

The Church.

"Her Foundations are upon the holy hills."

"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."

VOL. XVIII.]

No. 42

Poetry.

MY CHILDREN.

Ye were mine, flesh and soul; oh! my children;
A portion of myself is torn away,
The breath of life seems stifled in our parting,
And death-like darkness closed my lonely day.

A chill, sick shudder thrills my yearning bosom,
Where never more your gentle arms shall twine.
The memory of your voices doubles anguish;
Your voices shall no longer answer mine!

Yet cease, my soul, oh! hush this vain lamenting!
Earth's anguish will not alter Heaven's decree;
In that calm world whose peopleing is of angels,
Those I called mine, still love, and wait for me.

They cannot re-descend where I lament them?
My earth-bound grief no sorrowing angel shares;
And in their peaceful and immortal dwelling
Nothing of woe can enter—but by my prayers.

If this be so, then, that I may be near them,
Let me still pray, murmuring night and day;
God lifts gently to his world of glory,
Even by the love we feel for things of day.

Lest in our wayward hearts we should forget him,
And forfeit so the mansion of our rest;
He leads our dear ones forth and bids us seek
them

In a far distant home among the blest.

So we have guides to heaven's eternal city,
And when our wandering feet would backward
stray,
The faces of our dead arise in brightness,
And fondly beckon to the holier way.

Mrs. Norton.

Selected.

No. 1.

ON THE PRESENT GRIEVOUS LOSS OF CHRISTIAN UNITY.

"Behold how good and how pleasant it is, for Brethren to dwell together in Unity." Ps. cxviii. 1.

There are few things in this world both good and pleasant at the same time. For the trying of our faith in God, that which is good is very often for the time pot pleasant. But here the Psalmist speaks of something both good and pleasant. "For brethren to dwell together in Unity," surely of this we may most confidently say, "Behold, how good and how pleasant it is." Is not this enough to make us weep; to think that the very Heathen are hindered by our divisions? For was not one of the petitions of our Lord's last prayer, "for the visible unity of His church?" That we all might be one; so that there might be "no divisions amongst us;" that we might be "perfectly joined together." (1 Cor. i. 10.) Are we not all "called to the peace of God in One Body?" (Col. iii. 15.) And for what end? Our Lord declares it, saying, "That the world may believe that Thou hast sent Me." (S. John xvii. 23.) But now the world sees us not one, but divided, to believe that our Lord is the Sent of the FATHER. Thus is infidelity the sure consequence of our miserable and sinful divisions.

II.

In the great heathen city of Madras in India, from the top of one of the buildings you might count up, scattered among the Heathen temples and the Mahomedan Mosques, as many as nine meeting houses of different sects professing the Christian religion; all of them calling upon the Heathen to change their religion and to come to them to be taught. Well do the Heathen say that they are perplexed; that they wish the Christians were united among themselves, before they call upon others to join them. The clever Brahmins are gently hindered by those divisions; when they see nine different bodies, all worshipping God apart from one another, in separated and independent Societies, well do they say, "which one are they to believe?" Is not this enough to make us weep; to think that the very Heathen are hindered by our divisions? For was not one of the petitions of our Lord's last prayer, "for the visible unity of His church?" That we all might be one; so that there might be "no divisions amongst us;" that we might be "perfectly joined together." (1 Cor. i. 10.) Are we not all "called to the peace of God in One Body?" (Col. iii. 15.) And for what end? Our Lord declares it, saying, "That the world may believe that Thou hast sent Me." (S. John xvii. 23.) But now the world sees us not one, but divided, to believe that our Lord is the Sent of the FATHER. Thus is infidelity the sure consequence of our miserable and sinful divisions.

III.

If we go to an opposite quarter of the world, and pay a visit to a certain American town, what should we see? Why, to such an extent are divisions there multiplied, that in one small town the Meeting-houses which happen to be built all along one street, form quite a row. Can any sight be more shocking, more monstrous? Can any disunion be more sinful in the sight of Heaven? Can anything be so grievous to the feelings of a properly instructed Christian? If this indeed be Christian Unity, how can we any longer use the words, concerning the Church of God, *Jerusalem is builded as a city that is Unity in itself; for that the tribes go up, even the tribes of the Lord, to testify unto Israel, and to give thanks unto the name of the Lord.*" (Ps. cxxi. 3.) For it is not Unity in public worship one of the most essential parts of Christian Unity?

