

The Church.

“Get 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.”

TORONTO, CANADA, APRIL 5, 1855.

No. 36

Portry.

THE WORLD.

O world! so few the years we live,
 Would that the life which thou dost give
 Were life indeed!
 Alas! thy sorrows fall so fast
 Our happiest hour is when at last
 The soul is freed.

Our days are covered o'er with grief
 And sorrows neither few nor brief
 Vail all in gloom;
 Left desolate of real good,
 Within this cheerless solitude
 No pleasures bloom.

Thy pilgrimage begins in tears
 And ends in bitter doubts and fears,
 Or dark despair;
 Midway so many toils appear,
 That he who lingers longest here
 Knows most of care.

Thy goods are bought with many a groan
 By the hot sweat of toil alone
 And weary hearts;
 Fleet-footed is the approach of woe,
 But with a lingering step, and slow
 Its form departs.

From the Spanish.

zeal as a missionary was not quenched, nor his hopes of the future of the Gospel in China shaken, by what he beheld and heard, thus speaks:—
 “Religious ideas do not, it must be owned, strike very deep root in this country, and the seeds of the Christian faith cast into it in the earlier ages appear to have entirely perished. With the exception of the inscription [on the monument] at Si-ngan [described by the first Jesuit missionaries in the seventeenth century], no trace of the passage of the former missionaries or of their preaching was then to be found. Not even in the traditions of the country was preserved the slightest trace of the religion of Jesus Christ. A melancholy trait it is in the character of this people, that Christian truth does but glide over its surface!”

With regard to all Christians, the Chinese are generally of opinion that they are the creatures of European Governments. Indeed, all the persecutions of the Christians which have taken place in China have had their origin in political, rather than religious grounds. M. Huc gives a singular instance of this Chinese mode of thinking:—

“The Christian religion is designated in China as Tien-tchou-kiao, that is to say, the religion of the Lord of Heaven; the idea of God being expressed by the word, Tien-tchou. One day we were speaking of religion with a really superior sort of mandarin, a very intelligent fellow. He asked us who was the Tien-tchou of the Christians? ‘Ah, you are right!’ said he, putting his hand to his forehead, as if to recall a half-forgotten recollection; ‘You are right, I ought to know; but I really had forgotten all about this Tien-tchou.’ ‘Well, you know now; who is he then?’ ‘Oh, to be sure, he is the Emperor of the French!’

Further on in the first volume the Chinaman is thus spoken of (page 161): “Lucie is the sole object on which his eyes are continually fixed. He never pursues anything with ardour but riches and material enjoyments. God—the soul—a future life, he believes in none of them; or, rather, he never thinks about them at all. If he ever takes up a moral or religious book, it is only by way of amusement, to pass the time away. It is a less serious occupation than smoking a pipe, or drinking a cup of tea. To listen to him, you would think that he is just ready to become a christian—in fact, that he was such already; yet he has not advanced a single step. He never thinks of religion as a serious matter at all. He likes very well to talk about it; but it is as of a thing not made for him—that he personally has nothing to do with. The Chinese carry this indifference so far, that they care not a straw whether the doctrine be true or false, good or bad. Religion is to them simply a fashion, which those may follow who have a taste for it.”

This judgment may be considered severe, as the result of Western prejudices, or as the dogmatizing of a Catholic priest. But we recollect reading similar judgments in a Church missionary sent to China, in his last year’s report, says of this people: “As to respect for their own religion, they have none. Even in their temples they will laugh at and ridicule their idols. Nothing appears to make any impression upon their minds; they appear to be thorough atheists.” And with respect to native converts the Protestant Bishop of Victoria observes: “Native converts from heathenism are very weak, and require constant supervision.” M. Huc does not anticipate much benefit from the distribution of Bibles and religious books among such a people. He says: “The Methodist ministers who lie in ambush in all the five ports open to Europeans, having remarked that the prodigious quantity of Bibles furtively scattered along the shores of the Empire have not proved remarkably efficacious in working the conversion of the Chinese, have at last given up this harmless and useless system of propagandism.” Here again it may be supposed that M. Huc sees matters through the mist of a prejudice; but thus writes Dr. Hobson, the agent in China of the Religious Tract Society: “Repeated evidence has been afforded to us that the religious books and tracts distributed in the public streets and shops of this city [Canton] are treated with great disrespect. They are no doubt despised on the ground of teaching foreign, and therefore useless and unpalatable doctrines; they are usually condemned at once or set aside, after inspection of the title-page; and if the distributor be a native, he is often insulted with opprobrious language.”

