

of taxes for Education, where they do not in any manner benefit those taxes.

An amendment offered by the Rev. J. Nicolls was carried, in effect after the word "body," the words "and jointly" were inserted.

Resolution on the fifth of the printed list, was moved by the Rev. Dr. Falloon, and seconded by Lieut-Col Wolf; as follows:

5. That the Church of England in this Province labours under a heavy grievance in being debarred from the right of issuing Marriage Licences by its own Bishops to its own people, while the privilege is enjoyed in full by the corresponding Authorities of the Church of Rome.

That the laws respecting Marriage in this Province are perniciously loose and imperfect, and

That these evils cry aloud for immediate relief and remedy.

Rev. Mr. Haesel rose to ask for information of facts warranting the use of the words "perniciously loose and imperfect," in the second clause of the resolution.

Rev. Mr. King replied in an instance, which Mr. Scott in reply said was an abuse of the law, and not a proof of its being "loose and imperfect" in itself.

Mr. Sheriff Ogden also objected to the words which the Rev. Mr. Haesel had taken exception to.

Rev. Dr. Mackie proposed, and Capt. Cox seconded the proposition, that the first clause of the resolution be put by itself.

This clause having been put by the Bishop, Rev. A. W. Mountain objected to the word "debarred" in the first clause, as a concession not called for.

The Bishop explained that, in fact, if not legally, he was "debarred" from issuing licenses.

Rev. Dr. Mackie showed that the want of the power to administer oaths does practically debar the Bishop from issuing such licenses.

Rev. J. Doillon opposed the notion that the Bishop is legally "debarred" from licensing.

Rev. Dr. Mackie alluded to the fact, that the Australian Bishops issue marriage licenses.

The Bishop explained that the cases are not parallel.

Rev. Mr. Walker showed that the fact, that the proceeds of the sale of Marriage Licences have been by law appropriated to, in a sense a hindrance, if not a debarring of the Bishop from issuing them.

Rev. J. Carry objected to the appearance of the miter on the license as at present issued.

Rev. Mr. Nicolls proposed, in amendment, that the word "prætorially" be inserted before the word "debarred," and this amendment, seconded by Mr. Scott, was passed as the first clause of the resolution.

The Bishop then made some statements commensurate with the object of the second clause.

Rev. Mr. Haesel proposed, that, in amendment, the words "That great reason exists for assuming" be placed as the commencement of the second clause.

Rev. Dr. Mackie proposed, in amendment, that there be hereby authorized to sign and respecting marriage in this Province which cry aloud for immediate relief and remedy; to take the place of the second and third clauses of this resolution.

This amendment was seconded by Rev. Mr. Doillon, and with the dissent of Mr. Haesel, was carried as the fifth resolution.

Rev. Dr. Mackie moved, and Mr. Haesel seconded, the next resolution—which was carried:

6. That a petition embodying the complaints set forth in the above resolutions, and praying for relief, be presented to the Provincial Legislature at its next session; and

That the Diocesan Assemblies in the Dioceses of Montreal and Toronto be requested to concur in this petition also.

It was then moved by the Hon. W. Sheppard, seconded by Rev. Official Mackie, D. P., and resolved:

That the Lord Bishop and Secretaries of this meeting be committed, with power to add to their numbers, to draft the petitions to the Imperial and Provincial Legislatures in conformity with the foregoing resolutions; and that the Lord Bishop be and he is authorized to sign and transmit the same on behalf of this meeting.

Mr. Scott moved, and it was seconded by Rev. Dr. Adams, and passed:

That the Committee appointed to consider the objections against those persons attending as delegates whose election has been questioned, be now discharged.

Rev. Dr. Mackie moved, seconded by Rev. Mr. Haesel:

That the Lord Bishop be requested to leave the chair, and that it be taken by Rev. S. Wood; which having been passed and complied with, the same being authorized to sign and transmit the same on behalf of this meeting.

This resolution was passed by acclamation, and the Bishop, after a few remarks, dismissed the Assembly with a benediction.

G. J. QUEBEC.

JOHN BUTLER, M. A. Clerical Secretary. J. ARMSTRONG, Lay Secretary.

