

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."—JEREMIAH, vi. 16.

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[WHOLE NUMBER, DCLIII.]

Poetry.

A CHILD'S EVENING PRAYER.

Jesus, tender Shepherd, hear me
Bless thy little lamb to-night!
Through the darkness be thou near me,
Watch my sleep till morning light!
All this day thy hand has led me,
And I thank thee for thy care;
Thou hast clothed me, warmed and fed me,
Listen to my evening prayer.
Let my sins be all forgiven!
Bless the friends I love so well!
Take me, when I die, to Heaven,
Happy, there with thee to dwell!

MOURNER, WEEP.

Reveries may endure for a night, but joy cometh in the morning!
Mourner, weep at midnight hour,
Pensive sadness need not hide;
None to mock thee, none to chide!
Yet when brightly dawns the morn,
And the joyful strains play,
Mourner, cease those notes of sorrow,
Be thy night, too, changed to day!
Mourner, weep the gay world's slumbering,
Grief and those alone are waking;
Angels all thy eyes are gazing,
Who thy tears of sorrow see;
Yet when rings of morning gladness
Skirt the gloomy robe of night,
Mourner, cease those notes of sadness,
Be thy darkness changed to light!
Mortal, weep the night-cloud's o'er thee,
Sin's dark tempt, sorrow's gloom;
Scarcely you moonlight tracks before thee,
One rough pathway to the tomb—
Yet press on when bright dawn's gleam,
With immortal glories,
Shall have changed this night to morning,
Be thy death, too, changed to life!

—Anglo Saxon.

WEEKLY CALENDAR.

Date.	1st Lesson.	2nd Lesson.
Jan. 13.	1st SOND. APT. EPIPHANY. (M.)	Isaiah 44. Matt. 11.
" 14.	" " " " " "	" 46. Rom. 11.
" 15.	" " " " " "	Gen. 29. Matt. 12.
" 16.	" " " " " "	" 27. Matt. 13.
" 17.	" " " " " "	" 29. Matt. 18.
" 18.	" " " " " "	" 30. Rom. 14.
" 19.	" " " " " "	" 31. Matt. 19.
" 20.	" " " " " "	" 32. Rom. 15.
" 21.	" " " " " "	" 33. Matt. 16.
" 22.	" " " " " "	" 34. Rom. 16.
" 23.	" " " " " "	" 35. Matt. 17.
" 24.	" " " " " "	" 37. 1 Cor. 1.
" 25.	" " " " " "	Isaiah 51. Matt. 18.
" 26.	" " " " " "	" 53. 1 Cor. 2.

FIRST SUNDAY AFTER EPIPHANY—13TH JANUARY, 1850.

THE EPISTLES, (Romans xii. 1-5).—The Epistles of St. Paul are all written upon one plan. They explain some great truth or doctrine, and conclude by enforcing the duties resulting from it. The Apostle, having shown in this Epistle how Almighty God had called both Jew and Gentile to the blessing of one common faith, and had promised forgiveness of sin to both alike, through Jesus Christ our Lord, exhorts to holiness of life as the best proof of the right acceptance of these doctrines. Gratitude for present mercies is urged by the Apostle as the inducement to present holiness.

Instead of the animal sacrifices commanded by the Mosaic law, and offered by all the Gentile priesthoods, the Christian converts of the Church at Rome are commanded to present their own bodies as living sacrifices. As every portion and member of the victim was in some way or other applied to the service of the Deity at whose altar it was presented; so all the members of the human body are by the spiritual worshipper to be consecrated to the glory of God. The dead sacrifices of slaughtered holocausts have ceased to be acceptable, because they are no longer required. The living body, quickened and sanctified by the Holy Spirit, and kept from sin and pollution, is now the only reasonable service of the Christian. The mercies of God, manifested in the goodness of His providence, in our creation, preservation, and in all the blessings of this life: are yet more fully revealed in the wonders of redemption, in the pages of His word, in the gift of His Son, the institution of the sacraments, and in the promise of His blessed Spirit. The contemplation of these mercies, as sealed to us in the feast of the Epiphany, renders the exhortation of the Apostle peculiarly suitable to this season.

THE GOSPEL, (St. Luke ii. 41-52).—It was the custom among the Jews, for parents to take their children with them to the feast of the passover, at Jerusalem, at the age of twelve years. From this period Jewish youths were considered responsible for their actions, and amenable to all the threatenings and penalties awarded to a transgression of the Law. This solemn event in the life of a Jew, corresponded to the rite of confirmation in the Christian Church. It was regarded a high festival, and celebrated by a religious service. Our blessed Lord now conforms to this custom established among his people. Jesus accompanies his parents to Jerusalem to celebrate for the first time at the age prescribed by the Jewish law the great feast of the passover, and to take upon Himself all the duties and responsibilities of a member of the Jewish Church and covenant. Each appearance of our blessed Lord in the temple as a human child, was accompanied by signs, miracles, and wonders: which afforded undoubted proofs of his divinity. When, in accordance with the law, He was presented as a human babe, on the forty-first day after his birth, the Spirit of prophecy visited Simeon and Anna, and He was spoken of to all those who looked for redemption in Jerusalem. When, at twelve years of age, He appeared in the temple as a Jewish youth, becoming personally responsible to the Jewish law, He is found in the midst of the doctors, who are astonished at his divine nature. The great end and object of the services appointed by the Church at this season, is to present to her people proofs of the divinity which beamed forth from the human nature of our Lord. The Church having just celebrated the nativity or birthday of Christ, desires to prove that to Jesus, in His assuming the form of a man, there was no loss or diminution of the form or power of the Son of God. With this view the Gospels of this season are selected. The disputing with the most learned doctors of the Sanhedrin, the turning water into wine, the healing the leper, and the curing the servant of the Centurion, the stilling the winds and waves, the casting out evil spirits, shew forth the glory of Christ's humanity, as united with the divine nature. These Gospels are all little Epiphanyes or manifestations of the glory of Christ's human nature; and are proofs that there was a tabernaculating among men of "God manifest in the flesh."

THE CALENDAR.

(From Wheatley.)

OF THE ROMISH SAINTS-DAYS AND HOLY-DAYS IN GENERAL.

January 18.—Prisca, Roman virgin and martyr. Prisca, a Roman lady, commemorated on the 18th, was early converted to Christianity: but refusing to

abjure her religion, and to offer sacrifice when she was commanded, was horribly tortured, and afterwards beheaded under the emperor Claudius, A. D. 47.

