

not kill thee," says the conscientious Obadiah, "but I will give thee a bad name!" Whereupon he began immediately to cry right lustily, "Mad dog, mad dog!" In consequence of which, as a matter of course, the poor, unoffending dog was speedily pitch-forked and stoned to death! Hardly fair this, even to a poor dog; but to a venerable minister of Christ, it is surely a crime to be awfully answered for on another day!—Yet what else is the insane charge of "Puseyism" but a miserable repetition of the old cry of "Wolf, wolf!" Do those who bring it attach any definite meaning to it in their own minds? I much doubt it.

The Archdeacon is not a Calvinist, and therefore believes that Christ Jesus tasted death for every man! Is this Puseyism?

He is not a Romanist; and, therefore, does not believe in the Pope, prayers to the Virgin and the saints, salvation through the merits of his own works, &c. Is this Puseyism?

He is a consistent Clergyman of the English Church; and, therefore, refused to let a valued member of his flock, who had lately come from England, put a stone altar in his church! Is this Puseyism?

Dr. Bethune, as the faithful head of the Theological Institution, carefully endeavored to guard the students from youthful indiscretions, and from insubordinate acts of self-exalting zeal, leading to ecclesiastical irregularities unbefitting those who were designed to become guides of the ignorant; but rather sought, with holy wisdom, to make them useful as Catechists, Sunday School Teachers, &c.; and yet persecuted none of them for their private religious opinions. Is this Puseyism?

He has been an obedient and faithful aid and support to his Bishop—where, also, some other clergymen have too often opposed him, as in Trinity College, the Church Society, &c. Is this Puseyism?

He has been amongst the most laborious of our parish priests, for upwards of 30 years, and has at this moment one of the best ordered and most prosperous parishes in the diocese. On Easter Sunday last, his communicants in the little town of Cobourg were, I believe, about 200! Is this Puseyism?

The Archdeacon has worked unweariedly for the prosperity of the church, while he has remained himself, it is generally supposed, comparatively poor. Is this Puseyism too?

Notwithstanding that the Canadian church has been almost entirely stripped of her patrimony, he, while so many richer parents are rather holding their sons back, is training two of his sons for holy orders! Is this Puseyism?

Finally, while he adheres, with conscientious honesty to the Church of his vows, as taught in his Bible and Prayer-Book, Dr. Bethune, I have reason to believe, maintains the kindest relations

with all the dissenting religious bodies in his parish. Is this also Puseyism?

I have only to say in conclusion, that if these things are the distinguishing works of "Puseyism," I wish from my heart that all our parsons would turn "Puseyites" as soon as possible; as then we might hope to witness more general parochial visiting, more frequent praying, more incessant preaching of the gospel, and as the proper consequence of a holier and more devoted ministry, should behold an increasingly spiritual and primitively unworldly people.

ENGLAND.—The increasing and awful desecration of Good Friday in the large cities, and especially in the metropolis and its neighbourhood, is one of the most melancholy signs of the times, and cannot be said to be counterbalanced by the increasing reverence and solemnity which, within the Church, year by year, marks the observance not only of Holy Week, but also of the whole penitential season of Lent. It appears from the London papers that on that most awfully solemn of all Christian anniversaries 27,400 persons visited the Crystal Palace, the only restriction being that intoxicating liquors were not permitted to be sold until after the time of Divine Service, and even this was loudly clamoured against. And this vast multitude was but a fraction of the pleasure seekers, who, in steamboats and cheap excursion trains, in parks and pleasure-gardens, in taverns and gin-palaces, were revelling and feasting in

"the darkest hour  
That ever dawned on sinful earth."

And yet, perhaps, the blame does not rest chiefly with the thoughtless multitude. If the toiling millions have been robbed of those joyful festivals which the Church provided for them, those festivals in which innocent amusements and cheerful recreation are not only lawful but right and natural, what wonder if on the only day in the year, except Sunday, which releases them from their drudgery, they rush headlong into riot and excess, and forget the solemn meaning of the day which calls them to weep before their bleeding Saviour's cross!

The Rev. and Hon. J. T. Pelham has been nominated to the see of Norwich, vacant by the resignation of the late Bishop. Of Mr. Pelham little is known, except that he is Rector of a metropolitan parish, an earnest clergyman of the "low" school, and the brother of an Earl. The most unsatisfactory thing about the appointment is that the 'Record' is "in a position to state