Church at Grafton in the Newcastle District; and we are rejoiced to state, in confirmation of our preceding remarks, that intelligence has lately been received of a liberal donation of £25 sterling towards the completion of that church from Sir Henry Hope, R. N. This, it is but just to remark, has been obtained chiefly through the representations of some estimable friends of that gentleman resident in the neighbourhood of Grafton, and we are gratified to learn that more may be expected from England in furtherance of this object through the same praise-worthy agency.—Should these remarks meet the eye of Sir Henry Hope, we are authorized to communicate to him the grateful thanks of the members of the Church in Grafton in aid of an undertaking which they are so anxious to complete, and for the advancement of which the assistance of their friends in other quarters is all but indispensable.

The Lord Bishop of the Diocese left this city on Thursday morning last, on his tour through the Eastern townships. We are happy to state that his Lordship appears to enjoy excellent health.

A correspondent has communicated to us the gratifying intelligence, that on the 18th May last the foundation of a new stone church was laid in the village of Loughboro', Midland District, by the lady of Wm. Holditch, Esq. (himself a liberal contributor to the undertaking), with some appropriate remarks, acknowledging the goodness of God in giving the desire to raise this edifice for his worship. We unite with our correspondent in praying that "long may the praises of God ascend from within its sacred walls,—from a spot recently the hiding place of beasts of prey!"

We again request the Editors of the Journals with which we exchange, to transmit as regularly, and with as little delay as possible, their papers directed to the *Church Office, Toronto*, and not to Cobourg, as heretofore. Religious periodicals may, however, be continued to be sent, addressed to the Editor, at the latter place.

All descriptions of Job-Work,—pamphlets, hand-bills, cards, &c.—will be executed at this office with neatness and despatch. We request especially to this notification, the attention of all who are interested in the success of the Diocesan Press.

COMMUNICATION.

For the Church.

POPEY IN UPPER CANADA.

"Be ye not unequally yoked together."—2 Cor. vi. 14.

In these degenerate days of latitudinarian principles and opinions,—when to be a member of any Church, or of no Church,—to be a disciple of Jesus Christ or of Robert Owen—a follower of John Wileffe or of Father Matthew,—seems to be a matter of perfect indifference to many, it may not be amiss to lay before the public the workings of Popery in this province, even at our very doors. The following facts, for the truth of which the writer of this article can vouch, will prove, if any proof be yet wanting, the

unchangeableness of Popery;—that it is the same now, as it was in the days of the Reformation: characterized by the same bigoted zeal, and actuated by the same spirit of persecution.

A few evenings ago, I was accosted by a neat but plain dressed woman, bearing strong marks of deep-felt sorrow and dejection in her countenance. The object of her visit it is unnecessary to repeat; but there was something so interesting in her manner and appearance, that I freely entered into conversation with her.—When, encouraged by an expression of sympathy in her condition, she told me her history in words to the following effect:—

Her name is C—, she is the mother of three children, and has been for many years a resident in this country. She is a Protestant, and a member of the Church of England, from education, from choice, and, I trust, from principle. She has the unhappiness to be married to a worthless and dissipated husband, who is also a Roman Catholic. With this man it appears she has spent many years of sorrow and misery; thus reaping the bitter fruit of an indiscreet and injudicious union. Her husband, who is a tradesman, and capable (until lately) of earning a comfortable subsistence for his family, is addicted to the wretched vice of drunkenness, whereby he not only renders himself incapable of employment, but wastes his hard earnings, which should be applied to the support of his wife and children. But this is not all—in those moments of intoxication, in which he reduces himself beneath the level of the beasts, he treats his poor wife with the most wanton and brutal cruelty. At such times, difference of religious opinions is the fruitful source of discord; and this inhuman wretch, by thus beating and abusing his wife, thinks thereby to bring her over to his views.

It happened, some time since, that this man, having met with some of his old acquaintances, whom he had not seen for a considerable time, went with them to indulge his cherished propensity for the bottle; when, as is usual in such cases, after having drunk "deep potations," the friends began to quarrel—angry words were freely exchanged—blows ensued,—and the issue of this bacchanalian revel was, that C— had his eye kicked out of his head, by one of his boon companions.