January 20.—Fabian, bishop and martyr. Fabian was bishop of Rome about fourteen years, viz., from A. D. 239 to 253, and suffered martyrdom under the emperor Decius.

THE HOUSE OF PRAYER.

The Address, by the Bishop of New Jersey, at the laying of the corner stone of The House of Prayer, at Newark, November 25, 1849.

"Mine house shall be called a house of prayer, for all people."—How admirable the impression which these words convey of the provident goodness of God! He is in heaven, and men are on the earth. They are needy and dependent. He is the source of every good. He would supply their temporal wants. And He sets up, in heaven, the storehouse of His providence; and sends to earth the golden key of prayer, to open all its wealth. He would exalt their spiritual nature by the promise of a better hope, that shall outlive the cross of Jesus, like that mystic ladder in the Patriarch's dream, is reared from earth to heaven; and prayers, the winged messengers that ascend upon it, with their penitence and praise, and bring again the comforts of His pardon and the blessings of His grace. He would prepare them, here, for the inheritance which is reserved for them hereafter, and sustain them, undimmed by the trials of life, and unscathed by its temptations. And He sets up His holy Church; lays its foundations deep and strong, that not even the powers of hell shall harm them; opens its gates wide; that the nations of the whole earth may flow into it; and, storing it with His pure word of truth, and opening in it the precious fountain of His comfortable sacraments, and promising to be with its ministering servants, even unto the end of the world, He accepts it as His house, and declares that it shall, forever be the "house of prayer for all people." Even "the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord," keeping His Sabbaths from pollution, and taking hold of His covenant; "even them," saith He, "will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people."

The Cross of our Lord Jesus Christ always excepted, our holy and merciful religion reveals no conception so sublime, and offers no provision so affecting, as this divine appointment of a House of Prayer. We have all had a father's home. And, as most of us have been compelled to wander from it, so most of us have felt that sinking sickness of the heart, which even the bravest and the strongest feel, at the remembrance of their distance from its doors. In hours like this, who has not breathed from the deep heart the Psalmist's sigh—"Oh, that I had wings like a dove; for then would I flee away, and be at rest!" In hours like this, who has not bailed, with joyous tears, the slightest token that was hallowed by the memories of home! And who, in hours like this, would not feel all his bosom melted with delight, if in all his wanderings, there were still one sacred spot where all the words he spoke, and all the tears he shed, and all the love that swelled his heart, were heard and seen and felt, at home—where he might pour out, on his father's bosom, the doubts or fears, the joys or woes, of his lone spirit; and receive his father's counsel, his father's consolation, and his father's blessing.

As mortals, and as sinners, we are wanderers all, upon the burning wastes, or stormy seas of life. We are "pilgrims and sojourners, as all our fathers were;" having no "continuing city here," but ever "seeking one to come." God is our common Father. Heaven—through the grave, and still more, our transgressions, divide us from it—is the home for which we long. And, though our journey towards it be laborious, though the voyage of our life be upon stormy seas and under threatening skies, there is one spot which the tempests cannot reach, and one place, —the house where prayers are made to God,—which is the foretaste and the pledge of heaven. Thither, the weary foot may ever tend, and be assured of rest. Thither, the clouded eye may ever turn, and find it radiant with the fairest light of heaven. Thither, the burdened or the breaking heart may go; and lay down all its load of sin, and find a healing unction for its hurts. It is their Father's house; and they may make their penitent confession there, to Him; and He will hear them, and forgive. It is their Father's house; and they may make their humble supplication there; and all their wants shall be supplied. It is their Father's house; and there the children all may go, and find His ear for ever open, and receive His wise instructions, His precious comforts, and His heavenly blessing. There is no distinction there, for they are all his children; and whether their worship rise to Him beneath the tropics, or the pole, they are gathered in one temple, to His sacred eye; and whether their prayers ascend from old Cathedral's "high embowered roof, or from the log chapel of some Indian missionary, they are, to His ear, offered from one altar. He is a spirit. He fills all places. He reads all hearts. The faithful worshippers that worship him in "spirit and in truth," are heard, and accepted. He meets them, on His holy mountain. He graciously receives the homage of their hearts. He makes them joyful in his house of prayer. For His house—so great is His goodness, and so provident His love—His house is "the house of prayer for all people."

Dear, revered brother, beloved friends, respected fellow-citizens, it is in furtherance of this great and glorious work, so gracious for men, so highly favoured of the Lord, that we have been engaged to-day. Encouraged by your presence, and aided by your suffrages, I have now laid, in the name of God, and according to the order of His Church, the foundation of "The House of Prayer." True hearts and willing hands have made it certain, as man's work can be certain, that what is now begun will go on to immediate completion; and the building, to be erected here, devoted to its sacred uses, set forth, for ever, by its simple, beautiful, and affecting name, the office of a Church; and be, through ages yet to come, what God declares His Church to be—"a house of prayer for all people." A fitter time to speak of this will be when all the "beauty of its holiness" shall be accumulated here, and God shall take it for His own. But there are points of present interest peculiar to this enterprise, which call for special notice now. The erection of "The House of Prayer" is a beautiful illustration of the sound principle, that the true growth of the Church is from within, outward. It is so, that men grow, from the embryo, on. It is so that trees grow, from the acorn, out and up. The God of nature is the God of grace. It was so, that the Church grew, from Jerusalem, abroad. It is so that the Church should ever grow, from living centres, all around. When the Church grows from without, it is for convenience, or for interest, or for strife, or for the name of it. Men say, it is too far to go to the next church; we must have one here. Or they say, our property would be enhanced in value, if we

had a church. Or they say, such and such have places here; why should not we? Or they say, they have built a church at this place or at that: it is a shame, if we cannot. When the Church grows in any of these ways, it merely seems to grow. It is an artificial, not a natural—a forced, not a spontaneous growth. You cannot make a child grow so, or a vine. The vine grows from the outward impulse of the sap, layer upon layer. The child grows from the outward impulse of the blood, status upon status. The true growth of the Church is from the heart, by love: the sap of the spiritual Vine, the blood of the one body, in Christ Jesus. When men, who love the Church, open their hearts, to win in others to its love; when men who have the Church, open their hands, to bring in others to its heavenly comforts; then the Church grows outward, from within; it grows by love; it grows. It is so here to-day, thank God.

