

of their own mind; so he, inasmuch that in practice he outdid the eloquent, and in his discourses outwent those who were most versed in practice. He was a man of real and unfeigned piety, of an impenetrable courage, which no dangers or troubles could daunt; of a most active and unconquerable zeal for the Catholic faith, in the defence whereof he held up the buckler when the united strength of almost the whole world pressed upon him, and which never flagged under so many years' potent opposition, so many hardships heaped upon him. He overcame everything by a mighty patience, and recommended his cause by the meekness of his sufferings. He was an adamant to his persecutors, and a loadstone to dissenters—the one found him incapable of impressions, no more apt to yield than a rock of marble; the others, by a singular meekness and generous patience, he drew over to himself, or where not that, he drew them at least to a secret reverence and veneration of him."—The Churchman.

Ecclesiastical Intelligence.

ENGLAND. The Rev. Dr. O'Meara, a missionary to the Ojibwa and Ottawa tribes of Red Indians, has lately visited Dublin after many years absence, to raise funds for the purpose of sending out more missionaries to the Indians on Lakes Superior and Huron. He has not only translated the Prayer Book of our Church, but the entire of the New Testament into the language understood by the different tribes in North America speaking the Algonquin language. Our University, in order to mark its sense of the merits of the translator, conferred on him, some time ago, the degree of LL.D., honoris causa; while we all feel proud of our countryman, who has been enabled to bring such an important work to a successful issue, fixing and perpetuating a dialect which might otherwise pass away with the race that spoke it, and empowering the red man to read in his "own tongue the wonderful works of God."

An old institution has been revived under a new name, entitled, "The Irish Clergy Sons' Education Society." The president is the Lord Primate and the Lord Archbishop of Dublin; and it is understood that Miss Burdett Coutts takes the liveliest interest in its success. The object briefly is to assist in the education of the orphans of the Irish clergy, and of the sons of those of the same rank, to enable them to attain that important object. The committee appear to be admirably constituted, and the plan excellent of sending the young persons approved of to such schools as the committee may select, the whole or a part of the sum agreed upon with the master being paid from the funds of the society according to the circumstances of each case. We are glad to see that the Rev. D. H. Erington has become the secretary of the institution; no better man can be given of his best qualifications, and efficiently attended to. Mr. Erington has advanced in a very remarkable manner the interests of every society with which he has been in any way connected, and has proved himself an excellent man of business—sans peur et sans reproche.

The Additional Curates' Fund Society is steadily making way to more general acceptance, and has gained new friends and subscribers in every part of Ireland. It is remarkable that this society and that for the "discontinuance of vice," which mainly depend on Irish patronage and support, are more prosperous than those depending on help from England, such as the Irish Church Missions and other societies. The Irish Church Mission Society is still in need of assistance, and we trust will receive large accessions to its funds.

REMOVAL OF CITY CHURCHES.—On Tuesday, 16th inst., a meeting of the city clergy was held at St. John's College, to consider the possible proceedings of the coming session on this subject. On the motion of the Rev. Michael Gibbs, seconded by the Rev. Mr. Jackson, of St. Sepulchre's, it was after some opposition from Dr. Croly and others, resolved, that a memorial be presented to the Bishop of London, to appoint a commission to inquire into the wants and circumstances of the churches in the city. A committee was appointed to draw up the memorial.

CHURCH MISSIONARY SOCIETY.—Dhuleep Singh, the young Christian Indian Prince now sojourning in this country, has made a donation of £100 to this society.—Record.

A proposal is under the consideration of the Protestant Alliance for erecting in Smithfield-market a memorial to the Protestant martyrs, the first of whom, John Rogers, was burned in that place just three hundred years ago.—Record.

There being a want in Sentari hospital of religious books easy to hold in the hand, and with large clear type, the Morning Post, at the suggestion of a correspondent, is about to organise the binding of the New Testament in separate parts, in limp covers. The proprietors ask subscriptions to have creditably undertaken the trouble of managing the matter.—Clerical Journal.

