

The Church.

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

VOLUME XV., No. 43.]

TORONTO, CANADA, JUNE 3, 1852.

[WHOLE No., DCCLIX.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	June 6	Trinity Sunday. { M. Gen. 1. Matt. 3. E. " 18. 1 John 5.	
M	" 7	{ M. Job 8. Mark 8. E. " 9. 2 Cor. 5.	
T	" 8	{ M. " 10. Mark 9. E. " 11. 2 Cor. 6.	
W	" 9	{ M. " 12. Mark 10. E. " 13. 2 Cor. 7.	
T	" 10	{ M. " 14. Mark 11. E. " 15. 2 Cor. 8.	
F	" 11	{ M. Eccles. 10. Acts 14. E. " 11. " 15.	
S	" 12	{ M. Job 16. Mark 12. E. " 17. 2 Cor. 9.	
C	" 13	{ M. Josh. 10. Mark 13. E. " 23. 2 Cor. 10.	

* To verse 36.
SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Mattins.	Even song.
St. James's	{ Rev. H. J. Grasett, M.A. Rector, Rev. E. Baldwin, M.A., Assist. }	11 o'clock	3 1/2 o'clock
St. Paul's	{ Rev. J. G. D. McKenzie, B.A. Incumbent, Rev. R. Mitchele, M.A., Incumbent }	11 " "	4 " "
Trinity	{ Rev. Stephen Lett, LL.D., Incumbent, Rev. H. Scadding, M.A., Incumbent }	11 " "	6 1/2 " "
St. George's	{ Rev. H. Scadding, M.A., Incumbent, Rev. W. Stennett, M.A., Assist. }	11 " "	6 1/2 " "

The Morning Service is for the combined congregations of St. James's Church and the Church of the Holy Trinity. The congregation of St. James's Church meet at the Church of the Holy Trinity.
† In this Church the seats are all free and unappropriated.
‡ The Holy Communion is administered on the first Sunday in every month at St. James's and St. Paul's; third Sunday, at Trinity Church, King-street; and last Sunday, at St. George's Church. In the last Church the Holy Communion is also administered at eight, A.M., on the last Sunday of each month.

TORONTO VOCAL MUSIC SOCIETY.
Rooms—St. Lawrence Buildings.
Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Nonperforming 25s.
J. P. CLARKE, Mus. Bac. Conductor.
G. B. WYLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

THE FOLLY OF WISHES.
"How I wish it was always summer!" exclaimed little Amy Willis; "don't you dear father?"
"No, Amy," said he; "I do not indeed."
"Well, I am surprised that you don't," cried she; "the evenings are so cool, and the flowers smell so sweet, and everything looks so beautiful! And then it is so charming to eat one's supper out of doors, and gooseberry fool is so very nice. O! I am sure I should like it always to be summer."
Mr. Willis made no further observation, but waited till a better opportunity presented of correcting her judgment.
Autumn came, and Amy thought no more of summer. She rambled among the cornfields, joined in the cries of the harvest home, and enjoyed the fruits that were then in abundance around her.
Winter succeeded, but Amy played at snowball, slid on the ice with companions as merry as herself, and never once lamented the enjoyments of summer or autumn.
And now spring returned; the hedges were white with blossoms, and cowslips and daisies covered the meadows.
"Look, father, look!" exclaimed Amy, displaying her bonnet, which she had decorated with the flowers she had gathered. "Are they not pretty? O! I should never be tired of spring. I wish it would last for ever."
"Ab Amy!" said her father, "happy it is for you that there is a good and wise God, who rules the seasons as He sees fit, and whose purposes are not to be moved by our fancies. It is not very long since you wished it could always be summer; had your desire been granted, you would have lost the enjoyments of autumn, the pastime of winter, and the gay flowers of spring."
Amy coloured, and, laying her head on her father's arm she said—"How silly I have been! I see it now."
"Learn, then," replied he, returning her caress, "to be content with that which the Almighty gives you. He only knows, in all things, what is best for us; and never does He show his mercy more clearly than when He denies the foolish wishes we are all, both young and old, too apt to form."