The House of Prayer" has been erected, with an admirable exclusion of the selfish and commercial principle in church building. Men have said, "a church is needed in this place." A providential opening invites its erection, and the stones which God will combine, and furnish the materials. We will build it, if God help us. We do it from no personal consideration. We reserve no claim for places in it. We look for no individual advantage from it. When it is built, it will be for them who will occupy it. So it serve men, and glorify God, our object is effected. This is right: the church is the house of God. He permits men, indeed to build it. But it is for Him, not for themselves. How can they sell out what they devote to Him? How can they own that, on which they set His name? How can we make our father's house "a house of merchandise?"

In the erection of the House of Prayer, an excellent example has been given of the avoidance of all debt. Before the ground was broken, the means of its erection were insured: as David, though he might not build the temple of the Lord, had every thing prepared, and in abundance. Men have, or they have not, ability to build a church. If they have not, He who withholds the one will not require the other. Only to dwell in houses of cedar, and to be clothed in purple and fine linen, and to fare sumptuously every day, may be accounted as ability by Him; and so revealed to them, when they would give a world, but to retrieve the past. But churches may be built at various cost. Some can come up to fifteen hundred dollars; let them build for that. Or fifty thousand; let them build for that. Or fifteen thousand; let them build for that. Only let them build what can be kept. Let them bind no burthens upon them, that shall come after, which they cannot bear. Let them leave no opening for a writ to enter in; nor expose the ministry of the Gospel to interruption from the ministers of the law. No house of prayer should ever be in debt.

The house to be erected here is to be called "The House of Prayer." If it sustain that name, the Morning and the Evening Service will be said in it as long as stone shall stand on stone. It never will be shut against the wayfarer who seeks a sacred home, for self-communion and communion with His God. It never will exclude whom God hath not excluded; but will be, in deed and truth, "a house of prayer, for all people."

Churchmen of Newark, this is a day to thank God for. Three years have not yet past, since, at the laying of the corner stone of Grace Church, one was bold to say:—"The work we do, this day, is but the earnest and the pledge of more. From the two altars of our holy rite, a third shall spring more readily by far, than from the first, the second. Not three, nor five, would meet our duty, or would task our strength."

The third, a perfect gem for beauty, "Christ Free Mission Church," is well nigh completed; and the fourth is here. "What hath God wrought?" What shall not God work, if your hearts be opened to receive His grace? "Not unto us, O Lord—not unto us—but unto Thy name, give the praise; for Thy loving mercy, and for Thy truth's sake!"

RELIGIOUS SECTS IN JERUSALEM.

In "Curzon's Visit to Monasteries in the Levant," occur the following passages in relation to the present inhabitants of Jerusalem:

As the Christians are very numerous, there reigns among the whole no small degree of complaisance, as well as an unrestrained intercourse in matters of business, amusement, and even of religion. The Mussulmans, for instance, pray in all the holy places excepted to the memory of Christ and the Virgin, except the tomb of the Holy Sepulchre, the sanctity of which they do not acknowledge; for they believe that Jesus Christ did not die, that he ascended alive into heaven, leaving the likeness of his face to Judas, who was condemned to die for him; and that Judas was crucified, it was his body, and not that of Jesus, which was placed in the sepulchre. It is for this reason that the Mussulmans do not perform any act of devotion at the tomb of the Holy Sepulchre, and that they ridicule the Christians who visit and revere it.

The Jews—"the children of the kingdom"—have been cast out, and many have come from the east and the west to occupy their place in the desolate land promised to their fathers. Their quarter is in the narrow valley between the temple and the foot of Mount Zion. Many are rich, but they are careful to conceal their wealth from the jealous eyes of their Mohammedan rulers, lest they should be subjected to extortion. It is remarkable that the Jews who are born in Jerusalem are of a totally different caste from those we see in Europe. Here they are a fair race, very lightly made, and particularly effeminate in manner; the young men wear a lock of long hair on each side of the face, which, with their flowing silk robes, gives them the appearance of women. The Jews of both sexes are extremely fond of dress; and although they assume a dirty and squalid appearance when they walk abroad, in their own houses they are to be seen clothed in costly furs, and the richest silks of Damascus. The women are covered with gold, and dressed with broad-cast stuff with embroidery.

The house of Rabbi A.—, with whom I was acquainted, answered exactly to Sir Walter Scott's description of the dwelling of Isaac of York. The outside and the court-yard indicated nothing but poverty and neglect; but on entering, I was surprised at the magnificence of the furniture. One room had a silver chandelier, and a great quantity of embossed plate was displayed on the top of polished cupboards. Some of the windows were filled with painted glass; and the members of the family, covered with gold and jewels were seated on divans of Damascus brocade. The rabbi's little son was covered with charms in gold cases to keep off the evil eye, that he jingled like a chime of bells when he walked along.

The Jewish religion is now so much encumbered with superstition and the extraordinary explanations of the Bible in the Talmud, that little of the original creed remains. They interpret all the words of Scripture literally, and this leads them into most absurd mistakes. On the morning of the Passover I went into the synagogue, under the walls of the temple, and found it crowded to the very door; all the congregation

were standing up, with large white shawls over their heads, with fringes which they were commanded to wear by the Jewish law. They were reading the Psalms, and after I had been there a short time, all the people began to hop about and shake their heads and limbs in a most extraordinary manner; the whole congregation was in motion, from the priest, who was dancing in the reading-desk, to the porter who capered at the door. All this was in consequence of a verse in the 35th Psalm, which says: "All my bones shall say, Lord, who is like unto thee?"

Although the Jews are continually arriving at Jerusalem, to lay their bones in the ancestral sepulchres, their number is not at present on the increase. Riding one day in the neighbourhood of Jerusalem, the progress of the party was arrested by a Jewish caravan, which was wasted and overpowered with fatigue and misery. They had no eyes but for the city whose towers rose before them in the distance; while their hearts wandered over to their feet stood still; the fathers held in their little children, who were weeping and wailing and reverend beads. "Now," observed Bishop Alexander to me, "had an English traveller met this party he would have taken away with him the impression that the gathering together of the children of Israel was already begun: and it was not till I had met several such, and made particular inquiries, that I found such arrivals only served to replace those gone to rest at the Valley of Jehosaphat." It is a curious and well ascertained fact, that the Jews do not multiply at present in the native city of their race: a few children attain puberty, and the mortality altogether is so great that the constant reinforcements from Europe scarcely maintain the average population.

TREATMENT OF CHILDREN AT SCHOOL. (By Dr. Woodard.)