Reader, will you now meditate on the following questions? Is there not evidently a very grievous loss of Unity in our day? Is the state of disunion and separation, which is now so common everywhere, the right state? Ought we to be satisfied with it, because it is so common? Is this, verily indeed, the Unity of Christian Religion? Is this both good and pleasant in the sight of God, that parents and children, husband and wife, brother and sister, master and servant, should be all separated, one from another, in the public worship of God? Is this dwelling together in Brotherly Love and in Christian Unity? Is not Unity in public worship the greatest means, and the most important act of Unity that there are now known to exist? Surely this is neither good nor pleasant. And yet most have now grown so accustomed to this state of things, that they feel no pain at the sight; their feelings and their principles are not shocked at it. Our notions of Christian Unity have so fearfully degenerated, that many of us are now satisfied with agreeing to differ; which is the mere sham and shell of Unity. That which the primitive Christians would have thought one of the greatest sins, gives us for the most part, no pain, no concern. And yet, dear Reader, if you will only compare the actual state of disunion in which we are unhappy living with the plainest Principles of Peace and Unity, surely you must feel perplexed and distressed. Only read again the verse at the beginning of this tract, and then take the following facts as a commentary upon it.

In the Parish of —, there are several turnings and divisions in the road that runs through the village. One Sunday evening after tea, a certain family who lived at one end of the village, put on their things to go out to attend the public worship of Almighty God. There were six persons in the family that evening; namely, the father, mother, and four children, two of whom were above fourteen years of age; and it so happened that on that evening there were six meetings of the people in the village, assembling together to offer Worship to Almighty God, or rather, perhaps, to hear preachers. And so the father left the company of his family, at the first turning of the road, and went into the old Church. At the next division of the road, one of the sons left his mother and the rest of the family, and went to the Meeting of the Independents. At the

same time one of the daughters went into the Meeting-house of another sect. The other brother and sister went on a little way, and then left their mother, with the intention, they said of going to the other meetings, but with the secret intention of taking a walk; and so the mother went on by herself, till she came to the Meeting-house of the Wesleyans. A sudden thought rushed that evening with surprising violence into the heart of the mother, after all her family dropped off one by one, one to go to one place, and another to another. A sudden thought, I say, rushed into the mother's heart, and struck her with so much force, that she almost halted for a moment without knowing it just as she was entering the Meeting-room of the Wesleyan sect. What was this sudden painful thought, that almost overwhelmed the heart of the affectionate parent? Look back, reader, and let the word of God at the beginning of this tract strike afresh upon your heart and mind. Oh what a good, on what a pleasant thing it would be, though the mother of that scattered family; how good and how pleasant would be, if we could all have worshipped one God together!

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After a while, I opened the conversation and asked, "How it came to pass that you see nine different bodies, all worshipping God apart from one another, in separated and independent Societies, well do they say, "which one are they to believe?" Is not this enough to make us weep; to think that the very Heathen are hindered by our divisions? For was not one of the petitions of our Lord's last prayer, "for the visible unity of His church?" That we all might be one; so that there might be "no divisions amongst us;" that we might be "perfectly joined together." (1 Cor. i. 10.) Are we not all "called to the peace of God in One Body?" (Col. iii. 15.) And for what end? Our Lord declares it, saying, "That the world may believe that Thou hast sent Me." (S. John xvii. 23.) But now the world sees us not one, but divided, to believe that our Lord is the Sent of the FATHER. Thus is infidelity the sure consequence of our miserable and sinful divisions.

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Reader, will you now meditate on the following questions? Is there not evidently a very grievous loss of Unity in our day? Is the state of disunion and separation, which is now so common everywhere, the right state? Ought we to be satisfied with it, because it is so common? Is this, verily indeed, the Unity of Christian Religion? Is this both good and pleasant in the sight of God, that parents and children, husband and wife, brother and sister, master and servant, should be all separated, one from another, in the public worship of God? Is this dwelling together in Brotherly Love and in Christian Unity? Is not Unity in public worship the greatest means, and the most important act of Unity that there are now known to exist? Surely this is neither good nor pleasant. And yet most have now grown so accustomed to this state of things, that they feel no pain at the sight; their feelings and their principles are not shocked at it. Our notions of Christian Unity have so fearfully degenerated, that many of us are now satisfied with agreeing to differ; which is the mere sham and shell of Unity. That which the primitive Christians would have thought one of the greatest sins, gives us for the most part, no pain, no concern. And yet, dear Reader, if you will only compare the actual state of disunion in which we are unhappy living with the plainest Principles of Peace and Unity, surely you must feel perplexed and distressed. Only read again the verse at the beginning of this tract, and then take the following facts as a commentary upon it.

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TORONTO, CANADA. MAY 17, 1855.