MUNICIPAL BEQUESTS.—The late Henricus Octavius Roe, of Weston, near Baldock, Hertfordshire, has left the subjoined bequests: £1500 each to the Society for Promoting Christian Knowledge; £2000 to the Society for the Propagation of the Gospel; £2000 to the Society for the Education of the Poor; £2000 to the Church Missionary Society; £2000 to the Church Pastoral Aid Society; £2000 to the British and Foreign Bible Society; £2000 to the Bedford Infirmary; £2000 to the Bedford Infirmary; £2000 to the Brompton Hospital; £2000 to the Ardenbrook Hospital, Cambridge; £2000 to the Balok Protestant Society; £2000 to Queen Anne's Bounty; £400 to the Baldock Almshouses; £2000 to the National Society; £2000 to the Privy Council for Rebuilding and Enlarging or Extending the National School at Weston; £1500 in aid of any grant given by the Church-building Society for the parish of Weston aforesaid; £500 to King's College Hospital; £1500 to the Church Almshouses at Stotford; £500 to the Infant Orphan Asylum, Weststead.—Ibid.

The following is given by a cotemporary as a correct list of the stations of the army chaplains now employed in the East: The Revs. R. Hamilton, Varra; R. Lawless, Scutari; H. Egan, Light Division; J. Hayward, Balaklava; J. Sabin, Scutari; Hugh Holcroft, Fourth Division; J. Gilburne, Third Division; E. Owen, Second Division; Dr. F. R. Tennant, Engineer Department, and Siege Train, Left Attack; R. Freeman, Cavalry; E. Taylor (assistant), Balaklava; J. Lewis, Scutari; Parsons, (Assistant), Corps; J. Parker, First Division; H. W. Wainwright, Light Division; Hobson, Scutari; Eade, Engineer, Right Attack, and Siege Train; Dr. Blackwood, Scutari; F. Frost, Engineer, Fourth Division; Wenham (assistant), Second Division; Hadow, Scutari; P. Butler, unappointed; H. P. Wright, Principal Chaplain.—Clerical Journal.

The new church at Saitney was consecrated yesterday week by the Bishop of Chester. The usual consecration service then proceeded. The morning prayer was read by the Rev. R. Temple, the officiating minister of the new church; the first lesson by the Rev. H. Glyne, Rector of Hawarden; and the second by the Rev. Ed. Austin, Curate of St. Mary's, Broughton, in the parish of Hawarden, a portion of which is a part of St. Mary's parish, will comprise the consecration of the district to be annexed to the new church at Saitney. An eloquent and appropriate sermon was preached by the Bishop.

church at Saitney. An eloquent and appropriate sermon was preached by the Bishop. THE CHAPLAINS.—The Morning Post correspondent writes:—"What a change has come over the chaplain department, thanks to the exertions of the chaplain-general, Mr. Gleig, whose name is known in all the churches, and the faithful liberality of the Venerable Society for the Propagation of the Gospel in Foreign Parts. And here let me not forget the Secretary at war, who has always stood forth so nobly, both privately and publicly, as an upholder of sound Churchmanship; to him this army owes most grateful thanks for the attention he has given to its spiritual wants, by so large but so necessary an increase to the staff of clergy. Four of the chaplains connected with the society have arrived namely, Rev. J. Hadow, Rev. E. Owen, Rev. Dr. Frooth, and the Rev. H. A. Taylor. Dr. Frooth is attached to the Royal Engineers, and Mr. Taylor will assist the Rev. Mr. Hayward, at Malacra. It is impossible to describe the satisfaction experienced by the officers and many of the men at the increase of the chaplains, for now, instead of being for weeks without public worship, they are to be carefully watched over by faithful ministers of God. Of this I am quite certain, the venerable society from which has emanated such important aid will have only lent out its funds at good interest. One of the new arrivals, not apparently a very strong man, and during the voyage from England he asked a rough Irish doctor the following question:—"Do you think, Dr.—, that my constitution will bear the trials of campaigning?" The ungodly son of Balaclava struck the worthy clergyman two goodly thumps upon the chest as a substitute for a reply, and he prophesied thus:—"Sir, you will leave your bones in the Crimea." A nice companion that for a long voyage."—The Church Witness.

