

cases of Parsons and Campian, adds generally, under the same year, 1580,—Now began priests and Jesuits to flock faster into England than ever before; having exchange of clothes and names and professions. He who on Sunday was a priest or Jesuit, was on Monday a merchant, on Tuesday a soldier, on Wednesday a courtier, &c.; and with the shears of equivocation (constantly carried about him), he could cut himself into any shape he pleased. But under all their new shapes, they retained their old nature, being akin in their turbulent concavities, which will never be quiet until it hath rent itself with a State-quake of those countries wherein they abide. These distilled traitorous principles into all people whosoever they came, and endeavoured to render them disaffected to Her Majesty, maintaining, that she neither had nor ought to have any dominion over her subjects, while she persisted in an heretical distance from the Church of Rome.\*

A similar case, occurring in the Diocese of Norwich in 1584, is related in the Book of Memorials of matters of this kind kept by Cecil, Lord Burghley, that came into the hands of Sir James Ware, as above stated. It was discovered through a letter found in the possession of Francis Throgmorton, a Papist apprehended for treason in London in 1584. And among the papers found in Throgmorton's chamber "were Licenses and Pardons from the Jesuits' Convent at Seville; the undertakers were to be of what trade or calling soever they pleased, to teach what doctrine, to be of what opinion or religion soever, provided that they assembled quarterly together, and kept a monthly correspondence with that Convent." This Francis Throgmorton "before his execution confessed that there were in England above a dozen that he knew who were permitted to preach by the Jesuits' Licences, purposely to breed a faction in these dominions."

I pass over, as of a somewhat different character, the various plots in which the Romanists were engaged during the whole of Queen Elizabeth's reign to take away her life; plots for which they had the direct and express sanction and encouragement of the Court of Rome; and of which a full account is given by Foulis in his "History of Romish treasons and Usurpations" (2nd edition, London, 1681, fol.) Book vii. pp. 311—360. And on the same ground I shall omit any account of the Gunpowder Plot at the commencement of the reign of James I., of which a description may be found in various works, and among others in that just quoted, Book x. These plots afford an awful illustration of the real character and spirit of Popery. But I am now more particularly directing attention to that species of Papal agency which was carried on through disguised agents working deceitfully to effect their ends through the instrumentality of others, by misleading the minds of men, and producing a state of moral confusion in the country.

(To be continued.)

General Religious Intelligence.

The Wesleyans of Toronto have subscribed nearly \$30,000 for the endowment of their college.

At the installation, Nov. 19, of Rev. Edward A. Lawrence, D.D., as pastor of a Congregational Church, Marblehead, Mass., the sermon was preached by Rev. John Cotton Smith, an Episcopalian clergyman.

A number of Baptist clergymen, and others, have established in St. Louis a branch of the American Baptist Publication Society Depository. The rooms are well stocked with religious books, embracing the selected publications of different establishments in the East. The depository is in charge of the Rev. G. J. Johnson.

The people of a certain parish in France were complained of for their lack of zeal in benevolent enterprises; to which they replied: "We have no priests to take the lead, and tell us how to act. Our priests are excellent in their way, but they cannot step out of their routine."

A statistical work, of some authority, recently published by M. Ch. Sauvastre, and entitled "Les Congrégations Religieuses," states the number of females in French convents to be ninety thousand, "more than before the revolution." The same writer also says that two millions of children out of four are educated in schools belonging to these establishments. The number of convents is twelve thousand and four, according to the official statement of 1861.

On a recent public occasion in England, Chaplain Richard Price, R.N., said "it was a fact, which was borne witness to by the officers throughout the service, that there was a marked improvement in the moral condition of the sailors and marines of this country within the last ten or fifteen years, and he, himself, from the experience he had, could publicly bear testimony to the immense good that had been done in that direction.

SPREAD OF RITUALISM IN INDIA.—It is reported in the Christian Work for November, that Bishop Wilson's cathedral church at Calcutta has fallen wholly under the influence of ritualism; with "surprised

priest listening now to the confession of his brother priest, now to that of native Christian penitents kneeling or lying at his feet, followed by absolution as given in the service of the sick. Even the natives have become infected; and one of the preachers, Pundit Nehemiah, has become the apostle of a new Puseyite sect, and published his 'Tract No. 4.' Bishop Milman, by his indecision, is strengthening the hands of the Attitudians, striving to satisfy both parties by his contradictory letters."