"Her Foundations are upon the holy hills."

do anything else together? Is not this the most dreadful disunion that there can be? Can anything be conceived more grievous than that the neighbors cannot worship God together? Is it no sin to live in disunion and separation? It is no sin to live apart from the Church founded by the Lord himself, and built up by His holy Apostles? Is it not as dangerous to forsake the fellowship of the Apostles as to renounce their doctrine? (Acts ii. 42.) Not to live in Unity, not to dwell together as brethren, is this pleasing to Him who has so loved us? And if we do not worship God together, how is it possible that you Franks should work our coal-mines. It seems, indeed, as if the Franks were denouncing as our fault what they themselves omit to do: they blame us for our shortcomings."

I was not in the mood to explain the advantages of a regular working of the mines, or to enter into a discussion upon national economy with my Eastern friend. I felt I had hurt his feelings, and therefore spoke rather of the great past than of the uncertain present—*the gloomy future* of Christianity, if we do not worship God together, although living in the same place? It is monstrous and absurd to say that we can. If neighbors living in the same village or town do not worship God together, have they not entirely forgotten the very first fundamental principles of Christian Unity?

at Balaklava requires fuel; and that the steam-navy of our Allies is supplied with coal from the depots of Malta and Corfu, whilst Erekl lies opposite Sebastopol. Well, we have no objection that you Franks should work our coal-mines. It seems, indeed, as if the Franks were denouncing as our fault what they themselves omit to do: they blame us for our shortcomings."

"Why is it," said the founder-traveler, "that the donkey stumbles and falls, though it sees every hindrance on the road, whilst the camel, without looking down, avoids or surmounts them?" "The donkey," replied the Arab, "holds his head so near to the earth, that he sees the obstacles only when he can no longer escape them; the camel sees them in the distance, and his feet obey his head."

Hyder Ali had finished his pipe. He rose and said: "May your night be happy, sir!" and then left me to meditate over his parable, and to jot down these details of an ordinary conversation, which, although unimportant in themselves, may serve to throw some light upon the genius and character of his countrymen.—Chambers' Journal.

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PRAYERS IN THE SANCTUARY.

"Blessed are they that dwell in thy house," saith the psalmist, and he added this reason, "they will be still praising Thee." There is, indeed, always in God's house, both fit opportunity and plentiful matter of his praise. But the greater number of those who frequent his house do not dwell in it, their delight and affection is not there. Therefore, they cannot praise him as they come in as strangers, and the very children of the family who worship in spirit and in truth find their instruments (their ears) very often quite out of tune for praises, and sometimes most of all when praises are requisite.—They find still such abundant cause of complaint in themselves, weighing down their spirits, that they can hardly at all wind them up to magnify that God whose mercy in them is far more abundant. If we would take a reflex view, and look back upon our carriage this day in the presence of our God, who is here among us, who would not find much work for sad thoughts?—Would not one find that he had a hard and stony heart; another a light, inconstant, wandering heart to complain of; a third an unbelieving heart, and some all of these? And they (if such there be) who have deeply sorrowed and been largely comforted, will possibly, for all that, upon former sad experience, be full of tears and jealousies that this sweet temper will not be of long continuance; that before long the world, or some lust, will find or make a way to creep in, and banish those heavenly thoughts, and trouble that peace and joy which accompanies them. Yet, notwithstanding all these causes of grief and fear, our causes of praises are both many, and some mighty, not many noble are called; for "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?"

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The Church.

The country yesterday was covered with water, and the ground was again very deep. The trenches were like wise extremely muddy, and their condition added greatly to the labors of the men employed in the battles, who consisted chiefly of sailors and marines and sappers.

They performed their duties admirably, and I may say that the two former, particularly the navy, sustained considerable loss.

I have not yet received the return of the casualties beyond the 9th inst., which are here-with enclosed; but the death of Lieutenant Twyford, of the royal navy, a most promising officer, and greatly respected by all, has been notified to me; and Captain Lord John Hay was distinguished services of the naval brigade, was wounded almost at the very moment, I believe by the same shot. I hope the injury he received is not very serious, but the loss of his assistance even for a time is much to be regretted.

I have, &c.,
RAGLAN.
The Lord Panmure, &c.

Return of casualties from the 6th to the 8th of April, 1854, inclusive: 3 rank and file killed 15 rank and file wounded.

Before Sebastopol, April 14.

Mr. Long.—Since your lordship on the 10th instant a steady and heavy fire has been maintained from all the batteries of the allies. The fire of the British artillery being chiefly directed against the Garden batteries. The Barrack battery, the Redan, the Malakoff Tower, and the Mamelon have been most affected, and the enemy's works have suffered very considerably, although they have, as usual, made a good use of the night to repair damages, notwithstanding the vertical fire has been continued throughout the twenty-four hours. The practised both of the naval brigade and the artillery has been excellent.