COLONIAL. Address of the Congregations of Trinity and Christ Churches, County of Meaganic, to the Reverend Henry Roe, presented on the 29th of January, 1855. REV. AND DEAR SIR,—As the period has arrived when the connection which has for a time subsisted between you and us, of pastor and people, is about to terminate, we cannot assist you to depart from this mission—the first field of your ministerial labors, without acknowledging most gratefully that the faithful and affectionate manner in which you have performed the duties of your sacred office has been profitable to both old and young. We regret to have to bid you adieu: it is painful for us to do so. Though no longer personally present, you will still be in the warmest affections of our hearts. May your ministry in the charge to which you are about to be appointed be crowned with abundant success. Hoping to be remembered by you, especially in your prayers, We are, Rev. and dear Sir, Your sincere friends, R. G. WARD, Catechist.

THOMAS WOOD, MICHAEL ANNESLEY, GABRIEL KERR, WILLIAM HENDERSON, and 160 others, Churchwardens.

ANSWER. To Messrs. Ward, Wood, Annesley, Kerr, Henderson, &c. &c. MY DEAR FRIENDS,—I thank you very sincerely for your affectionate address. I cannot help being deeply touched by the kind and cordial feelings you express towards me. To leave you possessing your affection and esteem, would be an adequate reward for labors far more arduous, zealous, and self-denying than anything I have been called to. My labors, such as they were, have been made light and very pleasant by the manner in which I have been everywhere received among you. I came among you as an inexperienced youth, and I feel confident that in many things I have fallen short of my duty. I certainly have tried, however, faithfully and fully, as far as circumstances permitted, to carry out the system of our Holy Church—to teach you to cling to her, not from feeling, but from conviction, and understanding, as well as with affection—and to show those who faithfully use them to Christ; and, according to her directions and ordinances, I have endeavored to teach you, Sunday after Sunday, better than to know, love, and follow the Saviour. If it has pleased God, to send me any services in any of the parishes, I have endeavored to do so to the degree profitable, to His grace being the way of her services, is always visibly among us, though her ministers change and remove. She never ceases faithfully to preach Christ, though they may fall in their duty. Follow, then, my dear friends, faithfully and patiently in the way of her appointment, and you will be "following on to know the Lord," and in time will know him perfectly.

I thank you heartily for your kind wishes for the future. To part with you is a wish to me as to yourselves. You ask me to remember you: it is impossible for me to forget you, or to cease from feeling the liveliest interest in your welfare. Be assured you shall always have a place in my prayers, and my constant petition for you will be, that you may so walk uprightly before the Lord, and all pleasing, that he may at last "present you faultless before the presence of His glory with exceeding joy." Believe me to be, Ever most affectionately yours, HENRY ROE.

UNITED STATES. MISSOURI.—DR. MASSOCK.—The Protestant Churchman contains the following letter in relation to Dr. Massock, whose ordination was lately mentioned:—"Messrs. Editors.—The articles which have lately appeared in several of our Church papers, and among them the Protestant Churchman, respecting this gentleman's admission into our Church, are calculated in one respect to make an erroneous impression, and in another to correct. Readers of those accounts would naturally infer that Dr. Massock is a recent convert from the Romish Church. The fact is not so. He left that communion more than twenty years ago, and joined the Lutheran Church, where he occupied in Europe several very important positions. He is a married man, and has a family. His son is at least nineteen years old, and speaks four languages. The doctor himself is a superior linguist, and has been a professor of languages in Hungary, and is a profound Latin scholar, whose tongue he writes and speaks with facility and correctness. He is the author of an able pamphlet on the war of races, which shows a thorough acquaintance with the civil and political state of Hungary. He appears to be a conscientious and good man, and his promises are exceedingly useful in the sphere which Providence seems to have allotted him. It is to be hoped that our Church will at last open its arms to receive such talents, and place them in positions where their character may be applied to practical usefulness. As some of our best ministers were received directly from Dr. Massock himself, and the rest from one of his most intimate friends in this country, I presume that he may venture to adopt the nom de plume of Qui Scit."