METHODISM, NORTH AND SOUTH.—The Methodist Episcopal Church, south, reports 535,440 members, after all the losses of the rebellion; a gain of 39,939, or nearly 6 per cent., since last year. The old Methodist Episcopal Church has 1,255,074 members, an increase of 109,470, or above 9 per cent. since last year. The "South" has 2,389 travelling preachers, and 3,952 local, a total of 6,341. The "Methodist Episcopal" has 8,981 travelling preachers, and 9,898 local, a total of 18,379. Total preachers in both churches, 25,720.

RELIGIOUS PROGRESS AMONG THE DAKOTAS.—Recent letters from Rev. S. B. Riggs, a veteran missionary among the Indians or the West, gives some particulars of an extensive work of religious organization now going on among the Dakotas, which gives a greater promise of permanent productiveness than any thing that has ever occurred in favour of the Indians since the first settlement of the country. Beginning at the Santee agency or the Missouri river, the headquarters of the mission, under the superintendence of Mr. Williamson, where about fourteen hundred Indians have their residence, with a Congregational church of nearly four hundred members under Indian pastors, and an Episcopal church also. Mr. Riggs passed up the river to Yorktown, Fort Randall, Crow Creek to Fort Scully, the centres for five or six thousand Indians, finding in various places "a strong current in favor of education, church-going, greater attention to Christian duties, and the dying out of the old pagan customs. Government agents and employes are all friendly. He organized a church at Kettle Lake, with Louis Mazawikin Garma for minister, and another at the Renville settlement, on the banks of the Coteau, called the Eyakap-tape Church, with Daniel Renville as preacher. Other churches are about to be formed at Long Hollow, at Dry Wood Lake, and at Lac qui-park. At Dry Wood Lake a camp-meeting was held in the summer, under Mr. Williamson and John B. Renville, with good success.

THE GREEK CHURCH.—It is now pretty well settled that the Bulgarians shall have their own hierarchy, the Sublime Porte having sent its ultimatum to the Patriarch of Constantinople. This practically establishes another national branch of the Orthodox Greek Church, and reduces his Holiness of Constantinople to little more than the immediate overseer of the brother of Rome, or, 2,000,000. But a few years ago, the Patriarch was the civil ruler of about 12,000,000, now he has few others than the Greeks of Turkey. Greece, Roumania, and Servia are as independent as Holy Russia.

MR. TYNG.—The Alexander Presbyterian Church, corner of Nineteenth and Green streets, is commending itself to the good wishes of the community, and especially that portion residing in the vicinity of West Green street, in the opportunity which is given to hear some of the most popular lecturers of the day. We understand a course of lectures is organized embracing talent of a high order. The third course will be delivered at the church on next Tuesday evening, 26th inst., by Rev. Stephen H. Tyng, Jr. In connection with Mr. Tyng's late ecclesiastical trial we may expect, from the subject announced, some allusion to his own views on the situation. The title of the lecture is "John Bunyan, and his relation to certain live issues of Church and State.—Philadelphia Press.

AN ISRAELITE PLEADING FOR SUNDAY.—A contributor to the Israelite, published in Cincinnati, begins his communication as follows:

"In order, then, that we may have a day of rest, a real Sabbath, which can be observed by all Israel, we propose to adopt that day which is set apart by hundreds of millions, nay, the whole civilized world, for physical rest, and the worship of God. Let our prayers and thanksgivings with their ascend to His throne on the same day, the SUNDAY."

The writer who makes this proposition, so repugnant to the ears of a people for many centuries jealous of the slightest variation from their established customs, declares that he has been "selected as the spokesman of a party, respectable in number, respectable in intellect, fully persuaded of the correctness of their views, and fully determined to discuss the subject in all its bearings." The selection is manifestly a fortunate one, for the temper of the article and its logic are remarkable for candor, clearness and moderation.

The old Hebrew word "Shabbas," which lies at the bottom of this controversy, is declared to mean simply rest. Cease from labor and devote to the service of God—this is the literal and spiritual meaning of the word Shabbas or Sabbath. \* \* \* How does the fourth commandment read? Does it say on this or that particular day, specifying it by name, Saturday, thou shalt rest, and it shall be your Sabbath, henceforth and for evermore? No. Such are

the commands of man, but not of the Almighty."