9. That the Lord Bishop be requested to leave the chair, and the Rev. S. Wood do take it.

10. That the cordial thanks of this meeting be given to the Bishop for his able and dignified conduct while presiding on this occasion.

LIST OF LAY DELEGATES PRESENT AT THE ECCLESIASTICAL ASSEMBLY, Quebec, Jan. 12, 1854.

Bourg Louis—John Henderson. Drummondville—Hon. Wm. Sheppard, W. M. Ross.

Frampton, West—Wm. Armstrong. Ireland and Inverness—Robert Bennett, Thos. Wood, Joseph Rockingham.

Kingsey—Capt. Cox. Leeds and Lamby Mills—John Ewart, John Church.

Lennoxville—H. Reynolds. Portneuf—T. Watson, F. Mondon. Pointe-Levee—Chapman.

Quebec Cathedral—H. K. Scott, Hon. William Walker. Quebec Trinity Chapel—C. Wurtelle, A. C. Buchanan.

Quebec St. Peter's—H. N. Jones, Rice Meredith. Quebec St. Paul's—M. Corner, E. Taylor.

Quebec St. Matthew's—A. Tich, J. Mann. Riviere Loup, en haut—James Armstrong.

St. Sylvester—J. Mitchell, Thos. Walker. St. George—George Poirer.

St. Margaret's—Hugh Russell. Three Rivers—J. G. Ogden, H. A. Seymour. Valcartier—Lieut. Col. Wolf, H. Ireland.

Lake Beauport—John Taylor. Thirty-six in all, and twenty others elected but not present.

The Congregations of Sherbrooke, Gaspe, Beauport and Saguenay, which were not represented by lay delegates, have held local meetings, and signified their unanimous concurrence in the spirit of the first resolution.

LIST OF CLERGY PRESENT AT THE ECCLESIASTICAL ASSEMBLY, Held at the National School House, Quebec, on Thursday, January 12th.

Rev. W. A. Adams, D. C. L., Quebec. Rev. A. Allen, Berthier, and Riviere du Loup en haut.

Rev. A. Balfour, Kingsey and Durham. Rev. W. Bisset, Bourg Louis.

Rev. R. Birtch, Frampton West. Rev. John Butler, M. A., Lennoxville Grammar School.

Rev. R. Carden, Assistant Curate, Quebec. Rev. John Carry, Leeds.

Rev. Thomas Chapman, Dudswell. Rev. L. Doillon, M. A., Lennoxville.

Rev. G. Falloon, D. D., Melbourne. Rev. C. F. Haesel, Assistant Minister, Trinity Church, Quebec.

Rev. John Kemp, Durv. Rev. Wm. King, St. Sylvester.

Rev. Geo. Mackie, D. D., Bishop's Official, and Bishop's Chaplain.

Rev. A. W. Mountain, M. A., Curate, Quebec, and Bishop's Official. Rev. G. A. Poirer, M. A., Principal of Bishop's College, and Bishop's Chaplain.

Rev. E. C. Parkin, Valcartier. Rev. T. Pennefather, B. A., Curate, Lennoxville.

Rev. R. G. Peers, St. Peter's Chapel, Quebec. Rev. Henry Hill, Upper Ireland and Inverness.

Rev. Geo. M. Ross, Rector of Drummondville. Rev. E. Sewell, Trinity Chapel, Quebec.

Rev. C. H. Stewart, B. A., Curate, Sherbrooke. Rev. J. Torrance, Pointe Levee and New Liverpool.

Rev. S. Wood, M. A., Rector of Three Rivers, and Bishop's Chaplain.

GENERAL MEETING.—A numerous and highly interesting meeting of the Rev. holders in Christ Church, and other members of the Church of England in Frampton, was held on Tuesday evening, the 2nd inst., to take into consideration a proposition made by His Lordship the Bishop to make over to the Corporation of Christ Church, St. John's, his own residence, as well as the old Parish Church now standing. We are indebted to a gentleman who was present for a well written sketch of what took place, but as we are informed all difficulties heretofore existing about the Cathedral are now overcome, it would be superfluous to allude to the matter further than to say that it was characterized by a spirit of christian forbearance honorable to all parties.

