TEXTS AND THOUGHTS FOR EVERY DAY THROUGHOUT THE YEAR.

April 1.—Sunday before Easter.

1. But was made in the likeness of man, and humbled himself, and became obedient unto death, even the death of the cross. Phil. ii. 7 & 8.

He was made that which in his first nature he was not; and this, not by confusing and mixing the nature of God with that of man, nor by giving up the nature of God. Yet as the Godhead was veiled by the manhood, and manifested only through it, he was God in the likeness of man. This was lowliness enough; yet for us, He, both God and man, humbled himself; and the Lord of life became obedient to death; the King of kings died as a slave and a criminal. Let me be humble in myself and resigned to my condition.

2. Called of God a high priest after the order of Melchisedec. Heb. v. 10.

What was that order? That of a priest who was a king, and king of righteousness and peace; who was without beginning of days or end of life; who abideth a priest continually. If we then desire his intercession, let us submit ourselves to his government. If we desire that he should keep us in peace and safety from our enemies, let us seek his righteousness; first acknowleding that we need his righteousness imputed to us, then desiring that his righteousness should pervade our hearts. And if we desire his present salvation, let us likewise desire that he may save us to the uttermost.

April 2.—Monday before Easter.

1. In his love and in his pity he redeemed them. Isai. lxiii. 9.

His love and pity were the motives to our redemption, and they are the means by which it is accomplished. He loved the creatures whom his hands had made, with whose nature he had connected himself. He pitied the condition to which they had reduced themselves by transgression. His love awakened their love. His pity enkindled a desire to serve him who had pitied. Let that love be more and more shed abroad in my heart. Let that pity attach me daily more to his service, and teach me to pity those who trespass against me.

2. And Judas Iscariot, one of the twelve, went unto the high priests, to betray him unto them. Mark xiv. 10.

How wonderful does this treachery appear! And yet it is but the type of the conduct of all those, in whatever time, who have been made disciples of Christ, and have received from him a commission to uphold his truth and holliness, and then by their sinful lives betray the trust reposed in them. Am I a disciple of Christ? Have I been called to uphold his cause? Let me dread lest I should thus betray my Lord and master. And that I may not betray him, let me strive continually to promote holliness in myself and others.

April 3.—Tuesday before Easter.

1. I gave my back to the smiter, and my cheek to them that plucked off the hair: I hid not my face from shame and spitting. Isaiah l. 6.

This He did, who was Lord of heaven and earth; who even as a man, was holy, harmless, undefiled and separate from sinners. How then can we expect to escape shame, who are but the fellow creatures of those who cast it? who have merited any disgrace which man can pour upon us? Let me rather welcome shame and reproach here, that I may not have it in the world to come; that being united with my Lord in his humiliation, I may be united with him in his glory.

2. The chief priests accused him of many things; but he answered nothing. Mark xv. 3.

They accused him: let it not then appear wonderful that I am accused; the servant is not above his Lord. They accused him who was innocent: let me not then repine who am guilty; if not guilty of the things of which I am accused,—which yet may be,—yet guilty of many things which none casts up against me; guilty it may be, of things ten fold worse than those of which I am accused. *He answered nothing:* as knowing that all answer was fruitless; as committing his cause silently to Him who judgeth righteously; as not returning railing for railing. Let me thus in meeknes and patience possess my soul.

April 4.—Wednesday before Easter.

1. Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Heb. ix. 26.

Once: i. e. once and only once; because the sacrifice once offered sufficeth for all the sin of all mankind. *To put away sin:* in its condemning power directly, by virtue of the sacrifice, which makes a full propitiation, and thus admits man to draw near to God without merit, nay covered with demerit: in its polluting power indirectly, by enabling man to draw near to Him who is the fountain of holliness, and to be cleansed by communion with him. Lord, let me never lose this righteousness, but daily increase in it.