PENNSYLVANIA. During his recent visitations the Bishop of the diocese has performed the following services: Ordinations.—Dec. 30th, at the Church of the Ascension, Philadelphia, admitted Mr. Geo. I. Crooke to Deacon's orders. Dec. 3rd, at St. James's Church, Philadelphia, admitted Rev. J. T. Huntington and the Rev. H. A. Coit (Deacons) to the Priesthood. Consecrations, &c.—Dec. 7th, consecrated St. James's Church, Kingessing, (Philadelphia co.) Dec. 10th, laid the corner stone of St. Peter's Church, Trevorton, (Northumberland co.) Confirmations.—Philadelphia, at Christ Church

confirmed eighteen; Church of the Redemption, thirteen; St. Andrew's, West Philadelphia, one; at Church of the Ascension, ten; at St. Mark's, one; at Church of the Advent, nineteen; at the Church of the Epiphany, thirty-two; at Chapel of St. Mathews, two; at Northumberland, three; Sunbury, two; Trevorton, six; Danville, five; Muncy, nine; Williamsport, four; Scranton (Lucerne co.), four; Springville (Susquehanna co.), one; Montrose, three; New Milford, one; Erie, four.

He also visited and officiated by preaching and otherwise at Coudersport (Potter co.), Great Bend (Susquehanna co.), Milton (Northumberland co.), Bloomsburg (Columbia co.), Jerseytown and Derry (Montour co.), at the Church Hospital, St. Philip's Church, &c. &c. (Philadelphia co.) ILLINOIS.—DR. NICHOLS.—The Churchman, speaking of its correspondents, says:—"Our correspondent, Dr. Nichols, some of our readers will be aware, was formerly a priest of the Church of Rome, in which he held a high and responsible position, having filled, with other offices, that of Professor in the University of Vienna; but becoming convinced of the errors and corruptions of the Roman system, he renounced his allegiance to it at the Convention of the Diocese of Illinois in 1852, and was then received into our Church, of which he is now a faithful, as he is a most learned Divine."

CONNECTICUT. Correspondence of the Banner. The church in Stamford having been recently enlarged, was re-opened on St. Paul's Day, the 25th ult., by the Rt. Rev. the Assistant Bishop. The increasing size of the village caused a demand for pews greater than could be supplied, and has led to the enlargement of the church. The building being of wood, the Vestry decided to move the chancel back, and to add some forty feet to the former nave. As the building now stands, there is a nave of 90 by 40, and a chancel of ten feet. The addition has been finished in the same style as the old church, outside wood, inside imitation of blocks of stone, and the interior wood-work grained to resemble black walnut. The general effect, however, is solemn and impressive. The day was clear and bright, and a large number of the clergy were present.

NEW ADVERTISEMENTS. Bruce's New York Type Foundry. Establishment for Young Ladies.—Misses McCartney. D. K. P., Centreville, rem. (omitted Jan. 24); Rev. H. P., Cornwall, rem.; H. P. T., Lifford, rem.; to August 1, 1855; G.E.S., Lifford (much obliged); Rev. G. J. R. S., Moore.

PUBLISHERS' NOTICE. Subscribers who have not yet paid their subscription to the current volume of "THE CHURCH" are respectfully reminded that more than the first six months have expired, and that, in accordance with the published TERMS, the price now will be 16s. Until the 15th March, however, 12s. 6d. will be received as payment.

RECEIVED TO FEB. 21. L. K. P., Centreville, rem. (omitted Jan. 24); Rev. H. P., Cornwall, rem.; H. P. T., Lifford, rem.; to August 1, 1855; G.E.S., Lifford (much obliged); Rev. G. J. R. S., Moore.

THE CHURCH. TORONTO, THURSDAY, FEBRUARY 23, 1855. NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY. The Annual Parochial Meetings of this District Branch of the Church Society are appointed to be held as follows, viz.:— Cobourg Annual Meeting, Thursday, March 1st, 7 P.M. By order of the Managing Committee. T. WILSON, Secretary. Grafton, Dec. 11, 1854.

HOME DISTRICT BRANCH OF THE CHURCH SOCIETY. APPOINTMENTS FOR PAROCHIAL MEETINGS. York Mills, Tues. Feb. 27, 5 P.M. Thornhill, Wed. " 28, 7 P.M. St. Alban's, Thurs. Mar. 1, 2 P.M. Newmarket, " " 7 P.M. Unionville, Markham " Frid. " 2, 2 P.M. St. Paul's, L'Amoreux, " " 6 P.M. Christ Church, Scarborough, Tues. " 6, 11 A.M. Whitby, " " 7 P.M. Arranged at a meeting held at the Church Society's house on the 13th December. J. G. D. M'KENZIE, Secretary.