Children under eight years of age should not usually be confined to the school-room more than one hour at a time, nor more than four hours in a day. These hours should afford considerable diversity of employments, so as to enable the child to change his posture frequently, and to be more or less upon his feet; and also to change the subject of thought, so that the mind shall not be occupied by one subject too long, or too intensely.

Intensity should be carefully avoided; it tends directly to disease of the brain, which often, probably, arises from this cause. Precocity is generally the result of a morbid condition of this organ, either functional or organic—the former may generally be cured by timely attention, the latter exhibits itself in epilepsy, insanity, or an imbecility of mind, or proves fatal by the occurrence of inflammations of convulsions. If a child exhibits any symptoms of precocity it should be taken immediately from books, and be permitted to ramble or play in the open air, or engaged in manual labour and such amusements as will give rest to the mind, and health and vigour to the body.

The recess at school for children of eight years and under, should be long, the play active and even noisy, (for the lungs acquire strength by exercise as well as the muscles.) Every child should be required to unite in the sports of play time.

Fifteen minutes are a short time for recess; half an hour is better, particularly in summer. During recess the school-room should be thrown open in warm weather, and the windows dropped a little way in cold weather, so as thoroughly to ventilate the apartments. We have hardly learned yet that pure air is equally important to health and life as good nourishment and pure water. In school regulations, regard is usually had to mental and moral improvement only. We forget that we have bodies, the preservation and training of which are not less necessary to the young than the acquisition of knowledge. Without health, we can have but little enjoyment. With it, we can learn all that is necessary, if we are not too great haste. No limit is given to the age in which the vigorous and healthy may acquire useful knowledge.

It is of little use to make great acquisitions, if, in doing so, we sow the seeds of disease, which will destroy the happiness and usefulness of life.

THE POOR.

(By the Rev. E. M. P. Wells.)

In our efforts to relieve the poor, it must not be our object to destroy the poor-class in society. If we would do it we cannot, for God's decree is against it; and, if we could, we should not, for we might put the poor in a worse position. To be poor—simply poor—is not an evil, any more than it is a shame. Pauperism is an evil—alas! how great a one? Neither you nor I can answer that question—it is a fearful evil—it is a sinful evil. It is a sin—a degrading sin, in society—it is an evil which should make every political economist—every thrifty citizen—every dealer in stocks and real estate—every manufacturer and ship owner—every Statesman proud of his country, and every Patriot loving his country—unwilling to put off the armour of life and lay himself down upon the soft bosom of the mother earth to rest until the class Pauper be destroyed from the community from which he is retiring as a workman forever. And is it so? Is Pauperism such an evil? One which so influence such men? How, then, should it influence you Christian brothers—ye baptized ones—baptized in the fountain opened by love, with the holy cross emblazoned on your brows—ye who act in the double capacity of citizens of Earth, and subjects of the Kingdom of Heaven—can ye die in peace till ye have, by sacrifice and effort in your own sphere, at least, wiped out that disgraceful handwriting of sin and self—pauperism in the Church?—Till those for whom the Son of God died are no longer blowing—turned out, Paupers—till no longer the blushing disgrace can be told of you, that Pauper Saints are sent from your doors with broken meat—that your Brother Saints are more squalid and disgusting than your dogs—nay, that those whose souls have been washed in the blood of atonement, and are the sons of God, and whose "bodies are the temples of the Holy Ghost," are covering, squalid, homeless paupers. Pauperism is an evil—sin. Disgrace must rest on society where it is allowed to exist. A moral Pauperism must exist in a Church which allows its members—not its technical members only—but members of the body of Christ within its purview—to be paupers.

I said to be poor is not an evil. Our Lord Jesus Christ was poor—"for our sakes He became poor"—so poor that "He had not where to lay his head."—Some of the greatest benefactors of mankind have been poor—the most ingenious and scientific men have been poor—and often the fact of their having been poor was the very cause of their excellence—their improvements and of their distinction. I say, then, we should not aim to destroy the class of poor; we might thus do them an evil. If it could be done, sensible men might choose to become poor—preferring comfort to luxury, and freedom to the weight of chains, though they were golden.

Another means of aiding the poor is to advance their moral improvement. Many of the sufferings of the poor—though not so many as of the rich—arise from idleness.—Much time and their small earnings

are wasted thereby. Good morals would promote their industry and economy and above all, true religion will banish discontent and murmurs, and sweeten poor fare, by the thought of having so much more than such sinners deserve. It makes their sad burdens light, by trusting in God for help, believing that "affliction cometh not forth from the dust," but from God their best Friend and Father. In the darkest time, religious hope cheers them on by the bright prospect of better things hereafter. Religion rarely, in every day concerns, appears more divine in its influence, than in the abodes of poverty—thus sings Tupper—

"I turned to the cottage, and there my poor hind Lay sick of a fever all meekly resigned,
For, O the good wife was so cheerful and kind— In spite of all matters—
An angel in tatters."

The moral improvement of the poor is an important means of aiding them. Yet, this is not to be a substitute for physical relief, when needed, nor is the latter to be resorted to until the former has been secured. "The sufferings of the poor are sent upon them to turn their minds religion-ward, and that if we relieve them, we are in danger of hindering their religious improvement!" Moral and religious instruction will not get easily through a chilled skin, nor find its way readily to a heart that is out-laid by a gnawing stomach. Jesus fed the hungry, though he told them that they sought Him from no higher motive than to be fed.

PHENOMENA OF DEATH.

(From the Quarterly Review.)