The casualties have not been very numerous, but the loss has fallen heavily upon the sailors, as your lordship will see by the accompanying returns, and the Royal Navy has to deplore the death of Lieut. Douglas, who had served with great ability and zeal from the commencement of the siege. Lieuts. Urstrom, and D. Aeth, Royal Navy, and Steele, Royal Marine Artillery, all valuable officers, have been wounded.

ATTITUDE OF AUSTRIA.

The Paris correspondent of the *Daily News* points to the method which Austria will most probably adopt in order to creep out from the engagements of the treaty of December 2nd.—Thus she will continue to say that she is ready to declare war upon Russia when the conferences are broken up; but this is not the case; they are only suspended. The semi-official Austrian Correspondence has already taken this ground.

The *Times*' Paris correspondent states that on Tuesday night a courier left Paris for Vienna, with dispatches from the Emperor for M. Drouyn de Ronsard, who had received several injuries, but I am happy to add that there is every hope of his recovery. They are both highly meritorious officers. Captain Crofton, of the royal engineers, who had in course of the protected operation before Sebastopol rendered most essential services, has also received a wound, which I fear, detain him from duty for a very long time.

Our troops and perhaps continue to stand remarkably well, notwithstanding the very unfavorable state of the weather. The enemy's fire has been comparatively slack, but the practice good, and owing to their having ascertained the range of our batteries with great nicety, several guns have been disabled in both the right and left attacks.

Towards the Tchernaya nothing important has been observed; but small bodies of men, from 150 to 500, have been seen with a heavy gun and some ordnance carriage moving along the Inkermann heights towards Mackenzie's Farm-road, near which it has been placed in position.

Although the duties have been unusually severe and arduous both by day and night, those who were there have carried out with the utmost of valour and zeal, reflecting much credit both on officers and men.

The submarine telegraph has been safely brought to the monastery from Cape Kefala; and as soon as it is established at the former place, the engineers will proceed to convey it from the latter to the immediate neighbourhood of Varna, where I hope it may be in a state to act in a week or ten days from this time.

The first division of the 10th Hussars arrived at Balaklava. (Signed) RAGLAN.

RETURN OF THE MILITARY CASUALTIES.—Killed: Lieutenant Luce, 2 sergeants, 19 rank and file.—Wounded: T. M. Graves, slightly, and Captain G. Crofton, severely, royal engineers; Lieutenant J. Sinclair, severely, P. W. L. Estranger, severely, royal artillery; 1 sergeant, 51 rank and file wounded.

DESPATCH FROM ADMIRAL LYONS.

In a despatch dated "Royal Albert, off Sebastopol, April 13," Sir Edmund Lyons says, "I grieve to say that the casualties have been severe, though not, perhaps, more than might have been expected, considering the number of guns manned by seamen. The services of the officers and seamen of the naval brigade have been invaluable."

RETURNS OF CASUALTIES IN THE NAVAL BRIGADE.—Killed: Lieutenant Twyford, of the London, and 15 men. Wounded: Lieut. W. D. Douglas, of the Queen, and 58 men, of whom 5 died; 14 contused.

THE BALTIC FLEET.

Berlin, April 22.—On the 18th instant, late in the evening, an English war steamer and two steam gunboats arrived at Elsinore from the Cattegat; the same day, about noon, the English steam frigate Desperate arrived there from the south. A letter from Elsinore in the *Hamburger Nachrichten* says that the arrival of the English fleet in those roads, as well as the visits of the English officers and sailors in Elsinore, has awakened old feelings and anticipations. The two classes of the population are not, for the most part, at all inclined to us. This arises from the recollections of 1801 and 1807, refreshed and brought home by the hasty bearing of the English officers. This anti-English feeling is described to be by no means philo-Russian, nor even Dano-Russian, as was the color of the late Danish ministry. The anti-English party meets with a strong antagonistic element in a number of families, either pure English, that have lately settled there, or the descendants of English settlers. This latter party is superior to the former in opulence and standing, and is of course the circle in which the officers are best received. The authorities keep themselves very cold and reserved. The King of Denmark was lately in Elsinore for the purpose of inspecting the fortress of Kronborg, which is about, as it would seem, to be converted into barracks. The fortifications have also been repaired.

Berlin, Monday, April 23.—The Baltic fleet was still lying in Kiel harbor on the 20th; 8 collier brigs had arrived there. On the 21st the Desperate captured a vessel under the Lubeck flag off Libau.