CHRISTIAN EXPERIENCE OF TWO BLIND MEN.
This taken from the Spirit of Missions for May, Journal of the Rev. Mr. Rambo, p. 162.
"Sunday, 21.—Preached in the Chapel to a good congregation. Administered the communion in the afternoon. Catechised the eldest scholars and communicants.—Lectured in the evening.—The blind boy, (Wobla,) before mentioned as a

serious inquirer, attended all the services to-day as usual. I had a long and satisfactory conversation with him. Having given suitable evidence of a change of heart, I admitted him as a candidate for baptism. He has recently been very ill, apparently near death's door. I asked him if he felt afraid to die, when he was so ill; he replied, "Oh, no; I believe Jesus has washed my sins away, and I hoped to go to heaven if I had died."
This taken from the Acts of the Holy Apostles, chap. xxii, v. 12-16.

"And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldst know his will and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

THE BEST CHARITY.
Let us aim at the salvation of our brethren. This is nothing less than martyrdom, to shrink from no suffering where the salvation of men is at stake; there is nothing colder than a Christian who is not laboring for the salvation of others. You cannot make your poverty an excuse for it. Why she who cast her two mites into the treasury will be your accuser; and Peter said, "silver and gold have I none;" and Paul was so poor that he often suffered hunger, and knew not where to get necessary food. You cannot make your humble station an excuse, for they were common men and so were their fathers. You cannot pretend that you are ignorant, for they were unlearned men. If you were a servant, or even a runaway slave, you could do something within your own sphere, for Onesimus was such, and he ministered to Paul in prison. You cannot make illness an excuse, for Timothy had "often infirmities." Every one can profit his neighbour if he will only fulfil his duty in his own sphere.—St. Chrysostom.

GROWTH IN GRACE.
—The growth of a believer is not like a mushroom, but like an oak, which increases slowly indeed, but surely. Many suns, showers, and frosts pass upon it before it comes to perfection; and though in winter it seems dead, it is gathering strength at the root.—Cowper.

TO MY NAMESAKE.
It seems, dear boy, but yesterday,
Since to the font we came,
A happy and delighted throng,
To answer in thy name;
And I thy father's chosen friend,
Joyed o'er thy father's son,
To hear the priestly blessing blend,
Our allied names in one.
But ah! how cloud has followed cloud—
How many a thrilling scene
Of trial and of triumph crowd
The narrow space between;
And we are sundered far and wide,
Who formed in happier hour,
The ties which time shall not divide,
Nor death shall overpower.

Let not thy look to me be strange,
Whose smile was then so sweet,
And I can bear what other change
Awaits us here we meet;
And sure the love that thus begun,
With life alone should end,
And never can thy father's son
Forget thy father's friend.

LICENTIOUS PUBLICATIONS.
A bad example, though it operates fatally, operates comparatively within a small circumference. It extends only to those who are near enough to observe it, and fall within the reach of the poisonous infection that spreads around it; but the contagion of a licentious publication especially if it be in a popular and captivating shape knows no bounds, it flies to the remotest corners of the earth; it makes its way into the cottage of the peasant and the shop of the mechanic; it falls into the hands of all ages, ranks, and conditions."
—Bp. Porteus.

'FELLOW LABORERS WITH GOD.'
Walked by moonlight in the grounds, reflecting on the mission. My soul was at first sore tried by desponding thoughts; but God wonderfully assisted me to trust him for the wisdom of his dispensations.—Truly, therefore, will I say again, "Who art thou, O great mountain? before Zerubbable thou shalt become a plain." How easy for God to do it! and it shall be done in good time; and even

if I never should see a native converted, God may design by my patience and continuance in the work to encourage future missionaries. But what surprises me is the change of views I have here from what I had in England. There, my heart expanded with hope and joy at the prospect of the speedy conversion of the heathen! but here, the sight of the apparent impossibility requires a strong faith to support the spirits.—H. Martyn.