To be shot dead is one of the easiest modes of terminating life; yet, rapid as it is, the body has leisure to feel and the mind to reflect. On the first attempt by one of the fanatic adherents of Spain to assassinate the William, Prince of Orange, who took the lead in the revolt of the Netherlands, the ball passed through the bones of his face, and brought him to the ground. In the instant of time that preceded stupefaction, he was able to frame the notion that the ceiling of the room had fallen and crushed him. The cannon shot which plunged into the brain of Charles XII. did not prevent him from seizing the sword by the hilt. The idea of an attack and the necessity for defence were impressed upon him by a blow which we should have supposed too tremendous to leave an interval for thought. But by no means follows that the infliction of fatal violence is accompanied by a pang. From what is known of the first effects of gunshot wounds it is probable that the impression is rather stunning than acute. Unless death be immediate, the pain is as varied as the nature of the injuries, and these are past counting up. But there is nothing singular in the dying sensations, though Lord Byron remarked the physiological peculiarity, that, the expression is invariably that of languor, while in death from a stab the countenance reflects the traits of natural character—of gentleness or ferocity—to the latest breath. Some of the causes are of interest, to show what slight disturbance life may go on under mortal wounds till it suddenly comes to final stop. A foot soldier, at Waterloo, pierced by a musket ball in the hip, begged water from a trooper who chanced to possess a canteen of beer. The wounded man drank, returned his heartfelt thanks, mentioned that his regiment was nearly exterminated, and having proceeded a dozen yards in his way to the rear, fell to the earth, and with one convulsive movement of the limbs, concluded his career. "Yet his voice," says the trooper, who himself tells the story, "gave scarcely the smallest sign of weakness." Captain Basil Hall, who in his early youth was present at the battle of Corunna, has singled out from the confusion which consigns to oblivion the woes and gallantry of war, another instance extremely similar, which occurred on that occasion. An old officer, who was shot in the head, arrived pale and faint at the temporary hospital, and begged the surgeon to look at his wound, which was pronounced to be mortal. "Indeed I feared so," he responded with impeded utterance, "and yet I should like very much to live a little longer, if it were possible." He laid his sword upon a stone at his side, "as gently," says Hall, "as if its steel had been turned to glass, and almost immediately sunk dead upon the turf." Drowning was held in horror by some of the ancients, who conceived the soul to be a fire, and that the water would put it out. But a Sybarite could hardly have quailed with the death. The struggles at the outset are prompted by terror, not by pain, which commences later, and is soon succeeded by a pleasing languor; nay, some, if not the majority, escape altogether the interval of suffering. A gentleman, for whose accuracy we can vouch, told us he had not experienced the slightest feeling of suffocation. The stream was transparent, the day brilliant, and as he stood upright he could see the sun shining through the water, with a dreamy consciousness that his eyes were about to be closed upon it for ever. Yet he neither feared his fate, nor wished to advert it. A sleepy sensation, which soothed and gratified him, made a luxurious bed of a watery grave. A friend informed Mothe-le-Vayer, that such was his delight in groping at the bottom, that a feeling of anger passed through his mind against the persons who pulled him out. It is probable that some of our readers may have seen a singularly striking account of recovery from drowning by a highly distinguished officer still living, who also speaks to the total absence of pain while under the waves; but adds a circumstance of startling interest—namely, that during the few moments of consciousness the whole events of previous life, from childhood, seemed to repress with lightning like rapidity and brightness before his eyes; a narration which shows on what accurate knowledge the old Oriental framed his story of the Sultan who dipped his head into a basin of water, and had, as it were, gone through all the adventures of a crowded life before he lifted it out again. No one can have the slightest disposition to question the evidence in this recent English case; but we do not presume to attempt the physiological explanation.

THE TRUTH OF ROMISH APOSTACY, AND ESPECIALLY ON THE REASON ASSIGNED BY DR. FORBES. (By a Correspondent of the New York Churchman.)

Mr. Editor,—Much as we must deplore all such fearful apostasies as that of the late Rector of St. Luke's, both from a dread of its consequences on the eternal condition of one who was our brother, and from sorrow on account of the occasion of evil speaking given to those who seek occasion, and also because of the bewilderment of mind caused to those of weak judgment, and the evil example set to the ill-informed, nevertheless, we have never been able to see the slightest ground for astonishment in these defections, deeply painful as they are. To us they appear evidently, when not the result of worse motives, to arise from want of knowledge, or from an imagination so heated as to have overmastered the judgment.—And this want of accurate knowledge has not unfrequently been manifested by those who were otherwise well-informed, yea, perhaps learned men; but still more frequently is it the case with men of superior mental culture who fall into this unhappy sin, that the power of their mind is by no means equal to its cul-

vation, and that they are far more distinguished by a vivid imagination than by their capability of accurate reasoning.

The truth of this remark will be apparent if we duly consider the fact that in all great intellectual convulsions, especially when of a religious character, not only have the masses run into the most strange extravagances, but that many also of the educated and learned have upheld notions, and even founded sects, of the most unscriptural and ruinous character! Witness the history of the Waldenses, of the Hussites in Germany, of the Lollards in England, and of the Great Reformation itself, which, amidst all its good, produced no small share of error, as for instance, in the Puritan reaction under Oliver Cromwell in England. Now, with such facts before our eyes, is it not absurd, not to say grossly dishonest, to raise a cry of alarm, because, in one of the greatest revivals of pure, earnest, and truly evangelical and catholic religion, which has ever been witnessed, "aside, being either 'deceived' or 'puffed up'?"—Could any thing but a miracle have caused it to be otherwise? Nay, do not these very seductions prove that the work is the Lord's, as else surely Satan would be too crafty to interfere!

Far from these concessions to Rome being evidence that the Church of England and her daughters are tainted with papal errors, they ought to be taken as evidences of a directly opposite nature; as were the Anglican Church at all tending Rome-wards, surely these recusants would have remained, in the hope of hastening her conversion! Yes, it is their utter despair of the Church submitting to Rome and her many corruptions, that makes these deceived sons forsake the bosom of their purer mother. And that our argument is sound, must be admitted at least by our evangelical (?) brethren, who, when a Shore, a Noel, and, first and last, a host of others, leave the Church, to join the ranks of Protestant dissent, never accuse a loving too much the principles of Puritanism as the cause of these gentlemen leaving her; but are ready, on the contrary, to bewail her want of evangelical purity as the cause of driving such good men from her! Now, it is a bad rule that will not work both ways; hence, if it is the want of Puritanism which drives the children of the Church to Protestant dissent, it must surely be the want of popery which drives them to Romish dissent! Or, to take the other horn of the dilemma; if it be the tendency to Romish error which is latent in the Church herself which causes some of her children to yield themselves altogether to the seductions of Rome; must not the leaven of Puritanism be much more abundant in the Church, since so many more of her sons leave her to unite themselves with Protestant dissent, than do so to enter the Romish communion? We leave those of our friends who are apt to charge the Church with Popish tendencies, to choose betwixt the horns of this dilemma. To us, we confess, they afford undeniable evidence that if the Church at all inclines from Apostolic and Catholic orthodoxy, it must be rather towards Puritanism than Romanism.

