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continuation of a religious duty commonly practised before. There is, moreover, much force in the argument that the sacrifice of living creatures, as a propitiation of the Divine Being, was most unlikely to be a natural dictate of the mind of man...

The true account of the origin of sacrifices we may, upon the whole, consider to be this:—God having determined what should, in the fulness of time, be the true propitiation for the sins of the world, namely Christ, who by his own blood obtained eternal redemption for us...

"The persons saved in the Ark were themselves incredulous once, at what time the long-suffering of God waited until that Spirit of God which raised Christ from the dead, that Spirit of Christ which spoke by the prophets...

"I am not insensible to the difficulty remaining in the application of *evangelium* to the family of Noah, still living in the Ark. The best answer I can give to this objection is, that the Apostle had the case of Christians, who are to be saved spiritually, more in contemplation than the incidental parallel of Noah's preservation, and this applies to Noah's family as well as to the family of the world...

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The Minister and Churchwardens of St. James's Church, Dundas, for themselves, and in behalf of the Congregation, beg leave to return their sincere thanks to the Rev. Ralph Leeming, for a pair of very handsome Gothic Church Chairs which he has just presented to the Church.

There is perhaps no passage of Scripture in which greater difficulties present themselves, or upon which learned men have varied more in their interpretations, than one which must come to us with unusual force at the present moment—Christ's "preaching to the spirits in prison," as declared in the third chapter of St. Peter's first epistle.

Yet, although such is an interpretation most naturally growing out of the words as they stand, it does not appear to us as if anything were wanting—either from defective translation, or misapprehension of the Apostle's line of argument, to render the passage, as thus interpreted, reconcilable with the context, or with such practical instruction as the Apostle no doubt meant to convey.

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which, to say the least of it, betrays a very lamentable ignorance of statistical geography. I come, secondly, to the revenue of the Church, which, in the same extract, is stated to amount to "nearly nine millions." The *Christian Guardian* has not only failed to do this, nor am I obliged to have recourse to private calculations, which are not always to be depended on, as we have, in this case also, the official reports on this head furnished to the Imperial Parliament in 1834-35, principally by the Ecclesiastical Commissioners, and the value in the value of the tithes under the Tithe Commutation Act, cannot be large since then.

The real state of the case is then as follows: Actual Net Income of the Parochial Clergy of England, published by official authority £8,055,000. Income of Bishops and Cathedral, about £1,000,000. Total £9,055,000. Ditto, stated by extract published by *Christian Guardian* to amount to nearly £9,500,000. Amount of exaggeration, nearly £445,000 or nearly three to one.

The last matter to which I beg to call attention is the number of Dissenters from the Catholic Church of the realm, which are stated by the same authority to be 15,000,000. Here, though we have no official statistics to produce, yet we are furnished with sufficient data by which to make a very close approximation to the truth. The Roman Dissenters are the first—these numbers will be estimated by the amount of something less than 500,000, of whom, it is believed, that one-fourth are from Ireland, immigrants, and thus constitute less than 1/10 of the entire population of England and Wales, taken by census in 1811.

"The whole number of Dissenters from the Church in England and Wales, both Protestant and Roman, amounting actually to 3,000,000 more or less, in round numbers; but stated in the extract circulated by the *Christian Guardian* to amount to 15,000,000, need not here allude to the error of the number, but to the error of the method of the enumeration. The Roman Catholic Church in Europe is still unimpaired, the English branch of it has, by the mercy of Almighty God, obtained a Reformation. We have returned to primitive teaching, and have put away the novelties and superstitions which Rome has accumulated, and to which the Roman Catholic Church in France, Austria, Spain, Italy, and some other countries still submit; and we enjoy the pure Gospel in the Church, which is a blessing to be esteemed above all temporal possessions; above all numbers and statistical calculations, which are merely a matter of fact, and not an occasion, to mention, that reference to the statements added above will show that, even as regards numbers in England and Wales, the English branch of the Holy Catholic Church is in a very favoured position; if, for instance, we compare her with another branch of the same religion, the Roman Catholic Church of the Austrian Empire, which, out of a population of 34,000,000, counts nearly 7,000,000 dissenting from her communion, the relative proportion will be found to be in favour of the English Church, and this alone suffices to show the superiority of the latter, when we at the same time reflect, that the most complete religious toleration is granted by our Government, which is certainly not the case in Austria.

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