BLOCKADE OF THE BALTIC PORTS.

Berlin, April 24.—The blockade of Libau has been prolonged at Model to date from the 17th instant, and of all ports up to the entrance of Riga from the 19th.

THE AUSTRIANS IN THE PRINCIPALITIES.

A letter from Krajova in the 13th in the Constitutional contradicts the statement made recently of the population of that town having risen in revolt. A number of the inhabitants of the town, it seems, went in a body to the administrator of the district to beg of him to present a petition to the prince, complaining of the assassination committed by an Austrian on the previous day; and three boyards, named Glodoc, Odeben, and Poszta, and detected by the population, thought fit to represent to General Macho, the Austrian general, that this movement was the commencement of a general insurrection, and to send off despatches to Bucharest, announcing the same thing. General Macho, without pausing to ascertain the truth of the statement, sent a despatch to Count Coronini, the Austrian commander-in-chief in the Principalities, informing him that Krajova was in full revolt, and that baroniess were being thrown up. General Coronini forwarded the news by telegraph to Vienna, and despatched a strong body of troops by forced marches to Krajova. The Wallachian government, on its part, sent M. Rossetti, the prefect of police, to the town, with full powers to re-establish order. The troops and the prefect on arrival found, to their astonishment, that the town was perfectly calm. The Austrian

general, when the false statement was made to him, placed from 20 to 40 soldiers in the houses of 200 of the inhabitants who had been denounced to him as the getters up of the revolt. But no inhabitants not only protest that they had no intention to create an insurrection, but they complain that the three boyards accuse them falsely. We do not know, from the letter in the *Constitutional*, that any satisfaction to justice has been rendered by the Austrian general for the outrage and subsequent murder of which his officer has been guilty.

OMAR PACHA AND THE EGYPTIAN DIVISION BEFORE SEBASTOPOL.

The English steamer Mercury has arrived at Sebastopol from Constantinople with invalids.

The arrival of Osman Pacha before Sebastopol with the Egyptian division of Mamelukes is confirmed. Osman Pacha had been sent to command at Eptoroua, where there remained 24,000 infantry, 6,000 cavalry, 150 guns, and 4,000 Tartars. The Tchernaya had overflowed its banks, and, as the valley was inundated, the Russian army was prevented from affording any assistance to the besieged. Colonel de Beville had been invited to visit the palace of Bala-Miran, which had undergone entire re-decoration. A portion of the Emperor's equipage had arrived. Brousses had been partly leveled by the last earthquake, of which there were then 150 stocks. The ruins were on fire.

Letters from St. Petersburg, of the 10th, state that the cold was still severe. The report of the navigation of the Neva was not expected before the 15th of May.

A telegraphic despatch from Paris to London says it had been decided at Windsor that the Empereur is to assume the supreme command of the allied forces in the Crimea.

The "Invadre Russie" confirms the death of Admiral Istomens, who was shot through the head while returning from the inspection of the Kamtschatka redoubt. He was a young man.

Nearly 150 Poles and Fins, who for some time have been in the barracks at Millbay, Plymouth, with the other prisoners taken at Bomarsund last year, having volunteered for service against the Russians, have been temporarily removed on board the Royal William ordinary guard ship at Devonport.

ATTITUDE OF AUSTRIA.

The Paris correspondent of the *Daily News* points to the method which Austria will most probably adopt in order to creep out from the engagements of the treaty of December 2nd.—Thus she will continue to say that she is ready to

declare war upon Russia when the conferences are broken up; but merely in the hope that it may be the means to rally at least the Democratic party, if not other portions of the community in support of the Administration. The game is as wicked as it is desperate, but you may rely that such is the present programme on the part of the President, stimulated and supported by Jefferson Davis. Cabinet meetings are daily held, and are of long continuance. Com. Macauley who has been placed at the head of the Gulf Squadron, which is to be strongly reinforced, is still here, but will leave in the course of this week to proceed forthwith to his station, under instructions which will inevitably lead to acts of violence and collision. The President three days since produced his ultimatum to the Cabinet with a declaration that he would not recede from it, but notwithstanding his declaration it has been strenuously opposed by a majority of the Cabinet, provided there is also a division of opinion among the Kitchen Cabinet. It is really horrible to think that the peace of the nation, the fortunes of thousands, and probably the lives of tens of thousands, are all thus to be gambled away because the people with such unanimity repudiated the present chief magistrate because he and his insane advisers think this is the last and only card to play in hopes it may help his desperate fortunes. Never were men more cruelly deceiving themselves, for if they do carry the scheme into effect into the extremity of war, it will result in such a cry of indignation as soon as its disastrous results begin to be felt, as never before saluted an inhabitant of the White House. What may be the result of the opposition in the Cabinet in case Mr. Pierce perseveres, it is impossible to say, but probably the retirement of the opposing members.