GORE AND WELLINGTON DISTRICT BRANCH OF THE CHURCH SOCIETY. The following arrangement was adopted for holding the Parochial Meetings in these Districts at the Managing Committee Meeting in Hamilton, on Tuesday, 12th December:— Bramford, Tues. Feb. 27, 7 P.M. Mount Pleasant, Wed. " 28, 11 P.M. Upper Cayuga, " " 7 P.M. Hamilton Annual Meeting, Thurs. March 8, 7 P.M. Meeting. T. GAMBLE GADDES, Secretary.

NIAGARA DISTRICT BRANCH OF THE DIOCESAN CHURCH SOCIETY. The members of this District Branch are hereby notified that the Annual Meeting will be held in St. Mark's Church, Niagara, on Thursday, the 1st of March, at half-past six o'clock, P.M. The managing committee are requested to meet in the same place on that day, at twelve o'clock, noon; and chairmen of Parochial Branches are requested to send in their reports at least one week previous to the day of the Annual Meeting. T. B. FULLER, Secretary. Thorold, 10th Feb. 1855.

ON THE UNPOPULARITY OF RELIGIOUS TRUTH. NO. IV. PURITANISM. It is impossible to read history with anything like attention without observing what may almost be termed "the law of oscillation" which marks the popular mind in matters of religious opinion. The tendency of this law is ever towards extremes, and hence it comes to pass that those who act under its influence perpetually miss the truth that is ever to be found in the via media. At the period which last engaged our attention we found the great mass of the people violently upholding all those errors and defects which in England had degraded the Catholic into the Romish faith. A hundred years elapsed, and the great pendulum of popular feeling had swung to the opposite extreme, and the ancient doctrine and discipline of the Church, which in the one age had been denounced as *new*, the succeeding age opposed and endeavored to destroy because it was *old*. What the men of one generation had stigmatized as "Protestant," the men of the generation succeeding denounced as "Popish"—that which in 1540 was scoffed at as being cold and held in worship, in 1640 excited indignation as being superstitious in ceremonial. Those who (as a class) had during the former period invested their spiritual

pastors with almost the attributes of the Deity, enjoyed nothing during the latter period, so much as the sport of "parson-baiting." Those who scarcely dreamed of any power as lawful either in Church or State beyond the king's prerogative, at a later day practised rebellion as a duty, and well might worshipp'd the blessed Parliament as the one infallible authority in matters ecclesiastical as well as civil.

From the day of the return of the Marian exiles the unholy leaven of Puritanism began its work of corruption within the Church. They had learned to sympathize so deeply with the founders of the reformed chief ambition to conform the Church at home to the model which they had established. Those men whose proceedings were the object of their admiration had unhappily been led to destroy, as far as their influence extended, the divinely appointed organization of the Church, and in its room they erected a human platform, which, being destitute of any promise of God's presence, has like every work of man, fallen in its due time into hopeless and irretrievable decay. Blind to this unfortunate, but (perhaps) the chief cause of their error, they were the object of their admiration had unhappily been led to destroy, as far as their influence extended, the divinely appointed organization of the Church, and in its room they erected a human platform, which, being destitute of any promise of God's presence, has like every work of man, fallen in its due time into hopeless and irretrievable decay. Blind to this unfortunate, but (perhaps) the chief cause of their error, they were the object of their admiration had unhappily been led to destroy, as far as their influence extended, the divinely appointed organization of the Church, and in its room they erected a human platform, which, being destitute of any promise of God's presence, has like every work of man, fallen in its due time into hopeless and irretrievable decay.

The utter license of private judgment in which, as a party, they indulged, rendered them proud, self-sufficient, and inconsistent as it may seem—intolerant in the highest degree. The profound conviction they generally entertained of their own "godliness" and of their individual infallibility made them impatient of all constituted authority, and led them resolutely to do that which was right in their own eyes, however contrary it might be to the legitimate requirements of Church or State. Every ecclesiastical vestment, however seemly and scriptural, was denounced as popish. Every sacred rite, however solemn and consecrated by the use of ages, was scoffed at as superstitious; the Word of God itself was held by no profit unless explained and applied by a "godly minister," which always meant one of themselves. Every insignificant trifles was made a cause of controversy and disobedience—to the great dishonor of God, the rending of His Church, and the injury and loss of the souls of men.

