

such a day as *Good Friday*, or what event is intended to be commemorated by it.

Even regarding Christianity as a mere human institution, it would be natural to suppose, that the unprecedented sufferings and death of its illustrious founder would be commemorated, for all time to come, amongst those calling themselves Christians, with all the solemnities proper to the occasion; and that while the birth day of a Washington or a Tell is honored with public celebrations, the day on which the great benefactor of the human race, gave up his life for the good of all, should not be forgotten. But when we find that this illustrious being was no less than God himself, who condescended for the sake of the lost children of men, to take upon himself our nature and to suffer and die for us, an ignominious death on the Cross; when we contemplate the unspeakable agony he endured, the bitter humiliations, the cruel tortures and that mysterious and bloody death, how irresistible [one would think] must be the appeal to all who profess to be the disciples of Jesus, to commemorate with solemn reverence and awe, with sympathy and love, with deep contrition for sin, with fasting and prayer, and with all the profound impressions which religion can make upon the understanding or the heart, the days of Christ's last sufferings in the flesh, and the closing scene of the great sacrifice on Calvary. Can it be that in Temples professedly dedicated to the worship of God, as he has been revealed to us through his beloved Son, on this solemn day, no sacred sign is heard, no sign of sympathy, no symbol of suffering exhibited, nothing to recall to mind and impress upon the heart, the agony and death of the Saviour of the world? We would seek too, other walls than those where at this holy time while, under a cold ceremonial, the officiating minister claiming to be a true priest of God, though permitted to speak of the cross of Christ, must be careful to avoid a too vivid representation of this glorious emblem of salvation.

Is there then no place where the humble and devout lover of Jesus, can on this day, render the tribute of his prayers and tears? Where he can throw himself at the foot of the Cross and bewailing his manifold sins and transgressions beseech the mercy of God? where he can feel and in some sort express, how great was the anguish, how bitter the suffering of that Lamb of God, who suffered and died, that we might live? Is there then no place in which the mystery of the Cross is exhibited without fear and the full force and eloquence with which it naturally appeals to the human heart? Is there no temple in which, speaking in a language understood by all, by her solemn rites, she recalls the last sad history of that suffering God, to whose service it is dedicated? There is a place, there is a temple, clothed in mourning. It is the

church of Christ, the spouse of his love. She calls to mind, the agony of the garden, the buffeting, the bloody pillar, the cruel mockery, the crown of Thorns, the cries of infuriated malice, the heavy way, the burden of the cross, the unspeakable agony, the last sighs of her beloved Jesus. She is not ashamed of the Cross, it is the emblem of her faith and the ensign of her triumph—with this holy symbol in her hands, speaking a language more ancient and more eloquent than words, she has gone forth among the nations conquering and to conquer. She venerates, as well she may, the sacred emblem of salvation. She fears not before men and angels to throw herself at the foot of the Cross and bedew it with her tears, and clasping the Virgin Mother in her arms to indulge a common grief too deep for words. She heeds not the ribald jest or the scornful smile, the rage of persecution does not alarm, nor the blandishments of the world allure her. She knows that the glorious morning of the Resurrection is near at hand when she will see her beloved arise in triumph, and be restored to his presence, crowned with immortal glory.

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### General Intelligence.

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#### THE PUSEYITES, ANGLICANS, &c.

CONVERSION OF THOMAS MEYRICK, Esq., M. A. —A correspondent of the *Standard* announces that Mr. Meyrick, Scholar of Corpus Christi College, whose withdrawal from the University of Oxford, followed immediately upon the comment of Mr. Ward, has joined the Church of Rome.

REV. F. OAKELEY.—The following appeared in the *Chronicle* of Monday:—"Sir—If I feel it best to set right one or two points in your notice of me in a leading article of this day, it is rather with a view of guarding the public generally against the habit of treating unauthorised statements upon matters of which none but the parties directly concerned can be cognisant, than because I feel the particular misstatements in your paper of much consequence, or because I desire to establish for myself any precedent as to the conduct to be pursued by me for the future. Yet I wish to say that if a paper, so remarkable for fairness and moderation of tone on ecclesiastical subjects as the *Morning Chronicle*, falls (though in mere advertency and under a prudent qualification) into errors of this kind, it should be plain how little reliance is to be placed upon information hazarded by other papers, whose powers of discrimination on certain subjects are evidently suspended for the time, under the influence of strong party feelings. Thus, in the *Morning Herald* of to-day, questions are addressed to me which in some considerable degree carry with them their own answer, but