We shall pursue the subject no further. We repeat that it is far from our intention to discourage judicious missionary labours in China. The Catholic hopes almost against hope for the Evangelization of that country; we are sure that Protestant zeal does not flag, nor Protestant courage falter; but it is nevertheless proper to exhibit things as they are.

Some of M. Huc’s adventures were of a perilous, others of a ludicrous character. His boldness and presence of mind served him in some cases; his knowledge of the language and of the people in others. But at present we prefer letting him speak of others rather than of himself; and first of

THE MANDARINS.

We have observed that the Chinese, and especially the mandarins, are strong

against the weak, and weak against the strong. To domineer over and to crush all around them, is the object they constantly have in view, and to attain it they have an inexhaustible resource in their native cunning and pliability of character. Once allowed them to get the upper hand, and it is all over with you; but if you can only succeed in mastering them, you will find them ever after as docile and manageable as children. The Chinese mandarins are pretty much like their own long bamboo. If one can but manage to get hold of them in the right way, they are easily bent double, and kept so; but if for a second you let go, they are up again in a moment as straight as ever.

In another place we read of the abject condition of

CHINESE WOMEN.

The condition of the Chinese women is most pitiable; suffering, privation, contempt, all kinds of misery and degradation, seize on her in the cradle and accompany her pitilessly to the tomb. Her very birth is commonly regarded as a humiliation and a disgrace to the family—an evident sign of the malediction of heaven. If she be not immediately suffocated (according to an atrocious custom), she is regarded and treated as a creature radically despicable, and scarcely belonging to the human race. This appears so uncontested a fact, that *Pao hwa-pan*, celebrated, though a woman, among Chinese writers, endeavours in her works to humiliate her own sex, by reminding them continually of the inferior rank they occupy in the creation. “When a son is born,” she says, “he sleeps upon a bed; he is clothed with robes, and plays with pearls; every one obeys his princely cries. But when a girl is born, she sleeps upon the ground, is merely wrapped up in a cloth, plays with a tile, and is incapable of acting either virtuously or viciously. She has nothing to think of but preparing food, making wine, and not vexing her parents.”

The condition of the wives of native Christians is far superior to that of Pagan wives. Master Ting is a mandarin, and the *Sa-cho Panza* of M. Huc; but without the *Sa-cho*’s honesty, or *Sa-cho*’s estimation of the fair sex. He regards them as animals without a soul, as appears from the following colloquy:

MASTER TING ON WOMEN.

Ting *copulur*: “As we were leaving Lean-Chan,” said he, “when we passed through that street where there were so many women assembled, I heard it said that they were Christians! Isn’t that nonsense?”

“No, certainly, it was a truth. They Christians.”

Master Ting looked stupefied with astonishment, and his arms fell down by his side. “I don’t understand that,” said he; “I have heard you say that people become Christians to save their soul. Is that it?”

“Yes, that is the object we propose to ourselves.”

“Then what can the women become Christians for?”

“What for? To save their souls, like men.”

“But they have no souls,” said Master Ting, stepping back apace, and folding his arms; “women have no souls. You can’t make Christians of them.”

We endeavoured to remove the scruples of the worthy man upon this point, and to give him some few sounder ideas on the subject of women’s souls; but we are by no means sure we succeeded. The very notion tickled his fancy so much, that he laughed with all his might. “Nevertheless,” he said, after having listened to our dissertation, “I will tell my wife that she has got a soul. She will be a little astonished, I think.”

CHASE OF THE SOUL.