PRaise.
—The worship of the Church triumphant is wholly made up of hymns, without any mixture and alloy of supplications. For why? Their wants and wickedness, which are the subjects of them, are ceased; all the evils which fill the Litanies of the Church Militant, are passed away. And they, that are redeemed from them, have nothing to do in heaven, but to sing praises to their Redeemer; which they do before the throne, as we read, "resting not, day nor night." So that we may measure the excellency of praise above prayers and supplications with the same argument as St. Paul doth the excellency of charity above faith and hope, not only from its properties, but from its duration, because "it never faileth." Praise ceaseth not with the state of mortality, like the other, but will accompany the saints into heaven, even as charity will; praise being, if we may so speak, the religion of the saints above, as charity is their work and employment; who shall have, and who can be conceived to have, nothing to exercise either their devotion or communion, but the praises of God, and the love of one another.—Dr. Blisse.

SPECIAL PREPARATION FOR DEATH.
Every wise man lives in the constant preparation for death. Hale, vigorous, strong though he be, he knows that he may meet death at any moment; he therefore lives with his general preparation for death made, and daily continued in. Yet, when in God's Providence he feels, by the unearthly cold influence of death, that he (death) is stepping near to and about him, and he sees that not only, as ever, he may die soon, but now must die soon, there is a reality and solemnity given to dying, which he has never before so fully felt. It is not only a solemn, but also a magnificent event, to go from this world of matter to a world of spirits—from this world of time to a world of eternity—from this world of mammon to the world of God—an untried change, to be tried—made once forever. The wise man, though he has made his general preparation for death, will, if time be given him therefore, review the whole work as a special preparation. Like the commander of a well appointed ship, kept steady for sea, who, before his last fast to land be loosed, and he fills away for the ocean, will make a special examination and preparation for his departure, to see if every thing is in good condition—no leak—no decayed stays and braces—no sprung spars—water and stores—papers and log book—quadrant and sextant—glass, charts and compass, all right;—so do ye, before the silver cord of life be loosed from your body, and you fill away for eternity.—Rev. E. M. P. Wells (Price Lecture, 1852.)

SOLITUDE.
He that is united to God loves solitude. But it is solitude in the relative rather than the absolute sense. True, he is secluded from men; but while he is shut out from the world, he is shut up in God; and in the absence of human society, has the far better society of the Infinite mind.

The soul of a Christian is doubly precious, being, besides its natural excellency, ennobled by grace, and so twice decended from Heaven; and therefore it deserves better usage than to be twined into a scullion to serve the flesh.—Leighton.

Ecclesiastical Intelligence.

DIocese of Toronto.
ST. JAMES' PAROCHIAL BRANCH OF THE CHURCH SOCIETY OF THE DIocese OF TORONTO.

On Thursday the 22nd inst., the Annual Meeting was held of the St. James' Parochial Branch of the Church Society, the Rev. H. J. Grasett, Rector, in the Chair, when the following Report was read:—

REPORT.
Fourth Annual Report of the St. James' Parochial Branch of the Church Society.
In presenting their Report for the past year the Committee find matter for mingled congratulation and regret.
The Cathedral and Parish Church is still unfinished, and in consequence of the failure of the original contractors the work has been much retarded, and some months must yet elapse before it will be fit for service. In the meantime the difficulty which has been already adverted to on former occasions of maintaining in effi-

cient operation the various charities connected with the Church while the congregation is divided and scattered, continues to be sensibly and painfully felt; we are cheered however by the hope that before our next anniversary we shall have the happiness of witnessing the restoration of the sacred structure and the gathering together of the scattered flock within its walls.