The selection of Saturday by Moses is explained as being most suitable and convenient for the Hebrews of that era. The institution, it is presumed, answered all purposes throughout the past until within the last half century when it became obsolete. During this period they have been virtually without any Sabbath or day of rest. Those who most bitterly opposed the reformation are scarcely observing even the day which they recognize as Sabbath. The result is that they are becoming lax, and so, fast tending to utter irreligion, apostasy, and the total destruction of the Jewish faith. Even now their offspring display perfect indifference to religion. The question is accordingly asked:

"Do you not perceive the influence of nineteen centuries on the observances and forms of our religion? And can all the past, the present, and future exert no influence upon you? You cannot stand still and be passive even if you desire to be so. The irresistible movement of progress, the law of nature and nature's God, will propel you on to that inevitable necessity which we so earnestly beseech you to adopt. Any day we set apart as a day of rest, to worship God in spirit and in truth, is acceptable to him. We select Sunday, because in the fear of God, with reverence for his great name, and an eye to His glory, it is more convenient, observed as it is by millions, because it can be hallowed, while others, as at present arranged, is an utter impossibility."

Having further argued this matter, the writer attacks with vigor the intolerant and persecuting temper which has been displayed by his fellow religionists. It created the Christian church. Jesus was a Jew, a great man, a second Moses, who desired to purify the faith and correct the vices of their church and people, nothing more or less. "But as a prophet is never appreciated in his own country, he was crucified and made a martyr of, and his disciples made him a God. 'The blood of the martyrs is the seed of the church.' We sowed the wind and we reaped the whirlwind. Our vices, follies, irreligion and cruelty created that church which has been our scourge and oppressor through countless ages."

It is proposed to call a grand religious council who can settle the Sabbath question definitely; either adopting Sunday for all or dividing those wishing Sunday and those retaining Sunday as the Sabbath.

These views will naturally create excitement and probably lead to no immediate results; but they indicate the dissemination of a spirit of inquiry which must eventually break down the wall of partition between the Israelites and other religionists.

Home Church News.

ST. PAUL'S CHURCH, KINGSTON.—Owing to the indisposition of the Rev. J. A. Mulock, the Lord Bishop of Ontario, preached on last Sunday morning, and the Rev. Wm. B. Moffatt at the free evening service.

MISSIONARY MEETING.—The Missionary Meeting of St. George's Church, Kingston, will be held on Thursday evening next, January 28th, at St. George's Hall, at half-past seven o'clock. The Bishop of Ontario, and several clergymen, will address the meeting. St. George's Church choir, assisted by several leading singers, will be present.

The Building Committee of the Bishop Strachan Memorial Church, Cornwall, acknowledge with many thanks, the following additional subscriptions:—  
Rev. J. S. Mountain, England, \$100  
The Archdeacon, (additional) Cornwall, 50  
Jacob Gallinger, " 20  
George Pringle, M.D. " 10  
Mrs. Phelps, " 10  
Austin Shearer, (special) " 10  
Daniel Carpenter, " 25  
George Gallinger, " 14  
William Fitzpatrick, " 14  
William Hill, " 50  
George McDonell, " 50  
D. A. McDonell, " 20  
D. McMillan, " 15  
J. A. Edler, " 5  
William Gibson, Morrisburg, 5  
Mrs. Hargraves, Brockville, 10  
Mrs. Helm, Niagara, 1  
C. P. Mulvaney, " 1

On New Year's Eve, the Rev. Wm. Shortt, Rector of Amherst Island, was surprised by a visit from a number of his parishioners, who paid the compliments of the season in a most substantial manner. Besides furnishing an ample supper, they left a larder well supplied with beef, pork, poultry, flour, apples, etc., nor did they forget his dependents, as many well filled bags of oats, buckwheat, and a generous provision of hay, gave very satisfactory testimony. As the offertory on Christmas day amounted to over \$35, we think the people of this parish are giving a pleasing evidence of their appreciation of the Church, and of him who is appointed to minister unto them in spiritual things.

MISSIONARY MEETING AT BELLEVILLE. A large and successful Missionary Meeting was held in Christ Church, on Tuesday evening, the 12th inst., the Bishop of Ontario in the chair. The Bishop delivered a plain and earnest address, introducing the subject, and was ably followed by the Revs. F. W. Kirpatrick, S. Tighe, E. H. M. Baker, and Mr. McAnnam. The Rev. S. Jones, Incumbent, in brief but urgent terms, pressed upon his congregation the claims of the mission cause. The Bishop concluded all with a short and fervid appeal.