In this wretched condition he came home to his unhappy wife, and was for some time suffering under the effects of his dissipation. She, poor woman, thought it right that he should see a clergyman, who might give him suitable advice and admonition; but, to use her own expression, "not being of his way of thinking," she went to his employer, told him how ill her husband was, and begged him to send for the priest. He promised so to do, and in the mean time C— having procured some more whiskey, had so far strengthened himself as to be able to get up and walk about. So that when the Reverend Father—came to visit him, he found him in front of the house, and thus accosted him: "Are you the man that was sick, and sent for me?" "Oh yes, please your Reverence," replied C—, "but I am now better!" "Well, well," said the Priest, "come in, I want to have some conversation with you." At this moment, Mrs. C—, who thought that it was unnecessary for her to hear all that passed between her husband and his ghostly confessor, had retired. So when they were seated, the Priest said, "Where is your wife, go call her in, for I want to speak to her also." And when the woman was come in, his Reverence opened the conversation by asking her, "What is the cause of all this disagreement between you and your husband, and what is the reason you do not come with him to his church, and become a Christian?" The woman replied, "That the cause of our unhappiness he well knew, and he said that as he was going to his church, he could not do so, as she was not of his way of thinking in religious matters." This answer, which ought to have satisfied the Priest, immediately aroused his anger, and he rejoined, "Well, then, if your husband beats you every hour in the day, I will give him absolution for it, for while he lives with you, he lives with the devil!" The poor woman, for calmly replied, "I think it is I, who have cause to complain, for if there be a devil in the house, I have got him." The Priest finding he could not prevail by argument or threatening, to bring over the woman to Popery, had recourse to those potent measures of Holy Mother Church, and began to thunder forth his anathemas in the following manner:—"If your husband does not leave you, in the following manner:—"If your husband does not leave you, I will curse you both from the face of the earth, and you will not be alive this day three months; and however cruelly your husband may treat you, I will freely forgive him; but should he continue to live with you, I will never grant him absolution!" After this gentle denunciation, Mrs. C— conceiving that longer forbearance would cease to be a virtue, hastily ran towards the fire, where was a kettle of boiling water, and threatened that if his Reverence did not speedily leave the house, she would scald him to death!

The Priest upon this quietly retreated, and the poor woman, thank God, has not yet fallen a victim to the withering maledictions of Popery. But her shrivelled and sunken features shew that she has long been a child of sorrow, and, like her Saviour, "acquainted with grief." And her cruel and unfeeling husband, while looking upon her woe-worn face, has since told her, that the Priest's curse is falling upon her.

Christian reader, this is Popery, the same now as it was in the days of Queen Mary; but blessed be God, it wants one attribute, of which Protestantism has divested it. Yes, if Popery had the power, the fires of Smithfield would again blaze, and "the noble army of martyrs" would be fearfully increased. But enough has been said: were I to repeat all the opprobrious epithets applied by the Priest to this poor woman, I should cause the blush of indignation to rise on the face of my readers, whose patience I fear I have already exhausted. I shall therefore conclude with a word of advice:—Protestants, Members of the Church of England, never risk your present and eternal happiness, by uniting yourselves in marriage with Papists, for "what communion hath light with darkness?" Poor Mrs. C— had seen and heard enough of the horrors of Popery to make her dread such a union, but—she was deceived. The man whom she married had come from a distant part of Ireland—had gone to church, and feigned himself a Protestant—he became acquainted with him, was married to him, and she has ever since been reaping the bitter fruits.

During the rebellion in Ireland, all his friends, with the exception of her father, who escaped, were put into a barn, when fire being put to the building, they were all consumed to ashes!—While yet a child, her father made her solemn promise, that she would never renounce her Protestant principles, nor forsake the Church of England; and this promise, by God's grace, she tells me, she will keep till the last moment of her existence. Her children, also, she has carefully brought up in the principles of the Established Church.

Reader, let this plain statement of facts, excite in your breast, the liveliest sense of gratitude to that God, who has rescued our country from the grasp of Popery; and let us still continue to join with fervency of devotion in that petition of our inimitable Liturgy, "From all false doctrine, heresy, and schism; Good LORD, DELIVER US."