But if we have to regret that our Church is still unfinished, the committee feel sure that every member of our branch society must rejoice at the completion, since we last met, of the Parochial School House. The building is of a most substantial character and is much admired for its architectural appearance which reflects great credit upon the accomplished author of the design, F. W. Cumberland, Esq. It contains two spacious and airy school rooms, one for boys and another for girls, two committee rooms, and a large basement extending under the whole building and intended when finished for the residence of the master and mistress. At present three small rooms only have been temporarily fitted up for the accommodation of the mistress of the girls school. The expense of its erection, including the stoves, desks and other furniture, and also the bell, amounted to £1295 15s. 10d., a sum which considerably exceeded the estimated cost and the funds antecedently in hands, and leaves a debt of £178 15s. payable in two years with interest. Towards the liquidation of this debt the Committee recommend that a grant be made, as liberal as possible, from the available funds at the disposal of your Society. And here the Committee cannot refrain from tendering their cordial thanks to two zealous ladies of the congregation, who with much praiseworthy energy, exerted themselves to raise, when it was urgently needed, a special subscription for the purpose of aiding the building fund. The sum of £129 0s. 6d. was collected by this means. Had it not been for the exertions of these ladies and the generous response made to their appeal, the debt must have been much larger than it is.

The School House was opened on the 30th of Dec. last by the performance of a service suitable to the occasion and an address from the Lord Bishop. As the particulars of this interesting ceremony has already been published, the Committee deem it unnecessary to repeat the details. The day schools were opened for the reception of pupils on the 7th of January, and since that time upwards of 200 pupils of both sexes have been entered on the books. The daily average attendance is about 160. Mr. Poquin and Mrs. Reed, the master and mistress, come well recommended for character and experience in the management of Parochial Schools and have entered zealously on the discharge of their duties. Your Committee anticipate the happiest results under the Divine blessing from this first attempt in this Parish to establish a school in connexion with the Church where the children of the poor may receive not only the education and instruction necessary for them to fill with usefulness their station in the world, but also the knowledge of those saving truths which are essential to the formation of religious character. Your Committee earnestly commend this important undertaking to the sympathy of every member of the congregation; entreating all who love the Saviour, the Church, their country and the souls of men, to unite their prayers and their influence to promote the cause of Christian education, and to correct that prevalent and deplorable error under the dominion of which the iniquity of the fathers has been visited upon the children, generation after generation, and thousands who in childhood might have been converted and kept by the power of God, thro' faith unto salvation, have been educated for the service of sin and plunged down to the gates of perdition.

The Sunday School is in a prosperous state and has considerably increased in numbers since its removal to the new school-house. An adult class of females has been formed in connection with it, which assembles in a separate room, under the charge of a judicious and experienced teacher, who devotes herself with much patience and perseverance to this "labour of love."

One of the Committee rooms in the school-house has been prepared for the reception of the Parochial library, and suitably arranged for that purpose.

Arrangements are in progress for making it speedily available for the use of the congregation.

The Committee are happy in being able to report that the subscriptions for the present year exhibit some increase on the last; the total amount subscribed is £108 11s. 3d.

In concluding, the Committee would express their gratitude to the Giver of every good and perfect gift, for permitting them to see at least the partial accomplishment of some of their plans. And while they tender their thanks to all the generous friends and supporters of the Society; they would again call upon the lukewarm and careless, who yet stand aloof, to come forward and aid by their exertions, their contributions, and their prayers the holy cause of the Church Society,—while to all they would address the warning of the wise, "There is that scattereth and yet increaseth; and there is that withholdeth more than it meet, but it tendeth to poverty."

It was then resolved—
That the Report be adopted, and published in the Church newspaper, together with the proceedings of the meeting, and that 350 copies of the Report be printed for circulation among the members.

That the sum of £12 10s. be appropriated towards the salaries of the Master and Mistress of the Parochial School attached to the Parish Church.

That the sum of £5 be appropriated towards the Parochial Library.

That the balance of the funds of the present year, after the preceding appropriations, be applied to the Building Fund of the Parochial School-house.
That the Committee for the present year consist of Messrs. William Atkinson, T. W. Birchall, George Morphy, Dr. Badgley, Alfred Patrick, Wm. Ince, P. Paterson, Alexander Dixon, John Duggan, John H. Richey, George W. Wylie, and Geo. Brooke. That T. S. Shortt, Esq., be Treasurer, and Charles Magrath, Esq., be Secretary, for the present year.