When the body is still struggling with death, they try first the effect of persuasion, and endeavour by prayers and supplications to induce the soul to change its resolution. They run after it, they conjure it to come back, they describe in the most moving terms the lamentable state to which they will be reduced if this obstinate soul will not hear reason. They tell it that the happiness of the entire family depends upon it; they urge it, flatter it, overwhelm it with entreaties. “Come back, come back!” they cry; “what have we done, what have we done to you? What motive can you have for going away? Come back, we conjure you!” And as no one knows very well which way the soul is gone, they run in all directions, and make a thousand evolutions in the hope of meeting it, and softening it by their prayers and tears. If these mild and insinuating methods do not succeed—if the soul remains deaf, and persists coolly in going its own way, they adopt another course, and try to frighten it. They utter loud cries, they let off fireworks suddenly in every direction in which they imagine it might be making off; they stretch out their arms to bar its passage, and push with their hands to force it to return home and re-enter the body. Amongst those who set

out on the chase after a refractory soul, there are always some more skilful than others, who manage to get upon its track. Then they summon the others to help them, calling out, “Here it is! Here it is!” and immediately everybody runs that way. They then unite their forces; they concentrate their plan of operations; they weep, they groan, they lament; they let off squibs and crackers of all kinds; they make a frightful *charivari* round the poor soul, and hustle it about in all sorts of ways, so that, if it does not give it up at last, it must really be a most stubborn and ill-disposed spirit. When they are setting out on this strange errand, they never fail to take lanterns with them, in order to fight the soul on its way back, and to keep away any pretence it might make of not being able to find it. These ceremonies mostly take place during the night; because say the Chinese, the soul is in the habit of taking advantage of the darkness to slip away.

We must here close our extract. He who would know more of the superstitions of this singular people, of their institutions, of their social life, of their marriages and funerals, of their occupations, of their moral nature, and how they cheat and lie, and can still be capable of hospitality and generosity, must turn to M. Huc’s book—which has been ably translated, and is one of the most amusing and instructive we have encountered on the same subject for many a day.—*Clerical Journal*.

THE ELECTRIC TELEGRAPH.

(From the North British Review.)

The first promoters of the Electric Telegraph, sanguine as they were of its ultimate triumph over the prejudices of the railway companies, who at first rejected it, and of supine governments, who were blind to its advantages, they yet never anticipated that its lines would span wide arms of the sea, and, by crossing even oceans themselves, would girdle the terraqueous globe. The submarine telegraph was not a corollary of the terrestrial. It was a new idea, which it required genius to suggest, and science to realize. Dr. O’Shaughnessy, so early as 1839, succeeded in laying down an insulated conducting wire, attached to a chain-cable in the River Hooghly, which carried the electric current from one bank to another. Another step was made in 1847, by M. Siemens, who first applied gutta percha to the insulation of the wires, and laid down a telegraphic line to cross the Rhine at Cologne.

These steps, however, though very important, were not to be compared with the bold and successful attempt to carry a submarine cable from Dover and Calais. In 1850, the Submarine Telegraph Company made the necessary arrangements with the French and Belgian Governments, and Messrs. Newell and Co., the celebrated wire-ropes makers of Gateshead, were intrusted with the manufacture of 24 miles of a wire cable, to stretch over a distance of 21 miles. For this purpose, four copper wires, the sixteenth of an inch in diameter, were covered with successive coatings of gutta percha. The wires were then twisted together, and surrounded with a mass of spun yarn soaked in grease and tar, so as to form a compact rope impervious to water. In order to give strength to this combination, and protect it from external injury, ten galvanized wires were twisted round the rope, so as to form a submarine cable. This cable was completed in three weeks, but, owing to an accident in laying it down, it suffered a twist or bend, which took it out of the direct line, and prevented it from reaching to Saugat, south of Calais. It was necessary, therefore, to add to it another mile of cable, which being immediately done, though the task was not an easy one, the communication between Calais and Dover was completed on the 17th of October 1851, and since that time, Great Britain and the Continent of Europe have, by this iron labyrinth, conversed with each other on every subject which can interest humanity. The expense of the cable was £9,000, and the station at Dover and Calais, £6,000. This line of telegraph belongs to the Chartered Submarine Telegraph Company.

By the private enterprise of Messrs. Newell and Company, a still longer submarine cable was stretched across the Irish Channel from Holyhead to Dublin, or rather to Howth. In the deep sea portion of it, the gutta percha rope containing one copper wire, was surrounded by ten twisted iron wires, and the shore ends of the same rope surrounded by six iron wires. Transported from the works at Gateshead on twenty waggon, it was sent by railway to Maryport, where the Britannia carried it to Holyhead. On the 4th of June 1852, it was deposited in the Irish Channel, where the depth of water is 70 fathoms, nearly double that between Dover and Calais. The length of the cable is 64 miles, and the time of laying it down was 18 hours.