Toronto, June, 1840.

ECCLESIASTICAL INTELLIGENCE.

DIOCESAN CHURCH BUILDING SOCIETY FOR THE COUNTIES OF DURHAM AND NORTHUMBERLAND.—On Sunday, May 10th, collections amounting to £6 1s. 8d. were made in Whitburn Church in aid of the funds of the above-mentioned Society, after two excellent sermons by the Rev. H. Blane, M.A., of Chester-le-Street. The weather was most unpropitious throughout the day, admitting of the attendance of those parishioners only who reside near the Church. The income of the Durham Diocesan Church Building Society for 1839 was £308 10s., of which sum the whole body of the laity in the two counties contributed £32 3s. The actual engagements of the society, with those very limited funds, amount to £1135 10s., by grants moved for 10 new churches, viz., Byker, Tynewood, Chester-le-Street, Bishopwearmouth, Lanchester, Ancoats, South Church, St. Andrew's Auckland, Heworth, St. John's, Newcastle, and St. Andrew's, Newcastle; for a new chapel to Swalwell, in the parish of

Whickham; for additional free sittings, to Cornhill, and Whittham; for a free gallery, to Aycliffe, and to St. John's, Newcastle. The new churches ought to have been aided by £100 each; indeed, if the society were adequately supported, it ought to be able to grant, at least, that sum for every new church which may be required, capable of containing 500 or 600 persons; much more than this is done in the adjoining Diocese of Ripon. Since the formation of the Diocesan Society in 1827, the remittances sent by it to London to the Incorporated Society for Building, &c., Churches and Chapels amount to £787 8s., being at the rate of one-fourth of each year's subscriptions in this diocese. And grants amounting to £2806 6s. have been made to 52 places in the two counties. There are now seven applications before the society, and seven new applications are expected, involving an estimated expenditure of £15,000; but this presents a very limited view of the wants of this diocese. The parishes, or places, in the archdeaconry and officialty of Durham (exclusive of the archdeaconry of Northumberland), in which churches have been built, or are building, or are proposed to be built, and where the necessary funds are wanting, are 22, viz., South Shields, Heworth, Monkwearmouth, Bishopwearmouth, Seaham Harbour, Easington, Wingate, Blackgate, Shadforth, Elton, Stockton, Darlington, Belmont, Evenwood, Conden, Byers Green, Willington, Colliery, Pelton, Swalwell, Scremerston, and Tweedmouth.—*Durham Advertiser.*

SCILLY ISLANDS.—A letter has been received here from a gentleman in London, stating that the question respecting the Christian Knowledge Society's Missions at Scilly was finally settled last week, by the resolutions passed by the committee being ratified at the general meeting; the trust fund being raised to £4000. The present missionaries, it appears, are to retire shortly, on pensions of £75 per annum, which, considering the length and nature of their services, will be thought only a very moderate allowance. The "Trust Fund" above alluded to, is for the purpose of continuing the society's benevolent purposes towards the islands; but our correspondent adds that those who were instrumental in bringing about these changes hardly foresee the full consequences of their interference, which will involve a loss to the islands of some hundreds of pounds annually. The average expenditure of the society, on its mission and schools at Scilly, for the last 20 years, has exceeded £500 per annum.—*Cornwall Royal Gazette.*

USE OF THE ARCHES OF A RAILWAY.—In the populous parish of St. George-in-the-East, where schools are greatly needed, the Rev. W. Quekett, curate of the parish, has converted three of the arches of the Blackwall Railway into a commodious school-room for an Infant and Sunday school. The arches are between 30 and 40 feet each in length, 28 feet wide, and 18 feet high, and are rendered water-tight by being set in cement, and covered at that part by the Railway Company with an additional coating of Asphalte. The three arches have a communication with each other by a door-way turned in the brickwork of each arch; a play-ground is attached the whole length of each side, and the master's house enters and adjoins the same, and the whole is enclosed with a high brick wall. Numbers of persons daily visit the schools, on account of the novelty of the situation, which were opened lately with great éclat by the attendance of all the respectable inhabitants, and the neighbouring clergy, on which occasion an admirable sermon was preached by the Rev. Mr. Stone, Rector of Spitalfields. Four hundred children are now daily in attendance, and easily accommodated. The whole does the greatest credit to the reverend gentleman by whom they were designed, and under whose direction they were entirely fitted up, and the means obtained.