The proceedings throughout were of a highly interesting character, not being protracted beyond two hours. Collection, \$38.

SUNDAY SCHOOL FESTIVAL AND CHRISTMAS TREE AT LACOLLE.—One of the most interesting Sunday School gatherings that we have ever had the pleasure of witnessing took place at Lacolle, on Tuesday, the 29th ult. The Sunday School children in connexion with St. Saviour's Church, together with their parents and friends, assembled in the Church at 5 p.m., where an appropriate Service was held, in which the Incumbent, the Rev. A. D. Lockhart, was assisted by the Rev. E. DuVernet, Rural Dean, the children and choir singing several hymns taken from Hymns Ancient and Modern, accompanied by Mrs. Lockhart on the Harmonium, by whom, with the assistance of Miss S. Woodworth, leader of the choir, they had been carefully trained for some time previously. At the conclusion of the service all proceeded to the Temperance Hall, in the village, which had been kindly lent for the occasion, where an excellent tea had been provided by the friends of the Church. Grace having been said by the Incumbent, the children partook heartily of the good things with which the tables were loaded, the teachers and some of the congregation waiting upon them. After the children had retired, the tables were again replenished, when the parents and other friends took tea together. When tea was over, the children sang a Christmas Carol and several hymns suitable for the occasion, after which there was an exhibition of the magic lantern with some excellent views of the Holy Land, and others of an amusing character for the gratification of the younger children. Then came the great attraction of the evening, the Christmas Tree, which up till now had been screened from sight. The delight of the little ones was unbounded, when it was lit up and exposed to view, loaded with presents and beautifully decorated. It was the first Christmas Tree which was ever seen in Lacolle, and reflected great credit on the ladies who had the management of it. All the children, to the number of about eighty, received presents, chiefly in books, and the teachers had each handsome bibles presented to them. When all the presents had been distributed, and the children had sung another hymn, they were addressed by the Incumbent, the Rural Dean, and L. Hill, Esq., late M.P. for Nova Scotia. An evening hymn was then sung, No. 18, Hymns Ancient and Modern, and the benediction pronounced, when all departed, having spent a most pleasant and profitable evening, which will be long remembered by the children and congregation of St. Saviour's Church.

PASTORAL VISIT.—The friends and parishioners of the Rev. T. S. Chapman made that gentleman a pastoral visit in great force, at his residence, on the evening of the 16th instant. So well timed and acceptable a "house warming" falls to the lot of few. Too much credit cannot be awarded to those ladies who so kindly and so bountifully provided the repast. Some 90 feet of table literally groined with the weight of the good things heaped upon it. The evening passed quietly in pleasant intercourse, and was enlivened by good vocal and instrumental music. After a very feeling address from the Incumbent, the numerous company departed, leaving behind a substantial token of their good will, to the amount of \$80 in cash and family necessaries.

ARCHBISHOP LONGLEY'S LAST CHARGE. The Guardian recently published the last charge written by the late Archbishop of Canterbury, and found in his study after death. The subjects on which his Grace proposed to treat were—the state of the diocese, local claims, parsonage buildings, synodical return, readers, education, church rates, Irish Church, ritualism, (real presence controversy), and latitudinarianism. The known moderation, and at the same time the personal sympathies and tastes of the late Archbishop of Canterbury, make his clear and decided utterance all the more valuable. His Grace thus writes:—

"On the whole I am compelled to confess that the conduct of those who have so rashly adopted the use of the vestments savours very little of Christian modesty or Christian moderation; and were the consequences of their conduct as regards the peace and welfare of the Church less grave than they are, it would not be undeserving of censure. But when one reflects upon the condition to which our Church has been brought by their rashness and self-will, when we witness the feelings and exasperation which prevails so largely, even among those who have never been religious partisans, but who cannot help looking upon these demonstrations as indicative of a desire, openly avowed in some quarters, to undo the work of our Reformers, their conduct does, indeed, merit strong reprobation. We hear it, however, sometimes urged that it is inconsistent with even-handed justice to condemn those who offend in excess of ritual, while we refrain from animadverting upon those who habitually violate the rubrics on the side of omission. It is not for me in any way to countenance such shortcomings, but I could not say with truth that those who have been following irregular practices which custom has long sanctioned are