2. This is your hour and the power of darkness. Luke xxii. 53.

How aweful are these words for those to whom they were spoken? That those who were his creatures should have an hour different from that of their Creator! that those for whom he was suffering should have an hour in which they were in league with the power of darkness! that this was to be but an hour of triumph and then should begin the eternity of judgement! Let me take care that my hour shall be with the Lord of light, that my eternity may be with him likewise.

April 5.—Maunday Thursday.

1. This do in remembrance of me. 1 Cor. xi. 24.

What should they do? Even as he did. And what did he? He blessed and brake, and in spirit offered his body and poured forth his blood for an atonement, and then gave the same body and blood to be received by those who were his disciples. And so must we do, each in his calling. The ministers of Christ must do all this, on their own behalf and on that of the people. And the people must in spirit offer his body and pour forth his blood before the throne of grace, each for himself, and for himself receive. Grant me, O Lord Jesus, in my vocation and ministry so to do.

2. And they were instant with loud voices, requiring that he should be crucified; and the voices of them and of the chief priests prevailed. Luke xxiii. 23.

How shall those voices which then rose loudly for his condemnation, be hushed in silenee, when they are called to appear before him? How do those voices bind on themselves a terrible doom, which can not be reversed, unless they in spirit reverse that cry, by whose success alone is their forgiveness possible? Mystery of mysteries! O that my voice may not by sin join those voices; else were my doom worse than theirs, inasmuch as I sin against clearer light and complete mercies.

April 6.—Good Friday.

1. By one offering hath he perfected forever them that are sanctified. Heb. x. 14.

Perfected forever: i. e. hath made an atonement so complete that nothing more is required for expiation. Thanks and praise be to God, that he hath not left it to us to complete the expiation! *Them that are sanctified:* i. e. (v. 10,) cleansed from guilt through this same offering of the body of Jesus Christ. So that all the work is his. Our holiness adds nothing to it: our sin takes nothing from it. We have but to accept the privilege and draw near for all we need. Grant me, O Lord, ever by faith to rely on that atonement, and never to cease to draw near to thee.

2. He said, it is finished: and he bowed his head and gave up the ghost. John xix. 30.

The atonement was completed. The work of his life was finished. There remained now only that he should reap the fruits of it. All his obedience, self-denial and suffering were over, and the next step was to be one of triumph. Glory be to God that there remaineth no more sacrifice for sin. May he grant to me that when the moment of death shall come, I also may have finished the work which he has given me to do.

April 7.—Easter Eve.

1. He went and preached unto the spirits in prison. 1 Peter iii. 19.

See the long suffering of God, that even those who had not repented at the preaching of Noah, should have an opportunity of hearing the Gospel of Christ, and be the first to profit by his atonement after it was completed. That no doubt was for sufficient reason: but for us remains no more gospel. If we die without faith and repentance, so we shall remain. Let me profit by his present long suffering, and live by faith on the truth which he has already made known to me.

2. When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb. Matt. xxvii. 59, 60.

And thus was fulfilled the word of the prophet, "He had his grave with * * * the rich in his death." His body was laid in the tomb; but it was only as a resting place. It was to see no corruption, but rise again untainted. And my body, although it see corruption, shall, I trust, be cleansed by his body, and be fitted to rise again and be united to a purified soul. Lord, grant me grace to keep myself in union with thy body, that by it and with it my body may rise to eternal life.

N. B. These Texts and Thoughts, with others to fill up the whole course of the Church year, will be published in a cheap form suitable for every year, if a sufficient number should be bespoken of Mr. Rowsell in the course of this year, to show that the publication would be generally acceptable.

Miscellaneous.

CONTENTMENT.

It happened once, in a hot summer's day, I was standing near a well, when a little bird flew down seeking water. There was indeed a large trough near the well, but it was empty, and I grieved for a moment to think that the little creature must go away thirsty; but it settled upon the edge of the trough, bent its little head forward, then raised it again, spread its wings and soared away singing; its thirst was appeased. I walked up to the trough, and there in the stone-work I saw a little hole about the size of a wren's egg. The water held there had been a source of revival and refreshment; it had found enough for the present and desired no more. This is contentment.