The eloquent and noble prophetic words of His Lordship the Bishop, used with reference to the difficulties that arose soon after the foundation stone of the Cathedral was laid, have had their fulfillment almost literally.

Many of the noble and generous gentlemen who have done us good, have been laid in sorrow and watered with tears; yet the day has, we trust, come when His Lordship will be able to look on the fruits of his energy and indomitable perseverance in peace, and enjoy the satisfaction of having accomplished his work, without pecuniary loss, or any other alienation of the affections of a single individual from himself, or from the Church of which he is the head in this Province.

—HEAD QUARTERS.

UNITED STATES.

An appeal has been issued by the United States Board of Missions, having Bishop Wainwright's signature. It is the more forcible, following the foundation of the Californian, Oregon and Washington Bishops.

NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY.

Notice is hereby given that the Annual Parochial Meeting of this District Branch of the Church Society will be held as follows, viz:—

Grafton, Tuesday Feb. 7, 11 A.M. Colborne, Tuesday Feb. 7, 9 P.M. Percy, Wednesday Feb. 8, 2 P.M. Seymour, Thursday Feb. 9, 11 A.M. Rice Lake, Friday Feb. 9, 9 P.M. Grafton, GENERAL ANNUAL MEETING, Mar. 8, 7 P.M.

The Clergy of the neighbouring Districts are respectfully requested to co-operate in attending these meetings. By order of the Committee, J. Wilson, Secretary.

Grafton, Dec. 20, 1853.

SIMCOE RURAL DEANERY PAROCHIAL BRANCH ASSOCIATION.

Trin. Ch. Truro, Thursday, Feb. 2, 2 P.M. St. John's Ch. Mon., Wednesday, 8, 8 P.M. St. Luke's Ch. Mon., Thursday, 9, 11 A.M.

(Signed) T. S. OAKER.

DIOCESE OF TORONTO—EASTERN DISTRICT.

Kemptville, February 2, 6 P.M. Merrickville, " 3, 11 A.M. Bellamy's Mills, " 4, 7 P.M. Lord's Farm, " 5, 11 A.M. The 6th will be by ballot.

Brookville, " 6, 7 P.M. Mr. Tremayne, Mr. Watkins. Prescott, " 9, 7 P.M.

This will be the General Annual Meeting.

ADDITIONAL APPOINTMENTS FOR PAROCHIAL MEETINGS IN THE HOME DISTRICT.

York Mills, Monday 6th Feb. 7 P.M. Thornhill, " Tuesday 7th " 7 P.M. 6th Con. Markham, Wednesday 8th 11 A.M. Christ Church, Scarborough do 7 P.M. Whitby, " Thursday 9th 3 P.M.

By authority, J. G. D. McKEWEN, Secretary.

THE NIAGARA DISTRICT BRANCH OF THE DIOCESAN CHURCH SOCIETY.

The members of this Association are hereby notified that the annual meeting will be held (D. V.) in the Church of St. Catharines, on Thursday the 9th of March, at 6 o'clock P. M. The Managing Committee will meet at the same place at 12 o'clock M. By resolution, adopted by the managing committee on the 29th of December last, the reports of the parochial associations were required to be sent to the Secretary one week before the day of the annual meeting; and monies raised by the parochial associations were required to be paid into the Treasurer's hands by 2 o'clock of the day of the annual meeting; and all receipts after that hour were to be excluded from the annual report of the district association for the current year.

T. R. FELLER, Sec. N. D. B. D. C. S. Thorold, Jan. 30, 1854.

Dear Sir—You will oblige me by inserting in the Church the following appointments for parochial meetings in the Midland and Victoria District branches of the Church Society.

Yours faithfully, W. M. HENDERSON, Secretary.

Tuesday, Jan. 31 Sydenham, at 6 P.M. Wednesday, Feb. 8 Wolfe Island do. Thursday, " 9 Kingston, " 7. Friday, " 10 Clarke's Mills, 11 A.M.