equally to blame with those who introduce innovations, with a special object, which we believe to be foreign to the letter as well as to the spirit of formularies. It transpired in the course of the evidence given before the Ritual Commission that some of those who insist most on the strict observances of church order are wont to omit certain parts of the church service when it suits their convenience to do so. I desire, however, to remind all those who have, either through negligence or under the influence of custom, deviated from the directions of our church, how much they thereby weaken the side of order, and embarrass the administration of eye-handed justice by their shortcomings. It is fair to acknowledge the good progress which has been made in many quarters where that negligence had been observable, towards greater solemnity in the performance of divine worship, and towards the restoration of churches that had been suffered to remain in a state of decay and deformity dishonourable to the Holy One in whose honour they are erected. It is much to be feared that the approximation towards the ritual of Rome, which is to be seen in many churches, will check this movement. It is constantly pleaded in behalf of those who have adopted a very advanced ritual that they are very self-denying and devoted men, who sacrifice everything for their Lord's sake, and for the temporal and eternal welfare of their flocks—who devote their best energies to relieve the sufferings and soothe the sorrow of the poor and destitute. Such characters, in whatever communion they may be found, are worthy of all honour and respect. But these meritorious exertions cannot undo the great mischief which their conduct and proceedings have caused, cannot atone for every extravagance they may please to adopt, which startles and estranges those whom it ought rather to be their aim to conciliate. There may be zeal without knowledge and zeal without charity—that charity which refrains from things which are not expedient, even though they be lawful, for the welfare of the church in general. Doubtless the Church of England admits of considerable latitude in the views that may be taken of that most mysterious of all mysteries, the sacrament of the Lord's Supper. And so long as those solemn words of its original institution, 'This is my body,' 'This is my blood,' shall remain in the sentence of consecration (and they never can be erased from it), so long will there be varieties of interpretation of these words, all of which may be inconsistent with a true allegiance to our church, provided these three conditions be observed:—1. That they be not construed to signify that the natural body of Christ is present in the sacrament; 2. Nor to admit of any adoration either of the sacramental bread and wine there bodily received, or of any corporeal presence of Christ's natural body and blood; 3. Nor to justify the belief that the body and blood are really present, not only for sin; seeing the offering of Christ once made was a perfect redemption, propitiation and satisfaction for the sins of the whole world, original and actual. These are the limits which our church imposes upon the liberty of interpretation of the words of our blessed Lord. Grievous are the divisions in our church which have been engendered by these questions, but may we, amid the din of controversy, find our chief and most cherished occupations in meekly and earnestly fulfilling those sacred duties which it has pleased God to lay upon us, and in living to Him who died for us. It is at all times well, and at the present day especially necessary, that we should by careful and diligent study arm ourselves with such weapons as may enable us to defend our position as ministers of the Church of England against all attacks from every quarter; but in so doing let us shun the spirit of controversy, so often in direct antagonism to the spirit of charity. Let us not demean ourselves as though we were lords over God's heritage, enforcing upon our flocks the dictates of our own head-strong will, spite of all reasonable remonstrances of such as would walk in the old paths of the Church of England, and not adopt a poor imitation of the ritual of the Church of Rome. Let the weight of our responsibilities be felt more than the weight of our dignity, remembering that the pastor's power really consists not in the assumption of authority, but in the influence which the spirit of love will always gain over the hearts of men. Our great Exemplar came to teach us that he was the Lord of all. He was nevertheless the servant of all; and St. Paul gave full proof of his ministry, by being in labours more abundant. Let us be equally zealous with him in our heavenly Master's service; equally mindful of the solemn account of our stewardship which we must one day give to Him to whom all hearts are open and all desires known. He alone can know whether I shall ever again be permitted to address you on an occasion like the present. If not, it will be an abiding satisfaction to me to have taken this last opportunity of bearing my testimony to that which I believe to be the mind of the Church of England touching the blessed sacrament of the Lord's Supper, as plainly set forth in her formularies—of thus declaring my steadfast adherence to those principles upon which our Reformation was conducted, my rooted conviction that the doctrines respecting the holy Eucharist enunciated by our reformers are in full accordance with the language of Holy Scripture, as well as of the ancient doctors of our church."

\* Fuller's Church History, Book ix. Sect. iv. § 6.  
† Foxes and Firebrands, pt. 2, pp. 58—61.