Holloway's Ointment and Pills, astonishing remedies for Scrofula.—Mr. Henry Judd, of Van Couver, was in a most alarming state of health, but had been a great success in the treatment of cases of Scrofula and other diseases of the body due to intemperance, rendering him an object of horror to every one. He tried some of the most celebrated nostrums, but they did not succeed, and in the end he always consulted a friend as to what course he ought to adopt, when Holloway's Ointment and Pills were recommended, which he commenced taking with great success. His health improved rapidly, and he was soon able to travel about, and at the same time he was perfectly cured, after every other remedy had failed.

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HENRY ROWSELL, King Street, Toronto. March 29, 1855.

TORONTO MARKETS.

TORONTO, May 16th, 1855.

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Oats, per bushel 42 0 a 45 0

Rye, per bushel 56 0 a 57 0

Potatoes, per bushel 2 9 a 3 0

Oats, per bushel 4 3 a 5 0

Potatoes, per bushel 3 9 a 4 0

Straw, per ton 100 0 a 105 0

Butter, per lb. 1 0 a 1 3

Flour per 100 lbs. 25 0 a 40 0

Pork, per 100 lbs. 25 0 a 30 0

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Veal, per bushel 33 0 a 36 0

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MARCH 28, 1855.

UNIVERSITY OF TORONTO.

THE ANNUAL EXAMINATIONS OF THE YEAR

1855, WILL BE HELD AT TWO PERIODS:—VIZ. IN

JUNE, COMMENCING ON THE 4TH DAY OF THE MONTH,

AND IN SEPTEMBER, COMMENCING ON THE 24TH

DAY OF THE MONTH.

STUDENTS IN ARTS OF THE STANDING OF ONE

YEAR FROM MATRICULATION, AND CANDIDATES

FOR THE DEGREE OF B. A., ARE REQUIRED TO PRESENT THEMSELVES.

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TEXTS AND THOUGHTS FOR EVERY DAY THROUGHOUT THE YEAR.

MAY 20.—SUNDAY AFTER ASCENSION.
Unto the place which the Lord your God shall choose . . . thither thou shalt come. Deut. xii. 5.

The Lord established the principle of unity of worship in the Old Testament, by requiring all to worship at the place which he should choose. The same principle of unity it behoves us to observe under the new, by taking care that we worship in the fellowship of the apostles—in communion with that ministry which they have appointed, and in spiritual union with Christ our Head. Grant me, O Lord, truly to know the apostles' fellowship, and to abide in that of which I am persuaded.

2. There shall ye eat before the Lord your God, and ye shall rejoice in all that ye have put unto ye, and your household. Deut. xii. 7.

They offered to the Lord first-fruits, peace offerings, freewill offerings and thank offerings, and of those they ate before the Lord, that they might receive from him joy, and strength for the future labors of their hands. And so we, in the Holy Communion, and otherwise, as occasion shall be given, must offer unto God of that which he has blessed us, and partake of the holy feast of that Communion, for the joy and strength of our souls. Grant me thus through Christ to acknowledge the past blessings, and through him to receive refreshment and strength for future needs.

MAY 21.

1. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest. Deut. xii. 13.

The burnt offering was the great act of public worship and adoration, by which they acknowledged that they and theirs wholly belonged to God, and offered themselves in adoration to him. And so we must be careful where we offer our public worship, lest we be led away from that fellowship which Christ has ordained, or countenance others in regarding divisions in the church of Christ as indifferent. Grant me, O Lord, this spirit of holy caution and jealousy, that my offerings may be acceptable to thee.

2. Be ye . . . sober and watch unto prayer. 1 Pet. iv. 7.

The end of all things is ever near, and it behoves us all to live in preparation for it; for as death finds us, so will judgment. This consideration should drive away lightness and vanity, and make our minds serious and thoughtful. And since we need daily help from God, to keep us thus sober, we must pray to him constantly. And since many influences draw off our hearts and minds from prayer, we must watch, that we may not fail to pray. O that the spirit of sobriety and watchfulness may ever be my spirit.

MAY 22.

1. Have fervent charity among yourselves: for charity shall cover the multitude of sins. 1 Pet. iv. 8.

much a twofold sense does charity cover and faith qualifies for forgiveness. And if look on their faults, nor will they look on ours; for our thoughts and affections will be chiefly occupied in doing each other service. O for such love in my heart, both to my heavenly Father, and to all his children.