In the midst of so much that is deeply painful, there is one important circumstance connected with the defection of Dr. Forbes that cheers us like an unexpected light in a dark place; it is the reason he assigns for the step he has taken, namely, that he feels that his "allegiance is due" to the Romish Church.—This is cheering, because it is a token of an increasing conviction that our connection with the Church of Christ cannot lawfully depend upon our opinion, that this or that branch thereof is purer than another; but that to be acceptable to Almighty God, our union with His Church must be through that particular branch of it to which "our allegiance is due." Thus I imagine that Dr. Forbes would admit that, supposing it were really the fact that the Romish Communion in the States was more zealous, pure and apostolic than the Protestant Episcopal Church therein, that still it would not be lawful for him to forsake the latter on that account, so long as he believed her to be a true branch of the Catholic Church; because, as the Church of the Empire in which the providence of God has cast his lot, he would feel that whatever might be her fault, to her his "allegiance would be due." And this is doubtless the true, scriptural and Catholic principle.

Doubtless, therefore, the late Rector of St. Luke's believes (the P. E. Church in the States to be no Church, or otherwise in a state of schism by its severance from the control of the Bishop of Rome; and, indeed, this last would appear to be the difficulty which has caused the really schismatical step which he has now taken; and as it is that which we judge to be the impulsive motive with most of the other Popish recusants, a few words may not be out of place to show the utter groundlessness of this charge of schism against the Anglican Church and her Colonial daughters, amongst which of course in its origin is the Church in the States. We say "few words," for we verily believe that they are all that are really necessary, much as the question has been vexed, to prove the full of supposing that the Bishop of Rome has any *jure divino* right of government or control over other dioceses.

Faith is the belief of certain facts or doctrines upon evidence which our reason approves as certain. We readily admit, that it is not at all necessary that the facts or doctrines which our faith is called upon to receive, should be capable of being examined or comprehended by our reason, but certain it is that the evidence upon which they rest should be such as our reason can understand, examine and approve. To believe without such evidence is not faith, but *superstition!* Now the doctrine of the Papal supremacy has no such evidence, therefore to believe in it as a Christian dogma is unworthy of the sons of the All-Wise, because such belief is not faith, but *superstition!*

The exponent of Holy Writ is undoubtedly the Church of Christ; but in a Revelation, the canon of which is closed, it is certainly reasonable to expect that everything which concerns the foundation of our faith should be there distinctly noted, at least, if not fully revealed; and so the Primitive Church believed concerning Holy Scripture; hence as the Bible certainly does not contain a single word in favour of the doctrine of One Universal Bishop, such a doctrine cannot be of faith!

It is true that the Jewish Church is said to be the type of the Heavenly or Christian Church, and that in the former there was one High Priest over the whole Church. But those who have adduced this as an argument for a Universal Bishop in the Christian Church, have clearly mistaken the application of the type, which was not to the universal Church as a whole, but to each diocese. The Israelitish Church was the Church of one nation, under one king, therefore with no conflicting interests; hence the type applies only to dioceses which are in similar manner at unity with themselves;—whereas the Catholic Church at large, being composed of many diverse nations, under different and often opposing sovereigns, is altogether unlike the Jewish Church in these particulars, and therefore cannot be the anti-type of its One Priest, any more than its One King.

Again, the High Priest was a type of the human priesthood of Christ, and consequently the New Testament clearly reveals that to the office of the High

The Church Society of the Diocese of Toronto HAS ALWAYS FOR SALE, AT THE Depository, No. 5, King-Street West, A LARGE AND GENERAL ASSORTMENT OF BIBLES, PRAYER BOOKS, & HOMILIES, IN GREAT VARIETY OF BINDINGS.

THOMAS BILTON, Merchant Tailor and Robt. Maker, No. 2, WELLINGTON BUILDINGS. BEGS to intimate that his usual choice assortment of FINE and WINTER GOODS, has arrived.

Dayman, dated the 27th of November, the Bishop of Worcester says:—I am so perfectly satisfied that the doctrines held and the opinions professed in your published sermons are contrary to the Articles of the Church of England, that I cannot conscientiously permit you to preach in my church.

New Church at Deal.—A new Church is about to be erected at Deal, with the following contributions have been made:—The late Queen Dowager, £50; the Archbishop of Canterbury, £200; Earl and Countess of Arundell, £100.

The Rev. H. Melville, Principal of Halesbury College, Chaplain to the Tower, and Rector of St. Peter's ad Vincula, was elected by a considerable majority.

The imp. rapt. came in the case of "Gorham, the Bishop of Exeter," was on before the Judicial Committee of the Privy Council 17th Dec. The following members sitting: The Archbishop of Canterbury, the Archbishop of York, the Bishop of London, the Lord Langdale, Campbell, Lord Langdale, the Vice-Chancellor Knight Bruce, Mr. Pemberton Leigh, Mr. Baron Parke, and Dr. Lushington.

The Reverend C. Crewe, Vicar of London, has given £1000 for the augmentation of a living of Chaceley, of which he is patron for life only and £500 more for the purchase of a site for the erection of a parsonage house.

IRELAND. A vast reduction in the number of students in Trinity College Dublin, has taken place this term, caused by the poverty of the country, and the opening of the Provincial Colleges at Belfast, Cork, and Galway.

THE AMERICAN BISHOP OF JERUSALEM. The Record states on the authority of a correspondent that Bishop Gobat was lying at Cairo in a hopeless condition.

From our English Files. Last night's Gazette contains the following most interesting document from the pen of the late Queen Dowager. It speaks more volumes in her behalf than the hundreds of sermons preached almost universally throughout the country on Sunday last, in the black draped churches as a memorial of her decease. Nov. 1841. Eight years, preparing for death!

The Queen has been pleased to command that the following directions, given by her late Majesty Queen Adelaide for her funeral, should be made public.

Her Majesty has desired that these directions, which she has been pleased to command should be carried into effect, and for this purpose has been pleased to sanction a departure from the ceremonial usually observed in the funerals of the Kings and Queens of the realm.

It is at all times, a matter of delicate adjustment to determine the course, practice and expense of legal proceedings, as on the one hand to offer no unnecessary discouragement to suitors seeking to obtain right, and on the other, not to foster a spirit of vexatious litigation. Frequency of Courts, facility of access to them, and reduction of the costs of legal proceedings to the lowest possible limit, are, in themselves, most desirable. If used in a becoming manner, they may also be used as a means of promoting and maintaining the public peace, and of preventing the spread of crime and disorder.

The changes which have been made by the legislation of the last Session of our Provincial Parliament, embrace too many subjects, and affect too many of our institutions, to permit even a brief analysis or comment. I shall confine myself more especially to the changes which have been made in the administration of justice.

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Midland Clerical Association. The members of this Association are hereby respectfully notified, that the next meeting will be held (D. V.) at the residence of the Rev. Job Deacon, Rector of Adolphstown, on Wednesday 23rd and Thursday 24th of January, next.

