

may be well assured that in their hands the "form of prayer and fasting for the thirtieth of January" will be no dead letter. In no other Churches will the hymn from which we have quoted be sung with half such energy as in the Churches that have got their crucifix-mounted altars perched up under the east window, and in which the priest prays with his back to the people. There is a story told by Franklin of the good old Puritans of New England, which the more rational members of the English Church might perhaps do well to ponder. The poor people, forced from their homes by the fierce intolerance of the blessed martyr, whose martyrdom led to the blessings of toleration, felt at first exceedingly melancholy in the savage country of solitary wilds and deep forests in which they were compelled to sojourn, and for a series of years kept the anniversary of their arrival as a fast; and the oftener they fasted, the more melancholy they became. At length, at one of their meetings, on the eve of an anniversary, when the usual fast had been proposed, an honest farmer rose and moved an amendment. They were all getting very comfortable, he said, if they could but see it. Their farms were improving and extending; their crops becoming every year more weighty, and the country less wild; they were living in peace, too, and enjoying liberty of conscience; and he moved, therefore, that, instead of holding their anniversary as a fast, they should forthwith convert it into a day of thanksgiving. The suggestion approved itself to the judgment of the meeting; the fast was suffered to drop, and the day of thanksgiving substituted in its place; and from that day forward the colony continued to prosper. Now, we are of opinion that the Church of England has fasted quite long enough for the martyrdom of Charles. It was an event of an exceedingly mixed character; it had party-coloured sides, like the gold and silver shield in the story; and the Church, regarding it on merely the unfavourable one, has now been