2. As every man hath received the gift, even so minister the same one to another. 1 Peter iv. 10.

We receive not God's gifts for our own sake chiefly, but that we may imitate him, and impart them to others. As we have received all freely from him, so should we be willing, whenever occasion requires, to impart to others without recompence or the hope of return. And we must minister his gifts purely, with love and with a single mind, as we have received them from him. May I know my duty in this regard; and when I know it, may I have the heart to do it.

MAY 23.

1. If any man minister, let him do it as of the ability which God giveth. 1 Pet. iv. 11.

If we consider that our ability is not our own, but comes from God, we shall do what we do for others cheerfully and liberally, because he has given that we may not hoard, but dispense—faithfully and carefully, as those who must give an account,—not proudly towards others, for we are but deputies and instruments—not with inward glorying, for what we dispense is not of ourselves. O that in all my action for the good of others I may be thus ungrudging, faithful, lowly and humble.

2. The Spirit of truth, which proceedeth from the Father . . . shall testify of me. John xv. 26.

The Holy Spirit proceedeth from the Father, because the Father is the original source of the Godhead. Proceeding from God he is the Spirit of truth, because God is truth and the source of all truth; and he is the Spirit of truth, because from him we receive the spiritual truth we have. His great work is to testify of Jesus, because Jesus is the salvation of all the ends of the earth. He testified of him in ancient times by the gifts he imparted to those who believed in Jesus, and the miracles he empowered them to work; and he still testifies by the consolation and strength he imparts to us by the name of Jesus.

MAY 24.

1. The Comforter, whom I will send unto you from the Father. John xv. 26.

The Comforter is the Spirit of the Son, and therefore proceedeth from him and is sent by him. But as the Son is begotten of the Father and is subordinate to him, so the Spirit is by origin the Spirit of the Father, and is sent from him. And he is the Comforter, because he strengthens our weakness, consoles us in affliction, stands by us in trial and difficulty, and leads our hearts upwards to the Father. O Holy Spirit, be thou my Comforter; but strengthen me in making me more holy.

2. The time cometh, that whosoever killeth you will think that he doeth God service. John xi. 2.

These words were exactly fulfilled in Saul of Tarsus. He testified that he verily thought that he ought to do many things contrary to the name of Jesus of Nazareth; and on that account, when they were put

to death, he gave his voice against them. Now he who knows God, and thinks that he ought to do a thing, thinks that in doing it he is doing God service. How cautious ought we to be as to the grounds on which we oppose what we think to be error! How fearful of a persecuting spirit. Lord make me first pure, then peaceable.

MAY 25.

1. Take heed to thyself that thou forsakes not the Levite. Deut. xii. 19.

The ministers of the sanctuary are separated for God's service, that they may devote their whole thoughts, energy and lives to the promotion of his glory in promoting the best and eternal interests of his people. That they may be at leisure for this great work, both in mind and body, they should be held free from the necessity of giving their minds to worldly cares, by receiving a liberal support from those to whom they minister. Grant, Lord, to all my ministers this spirit of devotion to the work of their Lord; and grant to thy people obey thy precept. Forsake not the Levee.

2. There shall ye eat before the Lord your God, and ye shall rejoice in all that ye have put unto ye, and your household. Deut. xii. 7.

They offered to the Lord first-fruits, peace offerings, freewill offerings and thank offerings, and of those they ate before the Lord, that they might receive from him joy, and strength for the future labors of their hands. And so we, in the Holy Communion, and otherwise, as occasion shall be given, must offer unto God of that which he has blessed us, and partake of the holy feast of that Communion, for the joy and strength of our souls. Grant me thus through Christ to acknowledge the past blessings, and through him to receive refreshment and strength for future needs.

3. Thou shalt not hearken unto the words of that prophet. Deut. xiii. 3.

Inspiration may be from an evil spirit as well as from the Holy Spirit; and signs and wonders may be wrought by an evil supernatural power as well as by God himself. Therefore neither inspiration nor miracles are by themselves proofs of the working of God. The miracles must be so great that man could not work them, or they must be wrought by good men; and the inspiration must be consistent with that which we already know to be from God. May I have grace and judgment to prove all things and hold fast the good.

MAY 26.