The mode of conducting Divine service in 1559 was pointed out in the Book of Common Prayer, which was then substantially the same as it is at present, and the observation of that mode was enforced by the authority of the Act of Uniformity.

It would seem to most men that the course of all clergymen was thus made exceedingly clear—honest principles would have induced them either to obey the law or to leave the Church; but Puritan principles were the reverse of honest, and consequently we find that those who entertained them, while clinging to their preferences, systematically broke the law, obedience to which was the condition on which they held their office. For a proof of all this we have only to refer to the account of this great practical evil which was submitted by Cecil to Queen Elizabeth in 1564—five years after the return of the exiles, the revision of the Prayer Book, and the passing of the Act of Uniformity. "Some perform Divine service and prayers in the chancel, others in the body of the church; some in a seat made in the body of the church; some in the pulpit with their faces to the people; some keep precisely to the order of the book, others intermix psalms in metre; some officiate with a surplice, others without it. In some places the table stands in the body of the church, in others it stands in the chancel. In some places it stands altarwise, distant from the wall a yard, in others it stands in the middle of the chancel north and south; in some places the table is joined, in others it stands upon trestles; in some places the table has a carpet, in others none. Some administer the communion with surplice and cap, some with surplice alone, some with neither; some with a chalice, others with a communion cup; some with unleavened bread, some with leavened; some receive kneeling, some standing; some baptize in a font, others in a basin; some sign with a sign of a cross, others make no sign; some administer in a surplice, others without; some with a square cap, some with a round cap, some with a button cap, some with a hat; some in scholar's clothes, some in others."

Such was the miserable spectacle of diversity caused by the bitter strife of these men about trifles such as those enumerated above. But whatever measure of allowance we might be disposed to make for the "tenderness" of those consciences which were grievously wounded by the shape of a cap or the colour of a vestment, yet permitted their owners to violate the laws of the Church whose preferences they nevertheless retained, that allowance must be withdrawn when we find that these scruples, contemptible as they were, had hardly the solitary recommendation of being honest—that the secret cause of their endless and factious opposition was less a conscientious objection to the ceremonies of the Church than a deeply rooted though unacknowledged aversion to the whole institution of episcopacy.

This of course became abundantly evident as the real principles of Puritanism in the following century; but even as early as 1566 some of the deprived nonconformists formed themselves into a separate service book, and manifested their real opinions by the formal objections which they brought against the Church, the very first of which was "that bishops affected to be a superior order to presbyters, claiming the sole right of ordaining;" while four years later we find Cartwright at Cambridge declaring from the chair of the Margaret Professorship that "the names and functions of archbishops and bishops ought to be suppressed as having no foundation in Scripture."

In order to check the progress of Puritanism various penal statutes were enacted, of which we are neither the admirers nor the apologists. It may be observed, however, that they were in strict accordance with the convictions of an age in which neither party understood the principles of religious toleration. Through the influence of the enactments alluded to the Puritans were excluded from all offices of public instruction, but they were still received into the houses of the upper classes as chaplains and tutors. The important duty of instructing the young thus to a great extent fell into their hands, and they took advantage of the opportunity to sow widely and diligently that seed which in another generation brought forth so fearful a crop of false doctrine, heresy and schism in the Church, and rebellion, desolation and regicide in the State.

This natural tendency of Puritanic principles had long been foreseen, and when, in the days of Charles the First, that tendency received its full development, there wanted not a band of faithful men, both clerical and lay, who bore fearless testimony for God's truth in the midst of a rebellious generation. The whole body of the loyal clergy, headed by the Laudian divines, threw themselves devotedly into the wild torrent of popular frenzy, and nobly sought to stem it in its course; and though it is true they were themselves swept away, and in many cases lost life, or all that renders life desirable, yet the principles they advocated had in them the greatness of eternal truth, and consequently they eventually prevailed. They were the reformers of the age, and they met with the universal fate of all religious reformers, viz., calumny, hatred and persecution. The prevailing faith was essentially defective and erroneous, and it brought forth necessarily a most defective and erroneous practice, as a reference to the intolerable wickedness of those times would abundantly prove; but yet this defective and erroneous faith was popular beyond expression—religion was the universal subject of profession, controversy and discussion, and any views contrary to the popular opinion were denounced as popish, superstitious, or malignant.