Saturday, " 11 Amber Island 11 A.M. Sunday, " 12 Bath, 9 P.M. Monday, " 13 Fredericburgh 11 A.M. Tuesday, " 14 Malahw Ch. 11 A.M.

Wednesday, " 15 Shamonsville, 6 P.M. Thursday, " 16 Barriefield, 6 P.M.

The Secretary of the Parent Society will, D. V., attend most of these meetings, commencing with Kingston.

FRENCH ROMAN CATHOLIC VOTES.

There appears to exist a great deal of apprehension in the minds of certain persons on the subject of receiving Roman Catholic aid in defence of our Church property. That this fear is real in the minds of a few we doubt not; but we are also confident that in the great majority who profess it, it is a mere affectation.

No one who pursues our columns can accuse us of sympathy with Romish errors. We protest, have always protested, and with God's help, will protest to the very last moments of our lives, against the corrupt developments of superstitious ages which have increased the once lovely form of the Roman branch of Christ's visible Church, and which unhappily were bound to her for ever, so far as human decrees can bind, by the Tridentine Council. But, whilst cherishing these sentiments strongly, we feel that they are not compromised in the slightest degree by receiving French assistance in defence of our Clergy Reserve fund. In Mr. Rural Dean Palmer's simile is contained the correct view of the case. Our house is on fire, and we certainly cannot perceive any force in the argument that we should repel the aid of our neighbours in extinguishing the flames, because our religious views do not coincide with theirs;—our neighbours at the same time knowing full well, that their own house is placed in extreme jeopardy should our conflagration not be quenched.

Our object in touching upon this subject is to endeavour to dispel the groundless fears of some of our friends whose conservatism is beyond a doubt. Of course, we do not labour under the delusion that anything we can say will relieve the minds of the George Brown school of "Protestants" from their affected terrors that we are "rushing into Popery;" that, because the peculiar circumstances of the country are likely to place us side by side with the French party against a common foe, we must necessarily adopt all their doctrinal views. It would be just as logically correct for one of the levelling Journals of Canada East, of the *Avenir* stamp, to assert that the Roman Catholics were sacrificing the principles of their religion in standing with the Church of England against the torrent of socialism and infidelity which threatens both. A day or two since, we observed in the *Globe* a call to "reformers" to pledge their representatives at the next election, not merely to secularize the Reserves, but likewise every arpent of Church land in Lower Canada which Parliament can reach.

And yet the Editor has the unblushing audacity to charge the Church with yielding up the principles of her faith if she join with the French in resisting the general wholesale robbery he advocates.

So long as the union of the two Provinces continues there will always be a

great body of French members in the House of Assembly, without whose votes nothing of importance can be passed. Now, supposing that this party thought proper to commit the suicidal act of supporting Mr. Brown in his Church-robbing schemes against us, we should like to know if his lately assumed ultra Protestantism would cause him to shout out with the lungs of a Boanerges,—"Away with your aid; I won't pollute my cause by accepting a Popish vote."

We throw not. We are under the impression that he would place his exclusive Protestantism on the same shelf it used to occupy in the olden times when his paper was the ministerial organ, and he was wont, semi-weekly, to manifest in glowing colours the blessings of French union, without which, as he declared, "the Reformers of Upper Canada would be placed in a minority;"—the same shelf it occupied, when he was accused so ferociously to denounce the Orangemen, whom he is now labouring to seduce from their noble principles, and make his tools,—"a baneful faction, whose malignity was a curse to the country." Really the tender solicitude evinced of late by Mr. Brown for our spiritual welfare and that of the Orange body, seems intensely ludicrous to any one slightly acquainted with his antecedents.

Did we consider that a single jot or tittle of the principles of our Holy religion was endangered by accepting the votes of a French party against the machinations of a common foe, we should not hesitate a moment in declaring—"Perish the Reserves, rather than it should be so." And we are confident, that, from our Venerable Bishop down to the humblest missionary in the Diocese, there is not a single clergyman who would not unite in the same declaration.