Just Published at this Office. A MEMORIAL of the REV. W. H. RIPLEY, A. M., being a sermon preached at the Trinity Church, on the Sabbath after his decease.

Just Published at this Office. THE CHURCHMAN'S POCKET ALMANAC for 1850, price four pence. Bound in Covers with tuck, and interleaved for Memoranda, price 3s.

THE BAZAAR IN aid of the Funds for the Repair of St. John's Church will be held on THURSDAY, the 31st inst., in the Large Room of the Commercial Hotel.

A Concert. Of Vocal and Instrumental Music will be given on WEDNESDAY, the 30th, the proceeds to be appropriated towards the same object. Particulars in future Bills.

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Poetry

ILLUSTRATIONS OF SCHISM.

By "A Presbyterian Clergyman looking for the Church."

THE EXECUTION OF MONTROSE. BY Wm. Robertson.

[We enjoin the whole of this fine ballad, a few stanzas of which appeared in our columns some months ago.]

Come hither, Evan Cameron! come, stand beside my knee— I hear the rattle of the musket, I hear the rattle of the gun.

There's shouting on the mountain-side, there's war within the hall— Old faces look upon me, old eyes glow in the glare.

And my dim spirit wakes again upon the verge of night! 'Twas I that led the Highland host through Loch Leven's snow.

What time the plaided came down to battle with Montrose, I've told thee how the Southern fell beneath the broad claymore.

And how we smote the Campbell clan by Inverlochy's shore, I've told thee how we smote Dundee, and came to Edinburgh's door.

But never have I told thee how we smote the Marquis dead! A traitor sold him to his foes, 'O deed of deathless shame!

Charge them, boys, if'er thou meet with one of Ayr's name— It upon the mountain-side, beneath the broad claymore.

Stand he in martial gear, or backed by armed men— Face him, as thou wouldst face the man who wronged thy sister's renown!

Remember what blood thereon was shed, and strike him dead! They brought him to the Watergate, hand-bound with hempen snare.

As though they held a lion there, and not a feeble man— They set him high upon a cart, the banner round his neck.

They drew his hands behind his back, and bound his noble brow, Then, as a bound slave, with a halter, they chiefted the common throng.

And blew the note with yell and shout, and bade him pass along, It would have made a brave man's heart grow sad and sick that day.

To watch the keen malice eyes bend down and look at that array, They stood the while next to the cart, and gazed with scorn and awe.

And saw their gait and withered faces, and their daughters all— There, as they passed, they looked upon the face of old Montrose.

But when he came, though pale and wan, he looked so great to see! So noble was his manly form, so calm his steadfast eye.

The noble roof of forehead, and the beard, and the hair, they saw, For well they knew the hero's soul was face with death.

And then he turned, and with a smile, he said to all the people there, "Of him who sold his king for gold, the master-fid, Argyle!"

The Marquis gave a groan, and nothing did he say, But the chief of Argyle was gladdened, and he turned his eyes away.

The painted halberd he held, and the sword he held in hand, For a roar like thunder shook the street, and hands were clenched at his side.

And a Saxon soldier cried aloud, "Lack, toward, from thy place!" For seven long years that had not dared to look him in the face!

Had I been there with sword and hand, I'd have slain Cameron! I'd have slain the traitor, and the man who sold his king for gold.

Not all their troops of traitorous blood, nor night of mailed men— Not all the rebels in the South had borne us backwards then!

One more his foot had trod the ground, and he would have been slain, Or I, and all who bore my name, had been around him there!

It might not be, they placed him next within the solemn hall, Where once the Scottish kings were thronged and their nobles all.

But there was dust on the floor, and the floor was all of blood, And jagged traillors filled the place where good men sat before.

With sword and spear were warriors, and the numbers were not few, And then upon the great Montrose in the middle of the room.

"Now, by my faith as belted knight, and by the name I bear, And by the light of St. Andrew's cross that waves above us there—

Tis, by a greater, mightier power, than that which I can see, I have not sought in battle field a wreath of glory here.

Nor dared I hope, on my dying day, to see the martyr's crown! 'Tis a chamber ye have named for me, and I have named the grave.

For truth and right, 'gainst treason's might, this hand hath always striven, And ye raise it up for a witness still in the eye of earth and heaven.

These men my hand on yonder table, I lay from you to Him! And God who made shall gather them, I trust, to some good end.

The morning dawned full of glory—the rain came flashing down, And the jagged streak of the lightning-lit the gloomy town.

The thunder crashed, and the lightning flashed, and the storm was all of fire, Yet ye broke in, with muffled beat, the drum of the martyr's choir.

There was madness on the earth below, and anger in the sky, And young and old, and rich and poor, were all of one accord.

"Ah, God! that ghastly sight! How dismal 'twas to see The great tall spectral skeleton, the ladder and the tree!

Mark! I see the clash of armour—the bells begin to ring— He is coming! he is coming! God's mercy on his soul!

A gentleman informs me, that, when travelling in the West a few years since, he saw on one occasion about a thousand men and women in a grove, rolling hoops, flying kites, playing ball, shooting marbles,

leaping, running, wrestling, boxing, shooting and tumbling in the grass, the women caressing dolls, and the men astride of sticks for horses, and the whole company intently engaged in all the sports of childhood.

At last he ventured to ask what it meant. They told him that they professed to be the little children to whom the Lord had promised his kingdom, and affected some surprise, that he seemed not to have known that it was written, "Except ye be converted, and become as little children, ye shall in no case enter into the kingdom of God."

He told them that that was true; that it was very well to imitate the virtues of childhood, but not its follies; that the Apostle had said, "In malice be ye children, but in understanding be men;" and that this extraordinary conduct was the folly of childhood, without the immaturity of childhood to excuse it.

"We are not at all surprised that you think so," they replied; "for we are a reproach unto our neighbours, and they of our acquaintance do hide themselves from us; but we are willing to suffer persecution for the kingdom of heaven's sake; for these things are hidden, as it is written, from the wise and prudent, and are revealed unto babes."

My friend now found that they were persons not to be outdone in the quotation of scripture, and as he related the facts, I could not but exclaim within myself, Oh, the luxury of private judgment, and the blessedness of excess! He afterward learned that they were a numerous sect, calling themselves Little Children Baptists; and the reader may see in the histories of the Reformation, and even in D'Aubigne himself, (not the mutilated edition, for the Mark of the American Tract Society, by the way,) that this sect in the West are the genuine successors of the original Baptists in Germany, Switzerland, and England, who ran many of them naked and half-naked, in the pretended innocence of childhood, vociferating through the streets, rolling and tumbling, and affecting all the sports of children, and, on the ground that the truth is revealed by the Spirit to babes, throwing the word of God into the fire, exclaiming, "The letter killeth, but the Spirit giveth life."