The next great submarine enterprise, under the direction of the Submarine Telegraph Company, was that of uniting Dover with Ostend, a distance of 70 miles. This gigantic cable, also the work of Messrs. Newell and Company, cost £33,000, and was laid down on the 4th of May. On the 6th of May it was the bearer of a friendly message from Belgium to London.

The Magnetic Telegraph Company and the British Telegraph Company have, according to Dr. Lardner, laid down cables of the same kind from Portpatrick to Donaghadee, a species of rivalry which Parliament ought not to have permitted. The first of these Companies have established upwards of 2000 miles (many of them underground) of telegraphic lines, and have 13,000 miles of wire in active operation,

connecting England and Scotland with the principal towns in Ireland. A company, entitled the European and Electric Telegraph Company, which acts in common with the two Submarine Companies, now united, was established in order to connect the cable of those companies with the metropolis, and with Birmingham, Liverpool, and Manchester. Our limits will not permit us to give any further details respecting these submarine establishments. The most important facts concerning all those which are yet completed, or in progress, are contained in the following table given by Dr. Lardner:—

Dover and Calais, Holyhead and Howth, Dover and Ostend, Portpatrick and Donaghadee, Magnetic Telegraph Co., Ditto, do., British Telegraph Company, Orfordness and the Hague, Across the Great Belt, Denmark, Across the Mississippi, Across the Zuyder Zee, Newfoundland and Prince Edward’s Island, Spezzia and Corsica, Corsica and Sardinia,	No. of Wires.		Length in Miles.		Weight in Tons.
	Copper.	Iron.	Per Mile.	In Tons.	
	1	12	70	1	1
	7	12	70	7	7
	6	12	25	7	7
	7	12	27	7	7
	1	10	185	2	2
	3	9	16	6	6
	1	8	2	2	2
	6	10	5	7 1/2	7 1/2
	1	9	150	1 1/2	1 1/2
	6	12	110	8	8
	6	12	8	8	8

A submarine line of much greater length than any of the preceding, and of high temporal interest, is about to be laid down by order of Government from Varna to Cape Chersonese or Balaklava. The length will be 300 miles, and Mr. Liddell, the engineer on the new Litchfield and Hitchin Railway, who has already laid down cables in the Mediterranean and other seas, has undertaken to complete it in two months. May its first message convey to Lord Raglan and General Canrobert the gratifying intelligence that they have conquered a secure and honourable peace.

We have already mentioned the contemplated line from Natchez to San Francisco in California, which will connect the Pacific with the Atlantic, and even with St. John’s in Newfoundland, which is only five days’ passage from Galway, and which would then connect the Pacific with Europe. But why may we not contemplate the union of Newfoundland with Europe by a submarine cable which has been already proposed? As a work of art it is doubtless practicable, and the European powers might contribute the means of thus uniting the two hemispheres of the globe.

A new principle of telegraphic communication, if it shall prove of practical value, may render such an enterprise within the reach even of the western states of Europe. The idea of what may provisionally be called a transmarine telegraph has been recently brought forward by Mr. Lindsay of Dundee. This plan is to send the electric current through great distances of water by means of long lines of wire stretching along the opposite shores. These lines communicate with a powerful battery, and their four terminations dip into the sea, so that the electric currents flow in two different directions, one towards each shore. Mr. Lindsay had made experiments on a small scale in Scotland, which so far confirmed his views; but he repeated them on a larger scale last summer at Portsmouth, where he sent messages through a mile of water, though there were many ships in the intervening space, and many of them with coppered bottoms. In this experiment the length of the lateral wires was less than half a mile. We understand that a patent has been secured by a company who intend in spring to make experiments on a great scale.

Although it would be a work of supererogation to point out to our readers the various uses of the Electric Telegraph, yet there are some of them so little known, and others of so remarkable a nature, that they deserve the widest circulation. Among these, those of a scientific nature may claim the first place. The beautiful arrangement which we owe to Mr. Airy, the Astronomer-Royal, of transmitting to the most distant telegraphic regions the true time of Greenwich, is one of inestimable value. The difficulty of obtaining correct time for the accurate record of astronomical and atmospheric phenomena, has been experienced by all who do not possess astronomical instruments. This may, however, be completely removed; and even with ordinary house-clocks we may record our observations with a degree of accuracy sufficiently correct for those which can be made by private individuals. Mr. Airy, however, has gone much further than this. By having the Royal Observatory at Greenwich connected with the submarine cables at Brussels and Paris, he has been able to determine the correct latitudes and longitudes of their observatories, and the same process will doubtless be extended to every place in the telegraphic world. Geography will thus participate in the same advantages with astronomy, and the difficult and expensive operation of national surveys will be carried on with greater facility and correctness.