1. Thou shalt not consent unto him nor hearken unto him. Deut. xiii. 8.

God has surrounded us with earthly relations and friends, to exercise us in love and destroy selfishness and self-will. For this reason the wishes and persuasions of those near to us should be strong motives to us to this or that line of conduct. But when they set themselves against God himself, when they would have us neglect him—when they tempt us to sin, the case is otherwise. Then we must cleave to God, in spite of all earthly love: nay, we must refuse even to listen to their persuasions, when we see to what they tend. Keep my heart, O Lord, ever firmly attached to thee. Let no earthly love ever usurp the place of thy love.

2. There shall cleave nought of the cursed thing to thy hand. Deut. xiii. 17.

We see that the men of this world are estranged from God by the love of pleasure, of money, of power, of a name, of success, of knowledge, of improvement, of refinement and luxury; and we condemn such conduct in them; nay, in the first ardour of an earnest pursuit of godliness, we set our faces strongly against it. But after a while, these same temptations address themselves to us, under some specious form; and we think that we can use those that which has enslaved others. Let us be on our guard against this temptation, lest the cursed thing itself cleave to thy hand.

3. 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 the use of Mr. Rowell in the course of this year, to show that the publication would be generally acceptable. The price will not be more than 2s. 6d.

PHOENICIAN INSCRIPTION.

The Palestine Archaeological Association seem to be ready to realize some of its expectations, as appears from the following letter in the Journal of Commerce:

"On the 19th of January last some men were digging for more hid treasure in an ancient cemetery on the plain of Sidon, called *Mughorah Tubaou*, when at the depth of about twelve feet below the surface, and near the walls of an ancient edifice, they uncovered a *sarcophagus*, upon the lid of which there is a long Phoenician inscription. The lid is of a blue-black marble, intensely hard, and taking a very fine polish. The lid is eight feet long, by four feet wide. The upper end is wrought into the figure of a female head and shoulders, of almost a giant size. The features are Egyptian, with large full-almond shaped eyes, the nose flattened and lips remarkably thick, and somewhat after the negro mould. The whole countenance is smiling, agreeable, and expressive beyond anything I have ever seen in the disinterred monuments of Egypt, or Nineveh. The head dress resembles that which appears in Egyptian figures, while on each shoulder there is the head of some bird—a dove or pigeon, and the bosom is covered by what appears to be a sort of cape, with a deep fringe, as of lace."

On the lid, below the figure head, is the inscription, consisting of twenty-two long lines, closely written. The letters are in perfect preservation, and can be read with the utmost ease and accuracy, and the whole forms by far the longest and most perfect inscription yet discovered in this most ancient language and character. It appears to be mainly a genealogical history of the person buried in the sarcophagus, who, as it appears, was a King of Sidon.

The names of *Baal* and *Ashoret*, the well-known gods of the Sidonians, occur repeatedly in these inscriptions. Some of the words are Hebrew, as *melek*, king; while the forms of some of the letters are so much like those of the ancient Greek, as at once indicate the relationship. Letters were invented by the Phenicians. Here we seem to see them dropping from their hands in the first casting. I have a copy of the inscription before me with the figure head, taken with great accuracy by the pen of a young Arab, which could hardly be exceeded by phonography or lithography. I wish I could forward it to be used in your paper. It was sent to me by a friend in Sidon, and is the more valuable from the fact that, at present, additional copies cannot be taken.

The Rev. Mr. Thompson, an intelligent American missionary at Sidon, and the Rev. Dr. Smith of Beirut, who is engaged in translating the whole Bible into Arabic, have mainly mastered the inscription, reading line after line with little labor and embarrassment, and bringing out the evident and satisfactory meaning, and thus holding

intercourse, if not with men before the Flood, at least with those who lived far back into the neighborhood of that period. Copies have also been sent to some of the literati of Europe, from whom, in connection with the labours of the American scholars I have named, a perfect translation may soon be expected.

In the meantime a controversy has arisen in regard to the ownership of the discovered monument, between the English and French Consuls in this place—one having made a contract with the owner of the land, by which he was entitled to whatever he should discover in it; and the other having engaged an Arab to dig for him, who came upon the sarcophagus in the other Consul's limits, or, as the Califormians would say, within his "claim." Both are extremely anxious to obtain it at any cost, with the intention of sending it to London or Paris, to be added to the previous monuments and relics, which have been gathered from the wrecks of all nations and all ages.

The Turkish governor of Sidon, in this state of the matter, has closed up the ground and protected it by a guard of soldiers, while the question is before the Courts.

Mr. Thompson informs me, that he obtained the business of this Office will be extended to the obtaining of Clerks, Book-keepers, Mechanics, Apprentices, House and Farm Servants. JAMES MILLS, Sole Agent, 71, Adelaide Street East, November 17th, 1853.

A CARD.
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