Again, I stood by a lovely, sweet-smelling flower, and there came a bee humming and sucking, and it chose the flower for its field of sweets. But the flower had no honey. This I knew, for it had no nectary. What, then, thought I, will the bee do?—It came buzzing out of the cup to take a further flight; but as it came up it spied the stamens full of golden farine, good for making wax, and it rolled its little legs against them till they looked like yellow hose, as the bee keepers say; and then, thus heavily laden, flew away home. Then I said, "Thou camest seeking honey, and finding none hast been satisfied with wax, and hast stored it for thy house that thy labor might not be in vain. Thou, likewise, shalt be to me a lesson of contentment."

The night is far spent—the dark night of trouble—that sometimes threatened to close around us, but the day is at hand, and even in the night there were stars, and I have looked upon them, and been comforted; for as one set I could always see another rise, and each was a lamp showing me somewhat of the depth of the riches both of the wisdom and the knowledge of God. —*Parable from the German.*

Captain of the Lord's Host appearing to Joshua.—There seem to have been, in the period prior to the Christian dispensation, various appearances of the Son of God. That a divine person was, from time to time, visible to the patriarchs or other holy men, the adoration paid sufficiently proves; and, as we are told expressly that, with respect to the Father, "no man hath seen God at any time," it seems clear that it was the eternal Son who assumed, for the moment, that human form in which he graciously intended aftewards to dwell amongst us, a man with men.

That there was no perceptible difference between his appearance and that of an ordinary man, for the most part, on such occasions, is evident from the fact that those by whom he was seen were not at first aware of the grandeur of him who addressed them. When the three—Jehovah and two created angels—approached Abraham under the oak of Mamre, he conceived they were wayfaring travellers, and proceeded to offer them the accustomed hospitality; and, when Joshua beheld, near the gate of Jericho, a person in armour, so little peculiar was there in his form and manner, that the Israelitish general imagined him an ordinary soldier, and began to question him whether he was one of his own host or one of the Canaanitish foes. It was not till the answer was uttered with commanding voice, charging him to pay him reverence, that Joshua perceived he stood before the mighty One of Israel, who was come to give his final instructions for the conquest of Jericho.

How graciously condescending were these displays of the Lord's presence, exhibiting his unremitting care for his people, and his readiness at all times to stand by and defend them for their good! And, further, what a lesson do they teach us of the vigilant eye which is ever over us! We imagine, perhaps, that we are seen only by our fellow creatures; but there is One near, who in solitude and in company, in business and in relaxation, minutely observes and diligently marks what we do and say and think. O what manner of persons ought we to be under *his* gaze!

THOUGHTS AT CHURCH.

(By Fanny Fern.)

I have an old-fashioned way of entering church; before the bells began to chime, I enjoy the quiet, brooding stillness. I love to think of the many words of holy cheer that have fallen there, from heaven-missioned lips, and folded themselves like snow-white wings over the weary heart of despair. I love to think of the sinless little ones, whose early temples have been laved at the baptismal font. I love to think of the weak, yet strong ones, who have tearfully tasted the consecrated cup, on which it is written "Do this in remembrance of me." I love to think of those self-forgetting, self-exiled, who counting all things nought for Gethsemane's dear sake, are treading foreign shores, to say to the soul-fettered pagan—"Behold the Lamb of God." I love to think of the loving hearts that at yonder altar have throbbed side by side, while the holy man of God pronounced "the twain one." I love to think of the seraph smile of which death itself was powerless to rob the dead saint over whose upturned face, to which the sunlight lent such mocking glow the words "Dust to dust" fell upon pained ear of love. I love, as I sit here, to list through the half-opened vestry door, to the hymning voices of happy Sabbath-scholars, sweet as the timid chirp of mourn's first peeping bird. I love to hear their tiny feet as they patter down the aisle, and mark the earnest gaze of childhood questioning. I love—"our minister"—how very sad he looks to-day! Are his parishioners unsympathetic? Does the labourer's "hire" come tardily and grudgingly to the overtasked, faithful servant? Do censorious, dissatisfied spirits watch and wait for his halting? Now he rises, and says slowly, musically—"The Lord is my shepherd, I shall not want." Why at such sweet, soul-resting words do his tears overflow? Ah! there is a vacant seat in the pastor's pew. A little golden head, the last Sunday gladdened our eyes like a gleam of sunlight, lies dreamless pillowed beneath the coffin-lid: gleeful eyes have lost their brightness; cherry lips are wan and mute, and beneath her sable veil the lonely mother sobs. And so the father's lip quivers, and for a moment nature triumphs. Then athwart the gloomy cloud flashes the bow of promise. He wipes away the blinding tears, and with an angel smile, and upward glance, he says, "*Though He slay me, I will trust Him.*"