THE CHURCH AND CHURCHMEN.—From the last annual report of the Durham Compassionate Society—a society which provides blankets and clothing, and gives relief to the destitute poor of the town, without distinction of sect or party—it appears that out of the £120 8s. which are subscribed towards the funds, £57 12s. are annually received from the dean and chapter, and £19 19s. 6d. from the parochial clergy; making a total of £267 11s. 6d. from the clergy. The subscription list only includes the names of two Dissenters. It is further worthy of notice that £102 13s. are subscribed by Conservatives, and only £17 15s. by "Liberals."—*Durham Advertiser.*

BETHNAL-GREEN CHURCHES.—Sunday two sermons were preached at Christ Church, Clarence street, Regent's Park, and collections made after each service, in aid of the erection of 10 churches, parsonage-houses, and schools in that destitute portion of the metropolis, the parish of Bethnal-green. The sermon in the morning was preached by the Right Rev. the Lord Bishop of London to a numerous and highly respectable congregation, and his earnest appeal to their philanthropy and Christian duty was responded to by a most liberal contribution, amounting to £384 9s. 11d. The sermon in the evening was preached by the Rev. W. F. Hoak, D.D., Vicar of Leeds, and the collection amounted to £106 6d. A jewelled gold ring was put in the plate in the evening.

YORK MINSTER.

To the Editor of the *St. James's Chronicle*.

The following lines annexed to a fine print of York Minster, published in 1750, will probably be interesting to many of your readers at the present moment.

"About the year of Christ 627 a little oratory of wood was erected in the very place where the great church now stands, in order to baptize Edwin, the Northumbrian King, in the Sacrament of Baptism; he and his family having been just then converted to Christianity by Paulinus, afterwards made the first Archbishop of this see. The said Edwin also began to erect a magnificent fabric of stone in which the oratory was included, but was finished and never destroyed again in the reign of Oswald, his successor, A.D. 632. The church after this laid in ruins till about the year 686, when Archbishop Wilfrid restored it; in which state it continued to the year 1069, when the church with the whole city was reduced to ashes by the Norman Conqueror. It was rebuilt again from the ground by Archbishop Thomas the First about 1080; and once more accidentally destroyed by fire A.D. 1137. Begun to be restored again 1171 by Archbishop Roger and several succeeding bishops, but was not wholly finished in the manner it now stands till the year of Christ 1426."

The Bishop of London has contributed £100, Hugh Mallett, Esq., £100; D. M. Intosh, Esq., £100; W. Cotton, Esq., £100; the Rev. C. St. John Mildmay, £25; and New College, Oxford, £1000, towards rebuilding the ancient chapel of St. Edward the Confessor, long used as the parish church of Roper, Essex, which has fallen into such a state of decay as to be totally unfit for the celebration of Divine Service. The Rev. Anthony Grant, the vicar, also subscribed £100.

From the *Quebec Mercury*.

On Sunday the 21st June, the following gentlemen were admitted to Deacon's Orders, in the Cathedral Church of this City, by the Lord Bishop of Montreal:—

David Bernard Parthier, Theological Student, arrived recently from England: To occupy a station under the auspices of the London Society for the Propagation of the Gospel, in the County of Megantic.

William Bennet Bond, Theological Student, arrived recently from St. John, Newfoundland: To occupy an itinerant charge in the neighbourhood of Russell-town Flats, Hemmingford, District of Montreal.

William Beaulieu Robinson, Theological Student, recently from England; To be Travelling Missionary in the District of Quebec, in connection with the Missionary Association formed in this City, having the duty attached of serving at the Quarantine Station at Grosse Isle, during the summer months.

On the same day, the Rev. W. W. Wait arrived from England, who is appointed to the charge of the Church Congregations at Port Neuf, Bourg-Lewis, and Jacques Cartier River, and will reside at Port Neuf.