But there is no doctrinal matter involved in the question; and, therefore, we call upon all true and faithful members of our pure and reformed Church, and upon the pious and thoughtful members of the various denominations who would prefer seeing truth and virtue, religion and piety, flourishing in the land, rather than vice and infidelity, to turn a deaf ear to the treacherous blandishments and hollow duplicities of selfish politicians, who would fain use their sham protestantism as a ladder by which to climb into the offices which they most earnestly covet and desire. We would, furthermore, exhort all the friends of religion, honesty, and public faith, not to be guilty of the sin of voting for any one, how specious soever his promises and professions may be, until certain that he is sound on the question of Church property.

So far as we can judge, the destiny of immortal souls for everlasting happiness or misery depends upon the manner in which this question is settled. If the fund is secularized, many of the humbler parishes, which the present incumbents are laid in the silent grave, will be left destitute of the means of grace,—places of drought, and darkness, and of the shadow of death,—no duly authorized minister to proclaim the glad tidings of salvation; to administer the Holy Sacraments; to offer heavenly consolation to the dying, and to soothe the bereaved mourners with the blessed hopes revealed in God's Holy Word.

Truly, in considering this matter an overwhelming sense of the terrible responsibility incurred by those who would plunder God's Church, rushes in upon our thoughts like a flood.

MR. ROAF.

The Rev. Mr. Roaf has thought proper to come out in the columns of the *Globe* as a political agitator, against the division of the Clergy Reserves. We are not at all surprised that the political and pastoral leaders of the fractional denominations should oppose division. For example, it would not benefit Mr. Leslie of the *Examiner* much to receive a portion accorded to the numbers of his "Church," which only amounts in force to 19. As usual with our opponents, Mr. Roaf has made assertions which it would be extremely difficult for him to prove. For instance, he asserts that there is more to be dreaded from an "excessive multiplication and rivalry" of ministers, as the result of voluntarism in the adjoining republic, than from a scarcity; while in fact every denomination is in a state of alarm and anxiety with respect to the deficiency of candidates for the ministry. The article from the *Church Journal* we inserted a week or two since fully proves this with respect to the Church, and we now subjoin an extract from a powerful editorial in a late number of the *New York Times*, showing that a like fearful state of things prevails amongst the Presbyterians. The real cause of the alarming evil, and which the editor of the *Times* cannot discover, is that young men of talent, unless possessed of extraordinary Christian zeal, will not devote themselves to a profession which exposes them to all the "miseries and moanings" attendant as a general thing upon the voluntary principle.

"The statistics of that branch of the Church which is in connection with the Presbyterian (P.S.) assembly, pretty accurately represent the condition of the churches generally. In that connection there are 1,620 churches, while there are only 1,071 regularly ordained ministers. Of these 306 are pastors, and 822 are supplied. To these last two items add the 125 churches, and we have 1,745 leaving 428 destitute churches. Then, to carry out the intentions of this organization on the missionary field, there are needed 500, some say 1,000 additional men; so that there is a demand upon the present day, within this one branch of the Protestant church, for the services of from 1,000 to 1,500 men. If the same proportion is true of the Church Universal, it will be apparent that here is an extraordinary demand, for which at present there is no supply. How can this be accounted for?"

"Some will say that this is but an index of a change in public sentiment, and that the doctrines taught in the churches are losing their hold on the masses, that the times outgrow the religion of our fathers; that this age takes hold on a new revelation, and is, with respect to what has heretofore been esteemed orthodox, essentially infidel. All which we believe to be erroneous; unsupported by facts, and contradicted by all statistics. It is indeed true, that in some portions of our country the numbers registered in the church rolls do not keep pace with the increase of population; but for the most part it is otherwise. New churches are being organized throughout the settled States, and old churches in the older settlements are generally well sustained. If we were growing to

be a nation of skeptics, there ought not to be this disparity between the numbers of the Clergy and of the churches; there should be a drying out of old parishes, and less frequent announcement of new ones started. The demand as well as the supply should fall. But this is not so."

DR. HOOKS'S CHURCH DICTIONARY.