Courage of St. Paul.—It seems to have been one part of St. Paul's peculiar trial, that he stood nearly alone when he most required support. He entered the proud and imperial city of Rome a forlorn and aged man, in chains, and needing sympathy; weak in body, worn in toil; borne down by clamourous injustice; yet, "at my first answer no man stood with me"—one departed one way, one another. The trial was for life or death, and the judge was Nero. The spirit of fear seized some, the spirit of worldliness infected others. Men dealt with the apostle as they sometimes deal with his successors—they see them struggling for life in the water, and promise to succour them and when they have reached the shore they flock to them, and "incumber them with help." When St. Paul was at Rome, and wanted aid, they ran away and left him to shift for himself. Probably, if he had got safe back to Asia, he would have received abundances of support, when he did not want it. It is quite as sore a trial to a man's patience to be offered help after the difficulty is over, as it is to be refused aid when the stream is at its height; yet such is the way of the world.—*Bishop Medley.*

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Toronto, Sept. 20, 1854. 8-

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Mrs. Lee's Anecdotes of Animals		4	6
" " " African Crusoe		4	6
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Vocal Music	Mr. Hullah—Mr. May—Mr. Bannister.

Michaelmas Term commenced 6th Oct., 1853, and will close Dec. 17.

[illegible] commence 19th Jan., 1854, and close 6th April.

Easter Term will commence 24th April, 1854, and close 1st July.

The College will be closed on the Prince of Wales' birthday, Ash-Wednesday, Ascension-day, the Queen's birthday, and Whit-Monday.

The Fees are—a composition of £26 5s. for the year, or £9 9s. for one term; or £1 11s. 6d. per term, for those Classes which meet twice in the week, and £1 1s. for those which meet once. All payments to be made at entrance.

Individual instruction in Vocal Music in its higher branches will be given by Mr. George Benson, under the direction of Mr. Hullah; and in Instrumental Music by Messrs. R. Barnett, O. May, and W. Dorrell, under the direction of Mr. Sterndale Bennett. Instruction for advanced Pupils in Drawing and its various applications will be similarly arranged, under the direction of the Professors of Drawing. The Fee, Three Guineas per Term.

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German (Etymology)	Dr. Bernays.
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Ditto, English	Mr. Brewer.
Italian (Etymology)	Mr. Bezzi.
Latin	Mr. Plumptre.
Reading	Mr. Nicolay.
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The payment is £15 15s. per year for Pupils under 13 years of age, and £21 for Pupils above 13.

Elementary Instruction on the Piano-forte is given under the superintendence of Mr. W. S. Bennett. Fee, £2 2s. per Term.

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The ordinary periods of Examination for Certificates are the last week in each term, but ladies unable to attend at those times may, on special application, be examined at any time during term. Fee for first Certificate, £1; for every other, 10s.

Particulars may be ascertained at the College daily, from ten till four; and from the Deputy-Chairman at the College, every Wednesday and Saturday before two o'clock.

February 16th, 1854. 29

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Printers of newspapers who choose to publish this advertisement, including this note, three times before the 1st of July, 1855, and forward me one of the papers, will be allowed their bills at the time of purchasing five times the amount of my manufactures.