"The oyster women lock'd their fish up, And trudged away to cry'd 'Nobis popo." Apprentice boys sat in judgment upon the teaching of the most learned doctors of divinity, and if displeas'd therewith complain'd of them forthwith to "the blessed Parliament," who joyfully received the accusation, and at once proceeded to pronounce them unfit for the ministry and to sequester and seize upon their preferments—"godly soldiers" in bull and bandolier dragged orthodox divines from their pulpits, and then taking their place, preached the wildest dogmas of fanaticism and rebellion, to the great comfort and edification of "the saints."

Under these circumstances, whoever was bold enough to endeavor to stay "the madness of the people" by the declaration of the unmitigated truth, necessarily partook in no slight measure of that bitter enemy which Divine truth has always excited in man's fallen heart. Accordingly we find that between 7,000 and 8,000 of the clergy, beside a large number of the laity, were subject to the bitterest persecution; long-continued imprisonment in noisome jails and in the holds of ships, loss of all worldly goods, and death from hardship and starvation, was the bitter lot of multitudes who were content to forego all things but the truth. We had proposed, in proof of these statements, to bring forward some of the many grievous cases of relentless and iniquitous persecution mentioned in Walker's Sufferings of the Clergy, but being precluded from doing so by want of space, we must content ourselves by referring to the work itself, as well for abundant proof of the point in question as for the triumphant establishment of the fact, that those who were called to suffer as "scandalous ministers" were, in the vast majority of cases, men of deep learning, steadfast principle and exemplary life.

In this great struggle between truth and error, nothing (as it seems to us) can stand forth more clearly than the principles which were originally laid down as the criteria between the two. The great mass of the laity, led by a portion of the clergy, adopted, as usual, a defective and erroneous faith, which necessarily bringing forth a most defective and erroneous practice, was nevertheless so highly popular that when the unmitigated and unadulterated truth was proclaimed, it excited, as it ever does in the fallen heart, an enmity so bitter that its advocates met with the certain fate of religious reformers, viz., persecution and calumny, which even to this day continues in certain quarters to lead their walkers. W. S. D.

ST. PAUL'S CHURCH, KINGSTON. This sacred edifice, as many of the readers of the Church know, was erected to the honor and glory of God for the accommodation of the poorer brethren, and as a memorial of John and Robert Cartwright, men known for their sterling worth not only in and about Kingston, but throughout the whole Province. On Easter Monday, 1844, the Vestry of St. George's Church resolved, if possible, to procure the erection of two additional Churches—one in some part of Lot No. 24, in the western part of the parish; the other in the old burying-ground on Queen-street, in the eastern part. This spot, long hallowed to many of the members of St. George's Church as containing the mortal remains of those near and dear to them, had recently become hallowed to them all as containing the tomb of their beloved pastor, Robert Cartwright. Mr. Cartwright had intended to procure the erection of an additional Church on this spot, and his mourning parishioners thought the best monument they could erect to his memory would be the carrying out of his design in this respect. The erection of the Church in Lot No. 24 was prosecuted with greater energy than that of the other, owing to the fact, perhaps, that a separate congregation had already been formed there through the zealous labors of the Rev. R. V. Rogers. St. James's Church was, consequently, opened for Divine service in the autumn of 1845. In the early part of this year the mortal remains of John Cartwright had

been laid beside those of his twin-brother, Robert, with whom he was naturally associated in the monumental Church about to be erected. They were lovely in their lives; in their deaths they were not divided, except by a very small interval, even as regards time—not divided at all as respects the faith in which they died. The wishes of the kind-hearted friends of John and Robert Cartwright exceeded their means; they began a Church in a style in which they were unable to complete it. The Church opened in 1847 was not the Church contemplated in 1844 and begun in 1845. Still it was a pleasing tribute to departed worth, and an offering, doubtless, acceptable to the great Head of the Church. Up to the time of its destruction about £2,500 had been expended on St. Paul's Church; of this sum £2,000, more or less, was raised by voluntary subscriptions in England and Ireland, as well as in Kingston and other parts of Canada; of the remainder, £300 was assumed as a debt by the Vestry of St. George's Church, and the rest had been raised in the congregation and among the members of the Church in Kingston generally, for the purposes of painting and heating, &c. When the Church had been so far completed as to enable the congregation to look forward with confidence to its consecration during the ensuing summer, it was suddenly reduced to ashes about midnight on the 10th of November last. The walls are the only portion of it remaining, except the font, the books, and some furniture of minor value. Fortunately the building was insured for £1,000 and the organ for £50, both of which sums are available. Immediately after the fire the Churchwardens procured from Mr. Hay, of Toronto, a design for the restoration of the Church, which they submitted to the congregation for inspection. The design was approved of, and the only difficulty which presented itself was the raising of funds necessary to carry it out. To overcome this difficulty it was resolved to resort to active means for obtaining subscriptions—first in the congregation, then from members of the Church in the cities, towns, villages, and populous districts throughout Canada. To carry out Mr. Hay's design in its full extent, £1,090 will be required—a sum which, it is presumed, may be raised without complaint on the part of those who collect, or inconvenience to those who contribute.