Our worthy brother of the "Church Journal," is under the impression that the round-headed Vicar of Leeds has been plagiarizing to a great extent on the edition of this valuable Dictionary, the Dr. distinctly mentions that he has taken several articles from Mr. Staunton's excellent work, and we are of opinion that the omission of giving due credit to Mr. S. in the last edition, must have been unintentional. We regret to be under the necessity of cautioning our readers against the American edition of the Dictionary. It appears that the editor has not only omitted several articles which did not square with his own views, but has actually taken most unjustifiable liberties in altering the theological character of many others.

A PRAYER FOR DARKNESS, INTELLECTUAL AND SPIRITUAL.

A late number of the *True Witness* contains the following curious aspiration:—

"Owl-like, unable to bear its intense light, blackness of the XIX. century have called the age of St. Dominic, of St. Louis of France, of Pope Innocent III., of Philip Augustus, 'a dark age, an age of error and ignorance; would to God that its errors and its ignorance, could again be revived amongst us.'"

Though considerably startled to hear, for the first time, of the *intense light* of a period (including the 12th century), of which historians are accustomed to speak in this strain—"A faint gleam of lights breaks upon Europe"—we freely grant the author of the above curious sentiment that there was much in the "dark ages" which was not dark; much not merely above reproach but worthy of imitation. Gladly, for example, would we recall the munificence and zeal which built our cathedrals; provided, of course, the fervor and generosity of heart were in no wise tainted with that fiction of Purgatory which evoked so much of the Church-building energy of the time of which the *True Witness* so strangely speaks. A prayer for the return of the medieval error and ignorance! That is a strange prayer indeed! Is the *True Witness* so really irreconcilably hostile to the principles of the Reformation, as to wish, that not only what he conceives to be his schisms and his heresies, should be done away, but that all that has achieved or led to in human progress should be stricken, as it were, out of the history of mankind! This is prejudice sweeping and bitter indeed! A prayer for the return of an age, which, of course, in assertion of Papal infallibility, would have wrung the sad recantation from Galileo, had he only lived early enough to fix on the men of that age, and to save their posterity, the sin and the shame! A prayer for the return of an age when holy orders were conferred on infants; when a child five years old might hold the Arch-bishopric of Rheims! A prayer for the return of an age over whose deep and deadly corruption no good men, even of the Church of Rome, were wont to mourn! Hear the strong testimony on this head rendered by the "Last of the Fathers," as Bernard has been called. That author, who every day the *True Witness* will respect. Let him learn from it one, at least, of the features of that age, for the resurrection of which he has breathed his earnest "would to God!"

"I ask," (in the language of the pious and uncompromising, though on many doctrinal points mistaken, Abbot of Clairvaux,) "is it devotion which now wears out the Apostolical threshold, or is it ambition? Do not the pontifical palaces, throughout the long day, resound with that voice? Does not the whole rapacity of Italy gape with insatiable greediness?" The unsavoury contagion creeps through the whole Church, and the withering of the whole hopeless is the remedy; the more deeply it penetrates, the more fatal is the disease. They are ministers of Christ, and they are servants of Antichrist. They walk abroad honored by the blessings of the Lord, and they return to their homes with provisions, and pipes; fardels piled with provisions, and cellars overflowing with wines. For such rewards as these men wish to become, and do become rectors of churches, deans, archdeacons, bishops, archbishops, for these dignities are not bestowed on merit, but on things which walk in darkness."

Surely the *True Witness* is not so frail as in good earnest to wish us all cruelly plunged again into the comparatively Dead Sea of those dreary times.

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"In the year 1833 the frame of a Church was raised at Port Burwell, on a site which had then prime forest. It was so far advanced that on the 19th day of May, 1835, the venerable and aged Bishop of the Diocese, then Archbishop of York, performed Divine service therein—the first time I believe the truly sublime and Scriptural services of the church were ever performed in the Township of Bayham, this little colony. Then, to carry out the intentions of this organization on the missionary field, there are needed 500, some say 1,000 additional men; so that there is a demand upon the present day, within this one branch of the Protestant church, for the services of from 1,000 to 1,500 men. If the same proportion is true of the Church Universal, it will be apparent that here is an extraordinary demand, for which at present there is no supply. How can this be accounted for?"

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