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New York, Feb. 12, 1855. 30

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Life of Barnum	0	6	3
Sayings for Little Ones and Poems for Mothers	0	3	1½
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Gilfillan's Literary Portraits	0	6	3
My Courtship and its consequences	0	6	3
Anecdotes for the Steamboat and Railroad	0	3	9
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Toronto, March 28th, 1854 6-tf

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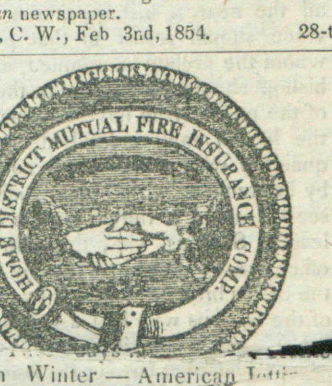
Toronto, C. W., Feb 3nd, 1854. 28-tf



Birds in Winter — American Lit[illegible]

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Toronto, June 5, 1850. 21-tf

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Copy of a Letter from Mr. Weston (Book Store,) Toronto, dated the 9th October, 1854.

To Professor Holloway,

Sir,—Gratitude compels me to make known to you the extraordinary benefit an aged parent has derived from the use of your Pills. My mother was afflicted for upwards of four and twenty years with asthma and spitting of blood, it was quite agony to see her suffer and hear her cough; I have often declared that I would give all I possessed to have cured her; but although I paid a large sum for medicine and advice. it was all to no purpose. About three months ago, I thought perhaps your Pills might benefit her at all events I resolved to give them a trial, which I did; the result was marvellous: by slow degrees my mother became better, and after persevering with your remedies for nine weeks, she was perfectly cured, and now enjoys the best of health, although seventy five years old. I remain, Sir, your obliged,

(Signed) THOMAS WESTON.

REMARKABLE CURE OF DROPSY AFTER BEING TAPPED THREE TIMES.

Copy of a Letter from Anthony Smith, Esq., Halifax, Nova Scotia, dated the 25th August, 1854.

To Professor Holloway,

Sir,—I desire to add my testimony to the value of your Pills, in cases of dropsy. For nine months I suffered the greatest torture with this distressing complaint; was tapped three times, and finally given up by the doctors: having become in appearance as a skeleton, and with no more strength in me that a child just born. It was then that I thought of trying your Pills, and immediately sent for a quantity, and commenced using them. The result I can scarcely credit even now, although true it is. After using them for four weeks, I felt much better, and by persevering with them, at the expiration of two months I was completely cured. I have since enjoyed the best of health.

I am, Sir, yours sincerely,

(Signed) ANTHONY SMITH.

ASTONISHING CURE OF GENERAL DEBILITY AND LIVER COMPLAINT!!

Copy of a Letter from William Reeves, of Charlottetown, Prince Edwards Island, dated 17th Nov. 1854.

To Professor Holloway,

Sir,—I am happy to say that your Pills have restored me to health after suffering for nine years from the most intense general debility and langour, my liver and bowels were also much deranged for the whole of that time. I tried many medicines, but they were of no good to me, until I had recourse to your Pills, by taking which, and following the printed directions for seven weeks I was cured, after every other means failed, to the astonishment of my neighbours, acquaintances and friends. I shall ever feel grateful to you for this astonishing restoration to health, and will recommend your Pills to all sufferers, feeling it my duty to do so.

I remain, Sir, your humble servant,

(Signed) WILLIAM REEVES.

These celebrated Pills are wonderfully efficacious in the following complaints:—

Ague	Dropsy	Inflammation	Sore Throats
Asthma	Dysentery	Jaundice	Stone and Gravel
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Debility	Indigestion		Weakness, from whatever cause &c. &c.

Sold at the Establishment of Professor Holloway, 244, Strand (near Temple Bar), London, and 80, Maiden Lane, New York; also by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices:—1s. 3d., 3s. 3d., and 5s. sterling each box

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