It is well known that the origin of the Quakers, as well as of some other sects, now grown to be quite respectable, was equally extravagant. But wherever the Episcopacy was respected, the Reformation was conducted to its dignified and glorious consummation without any such exhibition of extravagance. And so it has ever been from the Baptists to the Mormons; they are carried about of the winds, and in approaching them with common sense, you will break your lance against a mill.

You quote scripture, for they are mailed in scripture; if you quote scripture, they tell you, as you tell Episcopians who adduce Scripture for the church, and for her order and her sacraments, that you have not the Spirit.

"The shining gold their crucible give out, 'But faith, 'o'erweening faith, once wedded fast 'To some fond falsehood, hugs it to the last"

Not very long ago, two clergymen of the Episcopal Church, travelling in Kentucky, called at a farmer's house, and not finding him at home, awaited awhile for his return, as night was near and they had occasion to claim his hospitality. By and by the farmer came home, and as he rode into the yard, or rather after he had dismounted, sang out to his man, in a most extraordinary tone:

"Go, give that horse some ears of corn, 'He hasn't had any since I've been gone, 'Glory Alleluia!"

Then leading the two gentlemen into the house he said: "Come in, my friends, and take something to eat; 'Go, Katy, go, cook them a portion of meat, 'Glory Alleluia!"

In this manner the travellers were condemned to hear everything done up in doggerel verse; and sung to the same everlasting tune of tone, with the perpetual Alleluia, until the next morning effected their release. My friend was to have given me more of the lines, and also the singular tune in which the family invariably held conversation; but they have not reached me in time to use them, or I might in their own language have given the reader an idea of their religion. They differed from their Little Children brethren about the true nature of regeneration, holding it to be an outpouring of the Spirit, whereby those who were born again would speak as the prophets, in the language of poetry. They were numerous in the country, and went by the name of the Glory Alleluia Baptists. And yet we are to believe that all this better than to have remained in the one fold of the Piscopalian Church! which would in that case have been able to unfold her glorious banner with the *Agnus Dei* in every vale and village of the West! It is time to meet the question—who is the mother of all these sects? and who is the father that begat them?

The father that begat them, is the unbribed lust of private judgment; the mother that bare them, is Presbytery, who has carried them in her womb, and nourished them from her breasts. If Presbytery had never lived, then these had never been. Episcopacy has not brought one of them into the world. They are all the living generations of Presbyterism; and other children she has had, even as many more, but they are dead; and there is every indication in the throes and perils of the body, that others are yet to come.

From our English Files.

To the Editor of the Guardian.

GENERAL CHURCH PROVIDENT INSTITUTION.

SIR—There has been a desire among Churchmen to establish an institution of this kind in connection with our Church, and I trust you will allow me, through the medium of your paper, to present to the members of the scheme which I think would be greatly beneficial.

I may add, that with very general approval and the promised co-operation of several dignitaries, clergy, and influential laymen of our Church.

It is now five years since I first turned my attention to this matter, and my first attempt to bring it into notice was by forwarding my views to the vicar of one of the most populous towns in Yorkshire, and his reply was—"There has long been wanting an institution of the kind, but that the subject would be best taken up by the laity;" and that if done so "I would gladly co-operate."

Some time afterwards a Leamington clergyman asked the following question through the *English Churchman*: "Whether the Church cannot find a substitute for benefit societies?" My reply was kindly inserted. I offered to furnish any clergyman a copy of my scheme, soliciting from them in return their opinion as to its practicability, and for their suggestions as to any improvements which might be safely made, so that such a scheme might be prepared as would prove acceptable to all shades of parties in the Church. And I must acknowledge the kindness of every clergyman who received my scheme, for the readiness and kind manner in giving me their views, and for their suggestions as to any improvements which might be safely made, so that such a scheme might be prepared as would prove acceptable to all shades of parties in the Church. And I must acknowledge the kindness of every clergyman who received my scheme, for the readiness and kind manner in giving me their views, and for their suggestions as to any improvements which might be safely made, so that such a scheme might be prepared as would prove acceptable to all shades of parties in the Church.

Advertisements.

EVERY DESCRIPTION OF BOOK AND JOB WORK DONE IN A SUPERIOR MANNER AND WITH DESPATCH AT THE OFFICE OF "THE CHURCH," No. 7, KING STREET WEST, TORONTO.

RATES OF ADVERTISING:

Six lines, under 2s. 6d. first insertion, and 7d. each subsequent insertion. Ten lines, under 3s. 6d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion. A discount will be allowed for advertisements of not less than twelve insertions.

From the extensive circulation of *The Church* in the Province of Canada, (from Sandwich to Cape), in Nova Scotia and New Brunswick, in the Hudson's Bay Territories, and in Great Britain and Ireland, I have been honoured with such from clergy and laymen of every diocese in England ranking from the highest to the lowest orders, and that, with one exception, they have all declared that a Provident Institution, in connection with our Church, is a thing much to be desired.

Aided by the above suggestions, and particularly of those of a venerable Archdeacon in Yorkshire, and two or three other clergymen, I prepared the scheme which I would, through your columns, present to your readers, and which, I feel assured, you will pardon me if I preface it by saying that it has been honoured with a favourable notice by *Sharpe* in his first number, and also has the sanction and divine of our Church who devoted so large a space in a recent charge to the clergy to this highly interesting subject.

It is proposed that this institution should be composed of men, women, and children, who have been properly baptized (from six years old to forty-five or fifty), and might, at their option, subscribe or contribute for the whole or any one or more of the following objects, viz: 1. To supply a *safe fund*, to secure the following objects, viz: 2. To supply a *safe fund*, to secure the following objects, viz: 3. To supply a *safe fund*, to secure the following objects, viz: 4. To supply a *safe fund*, to secure the following objects, viz: 5. To supply a *safe fund*, to secure the following objects, viz: 6. To supply a *safe fund*, to secure the following objects, viz: 7. To supply a *safe fund*, to secure the following objects, viz: 8. To supply a *safe fund*, to secure the following objects, viz: 9. To supply a *safe fund*, to secure the following objects, viz: 10. To supply a *safe fund*, to secure the following objects, viz: 11. 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