We are informed that several farmers, members of St. John's Church, Gore of Toronto, recently made a present to their clergyman, the Rev. J. Gilbert Armstrong, of about a dozen cords of prime cordwood. This was no doubt a very reasonable and agreeable present to Mr. Armstrong this severe weather. We hope other congregations throughout the Province will profit by so good and generous an example.

DIOCESE OF TORONTO. THE CHURCH SOCIETY OF THE DIOCESAN OF TORONTO. COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS, AND MISSIONARY STATIONS IN THE DIOCESE, TOWARDS THE AUGMENTATION OF THE GENERAL PURPOSES FUND OF THE CHURCH SOCIETY, APPOINTED TO BE TAKEN UP IN JANUARY, 1855. Previously announced £24 13 9 Trinity Church, Thornhill £1 0 0 Oakridge, " " 0 0 St. Stephen's, Vauxhall, " 0 12 7 St. Rev. D. E. Blake " 2 2 2 St. Mary's, Waukegan, " 0 11 5 Brooke " 0 6 1 St. Rev. J. Smyth " 0 17 6 St. George's, Kingston, per Rev. Wm. David " 5 0 0 St. George's, Toronto, per Churchwarden " 7 12 6 Trinity Church, Chippawa, per Rev. W. Loeming " 4 10 8 St. Mark's, Niagara, per Churchwarden " 3 17 6 York Mills, per Churchwarden " 2 2 0 Jordan " 0 16 10 Port Dalhousie " 0 15 8 St. Rev. A. Dixon " 1 12 6 Trinity Church, Moore " 1 5 0 St. Mary's, " " 0 12 0 Sarnia " 1 10 0 Butler's " 0 5 6 St. Rev. G. J. R. Salter " 3 18 0 St. James's, Toronto, per Churchwarden " 17 17 6 St. Paul's Church, Cayuga 1 5 0 St. John's " 1 0 0 St. Rev. T. W. Allen " 2 5 0 40 collections, amounting to... £76 8 8 WIDOWS AND ORPHANS' FUND. \*Stobbecke, additional " 0 7 7 Mimico " " 0 2 6 St. Rev. H. C. Cooper " 0 3 1 St. Paul's Chh., London, per W. W. Street, Esq. " 14 0 0 £14 8 1 MISSION FUND. St. Paul's Church, London, per W. W. Street, Esq. " £8 0 0 \*ERRATA IN LAST "CHURCHMAN"—Stobbecke and Mimico placed in General Purposes Fund, instead of Widows and Orphans' Fund.

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veyed himself secretly into Jeter's cell, and about midnight appeared to him in a horrid figure, surrounded with howling dogs, and seemed to blow fire from his nostrils by the means of a box of combustibles which he held near his mouth. In this frightful form he approached Jeter's bed, told him the secrets of his parish as a Dominican who had been killed at Paris as a judgment of heaven for laying aside his monastic habit; that he was condemned to purgatory for his crime; adding at the same time, that by means, he might be rescued from his misery, which was beyond expression. This story, accompanied with horrid cries and howlings, frightened poor Jeter out of the little wits he had, and engaged him to promise to do all that was in his power to deliver the Dominican from his torment. Upon this the impostor made him the most extraordinary promises, and told him that he would draw down upon Jeter the penalties of his many mortifications, such as the discipline of the whip, performed during eight days by the whole monastery, and Jeter's lying prostrate to the form of one crucified in the chapel during mass, could be removed by his deliverance. He added