Original Poetry.

THE MARTYRDOM OF IGNATIUS, BISHOP OF ANTIOCH, A. D., 107.

(Concluded from our last.)

XLI. The disciple in his master's ways Has sworn with zeal to tread,— O'er ways in which perfected souls Have evermore been led!

XLII. Who the saving cross and passion Of our Blessed Lord defame; Who deny the awful mystery, That for us in flesh He came.

XLIII. Be one and undivided; If to Christ you would be found Faithful and true disciples, Your Bishops rally round.

XLIV. Then with one heart together To the one (4) altar go: The flesh and blood of Christ above, Partake ye here below.

XLV. But see that with your Bishop The holy rite be done; (5.) Flee far from all divisions— They are the plague begun.

XLVI. And friendly, remember It is more than to believe, To be a true disciple,— It is, sublime to live;

XLVII. Thus in the words of faith Exhorting all around, He passed through many cities, In chains his body bound:

XLVIII. Not knowing Christian firmness, The hoped strike with dread The scattered flocks of Syria (8) Thus pictured in their head.

(1.) He refers to the destructive heresy of those who denied the reality of our Lord's incarnation, and, consequently, the reality of His sufferings and atonement for us.

(2.) Herbs &c. A favourite metaphor with Ignatius, to signify false doctrine; 'ina mē tou diabolou botanē tis ebrethē ēnyūn, Eph. 10. That no herb of the devil may be found in you.'

(3.) If this sentiment seems to any "a hard saying," I am not to blame for it; since even in my poor rhyme, I have no patent for misrepresentation. After all, is it an atom more "bigotted and uncharitable than the saying of St. Paul, that δεικταίαι and αἰρέσεις are "works of the flesh" and that those who do them shall not inherit the kingdom of God?" Gal. v. 20, 21.

(4.) "Wherefore come ye all together as unto one altar."—Magnes. 7. "Give diligence, therefore, to partake all of the same Eucharist. For there is but one flesh of our Lord Jesus Christ, and one cup in the unity of His blood; one altar, as there is also one Bishop, &c." Philad. 4.

(5.) "Except a man be within the altar he is deprived of the bread of God." Eph. 5. "Do nothing without the Bishop, &c." Magnes. 7. "He that doeth anything without the Bishop, &c. is not pure in his conscience." Trall. 7.

(6.) "Without these (Bishop's Priests, and Deacons) there is no Church." Trall. 3. Whosoever shall appear, there let the people also be.—Smyrn. 8.

(7.) This is Dr. Cave's conjecture as to the reason of the circuitous route by which Ignatius was taken to Rome. (Vid. Cave in vita Ig.)

(8.) As Bishop of Antioch, the chief city of Syria, he calls himself "Bishop of Syria." Rom. ii. 9.

Through Troas and Philippi, On foot through Macedonia, To Epidamnus' famous port He wearily passed on.

XLIX. But his spirit was not broken: Long before the mighty Paul (1) Had through those places travelled— Still his steps were seen in all:

L. And warmer zeal inspired his words Of exhortation meet; While thus the pagans' wily scheme Turned to their own defeat.

LI. At length they pass the Acra They're in the Tyrrhene sea; Puteoli is now in sight Where Ignatius wished to be:

LII. But a fierce storm hindered; And in a day and night, By favouring winds being hurried, The martyr's goal's in sight.

LIII. Answer it is to many prayers Offered full earnestly; That, for the sake of perfect love, Partaker he might be

LIV. Rudely the Leopards hurried him; (So were his fierce guards named;) For now the feast was nearly o'er Of the Saturnalia famed;

LV. Much they desire, and much they hope To calm the furious rout; To allay the wanton rage of those Who for his life—blood shout.

LVI. And then they kneel together, O last, O solemn prayer! Burning the hearts, and awed the thoughts Of the group kneeling there.

LVII. The last Amen is uttered The last deep sigh is given, And violence drags him to the scene From which he mounts to heaven.

LVIII. A momentary struggle A momentary pain, And Ignatius rises to his Lord To join the martyr's strain.

(9.) Acts of the Apostles, passim. (10.) Acts xviii. 13. (11.) Fratres pro dilectione sua cupidi sunt ad conveniendum et visitandum confessores bonos, quos illustravit jam gloriosis in titulis Divina dignatis. (Cyprian. Ep. 5., quoted in Jacobson, vol. 2, 371.)

ORIGIN AND INDEPENDENCE OF THE BRITISH CHURCH. (Continued from our last.)

CHAPTER IV.

FROM THE SUBMISSION OF KING JOHN TO THE PAPAL SEE TO THE DEATH OF WICKLIFFE IN 1384.

At this period the Roman Pontiff's while they styled themselves with feigned humility, the servant of the servants of the Lord, nevertheless pretended to be universal monarchs of Christendom, both in temporals and spirituals, and treated not only the kings of England, but all the other sovereigns of Europe, as their vassals and subjects.

bear the aforesaid oppressions; which, as they are detestable to God and man, are intolerable to us, neither will we any longer endure them." Edward I. also resisted the authority of the Romish see; for having levied a tax on the clergy in order to carry on the wars in which he was engaged, Boniface VIII. directly issued a bull forbidding all Princes to levy any tax on that body, and the clergy to pay any such tax without permission from the holy see;

Edward II. likewise, in the year 1341, went to the pope, remonstrating against the encroachments of that court upon the rights of the crown; and Edward III., when summoned by Urban V. to do him homage for the kingdom of England, supported by his parliament, positively refused to comply with the demand. An act of parliament passed in this reign, also declared that no one should be admitted to a benefice by a bull from the pope.

The cause of Edward III. against the pope at this time met with an able and zealous defender in the person of Wickliffe, one of the best and most learned men of the age in which he flourished.

This celebrated individual, who has been called "the Morning Star of the Reformation," came into general notice about the year 1370. Until he appeared, the people generally seem to have made little difficulty in receiving every principle and usage which came recommended to them from Rome: but Wickliffe showed them that they had thus unwillingly admitted into their religion many things at variance with the holy Scriptures.

"Entire copies of the Bible, when they could only be multiplied by means of amanuenses, were too costly to be within reach of very many readers; but those who could not procure the volume of the book, would give a load of hay for a few favorite chapters, and many such scraps were consumed upon the persons of the martyrs at the stake. They would hide the forbidden treasure under the floor of their houses, and put their lives in peril, rather than forego the book they desired; they would sit up all night, their doors being shut for fear of surprise, reading, or hearing others read, the word of God: the would bury themselves in the woods, and there converse with it in solitude; they would tend their herds in the fields, and still steal an hour for drinking in the good tidings of great joy.

The time in which Wickliffe lived proved also most favourable for the propagation of his opinions. The great schism of the West, which took place in 1378, and continued for fifty years, had then just commenced; and the extraordinary spectacle exhibited by the papal see,—of two infallible heads of the Church anathematising one another,—could not fail to open the eyes of Christendom to the unwarranted pretensions of both. Wickliffe protested strongly against the doctrine of transubstantiation, and the other errors of the Church of Rome, and men of all ranks embraced his opinions; even the king's son, John of Gaunt, duke of Lancaster, became his discipline and protector; and thus powerfully defended, he was allowed to die in peace, at his rectory of Lutterworth, in Leicestershire, in 1384.

CHAPTER V.

FROM THE DEATH OF WICKLIFFE TO THE REFORMATION.

After the death of Wickliffe, his doctrines were propagated with much zeal by his followers, who obtained the name of Lollards. This appellation was one which had originally been given in the Low Countries to the persecuted Franciscans, and other enthusiasts, from their practice of singing

hymns,—*lollen*, or *lulleen*, in one of the old German dialects, signifying to sing, as a mother when she lulls her babe.* The writings of Wickliffe were also carried into Bohemia by one of the natives of that country, whom the marriage of their princess with Richard II. brought into England; and it was from their perusal that John Huss imbibed those opinions concerning the papal Church for which he afterwards suffered heroically at the stake; and he again prepared the way for Luther.

In the reign of Richard II. an act was passed by parliament called the statute of premunire, providing against the encroachments of the papal see, or the prerogatives of the Crown with respect to the presentation of benefices; "which presentment," it was declared, "belonged only to the king's court, of the old right of his crown, used and approved in the time of all his progenitors, kings of England;" and farther, threatening with severe penalties all those who either "purchased, or caused to be purchased or pursued in the court of Rome, or elsewhere, any such translations, processes, sentences of excommunication, bulls, instruments, or any other things whatsoever which touched the king, against him, his crown, and his regality, or his realm."

This statute, which was passed in the year 1393, gave such a blow to the Church of Rome, that it never recovered itself in this land, but daily decayed, till its final destruction. The Lollards at this time still continued a numerous body, but were prevented from forming themselves into a regular society by the persecuting laws with which Henry IV. consented to arm the clergy, in return for the assistance he had received from them in his usurpation of the throne; the only instance in English history wherein their conduct as a body was disloyal. Henry passed an act in 1399, called the statute *de heretico comburendo*, i.e. for the burning of heretics; by which all persons "were required to renounce their heresies, and deliver in all their heretical books, and submit themselves to the Church, on pain of being burnt alive."

It is true that Wickliffe and his followers (more particularly the latter) held some erroneous opinions, and that the Lollards were very dangerous at this time, as the greater part of them held sentiments, which, both on account of their moral and political consequences, required to be repressed. "It is worthy of notice, however," as Southey observes, "that in all the records which remain of this persecution, in no one instance has the victim been charged with such principles. In every case they were questioned upon those points which make the difference between the Reformed and the Romish religion; in every case they were sacrificed as burnt offerings to the mass." Transubstantiation was made the test of heresy, and a denial of this doctrine was followed by the penalty of the stake. Sir William Sautre, the rector of St. Osyth's, London, was the first victim under the new statute, and the first martyr for the Reformation in England. The chief charges against him were, that he refused to worship the cross, and denied the doctrine of transubstantiation; and for this, by the brutal direction of Archbishop Arundel, he was degraded from all the clerical orders with which he had been invested, and condemned to be burnt alive. The second victim who perished for a denial of the same doctrine (transubstantiation), was John Badby, a tailor. When he was fastened to the stake, before the fire was kindled, the Prince of Wales (afterwards Henry V.) rode up to the pile, and entreated him to save himself from so painful a death by renouncing his heresies, promising him an annuity for life if he would comply. The poor man, with expressions of the warmest gratitude to the prince, declared that he firmly believed his opinions to be true, and that he could not renounce them even to save his life. The fire being then put to the wood, when he felt the violence of the flames, he cried aloud for mercy. The prince thinking that the pain he had felt had overcome his fortitude, commanded the flames to be extinguished, and renewed his entreaties to him to recant. But this humble sufferer remaining invincible in his resolution to endure any torment rather than renounce the truth, the fire was kindled, and he was reduced to ashes. During the reign of Henry V. these persecutions still continued; and soon after his accession to the throne, the Council of Bonstance was held, partly for the purpose of putting down the Lollards, and partly with the view of healing the schism in the papacy, which had then so long continued. This council, by whose execrable sentence Huss and Jerome of Prague were burnt alive, also commanded that the remains of Wickliffe should be dug up and committed to the flames. The order was accordingly executed; his grave was opened, and his bones were dragged forth from the place where they had reposed forty years reduced to ashes, and cast into the river Swift.

But "as there is no counsel," says Fox, "against the Lord, so there is no keeping down of verity; it will spring and come out of dust and ashes,—as appeared right well in this man. For, though they digged up his body, burnt his bones, and drowned his ashes, yet the word of God, and truth of his doctrines, with the fruit and success thereof, they

* South's Book of the Church, p. 344. † See Statute of Premunire, Fuller's Church Hist. b. iv. pp. 145-147. ‡ Book of the Church, p. 383. § Fox, pp. 477-480.