In meteorology, the Electric Telegraph will be found of singular utility. The frequenter of the Crystal Palace will recollect that the weather at the leading ports and cities of England was daily exhibited to them, a kind of information of great value to shipowners, and to the Royal and merchant navy. When the telegraph announces a storm upon our shores, the sea-faring traveller may remain at home with his friends till it has expended its fury.

But the telegraph may do more than this. When these violent convulsions of the atmosphere, in the form of tornadoes and hurricanes, advance alone a line of coast, as they do in America, they move much

less slowly than the electric message, and therefore preparation may be made for resisting them when we cannot disarm their fury. Ships about to sail, trains about to start, travellers about to drive, to ride, or to walk, may all receive a salutary warning to remain till the destructive agent has passed. If we ever shall be able to predict the phenomena of the weather, as we do those of the heavens, the simultaneous state of the atmosphere, over extensive regions of the globe, must be previously observed and generalized.

Selecta.

SUNDAY NIGHT SPECULATIONS.

We have wheeled around again into Sunday night, and our little circle is still unbroken. Here we all are by the round table, and the golden-footed lamp, and the Claude, and the great curtains, ponderous and oriental. We are here—but the week is gone. They say it will never come back again; that whatever was done last week will so remain forever.

And what is the result of the week, say you? Aye, aye,—what is it? For six days the sun has gone up and down the heavens, streaming upon mountain, valley, and fields all white with snow; or showering down this bright light upon the tops of snow-storms and realms of cloud-land, covering the whole States, and nowhere one quivering ray going through into the milky twilight below. Six long winter nights we have crawled shivering to bed, and laid ourselves straight out, seeking for oblivion, as in the shadow of death; some going away into deep and calm slumber—waking in the still night to draw closer the blankets around them; some tossing lazily in uneasy dreams, and waking at daylight to hear Bob scratching at the hall stove; a trifle of sausage, mutton, and roast-beef, some little of corn starch, and quantities of buckwheat cakes, and the week is gone! Whereaway, O Professor, whereaway? Ah! sir, wherever away, it is not lost! We shall meet it again one day, and strange as it may seem, it will be this same vanquished but inevitable last week.

We talk, sir, of the fear of death; should we not rather fear to live? Are you so firm of step, are all your tempers so happily mixed, are you so at peace with the world, that you can say to next week, “Come on, my hearty!” The fear of death in itself is idle; it is the fear of this mixed and tottering life, which is, or should be, of any force in human conduct. Was it Southey who said,—if there was a balloon conveyance to the next life, there would be crowds going on in that travel?

I am willing to wait my time till the very last day.—Fearful as life is, let us not be in haste to make a change, which, when made, is so momentous. Not that God’s mercy is less after death than it now is. But before the moment of death arrives to any individual, his moral character is, doubtless, in one way or the other, mature; and nothing short of that kind of interference which would create a change of identity would change such a character; and it is possible that there may be some creations of God,—as, for instance, the human soul,—which, in the nature of things, cannot be uncreated, and therefore that God cannot, if he would, vouchsafe to lost souls the gift of annihilation.

But one thing is certain, that this life pre-arranges, as it were, all the life to come; and in something more than the sense in which youth pre-arranges manhood and age.

If life here is properly conducted, death can make but a change of plans. If a man, then, can so shape his life in all things as to be ready to shift the scenes at any moment to another mode of action, I see no harm in living on. The whole problem of this first attempt should be fairly solved.

And in regard to death, we do not often think that it only touches—the ashes.

I am telling you a common-places, but it is well to think of it often, that in point of fact, nobody is dead. I say to you, Professor, *nobody is dead*. But all the hosts that ever lived still throng with life, and as really and actually as you and I, my dinner-eating Professor!

All the hosts antediluvian, all the armies of Israel, all they who built the Pyramids, and those old temples of the Nile, all Pharaoh’s multitudes, all they who sacked Jerusalem, and the wild races who raised high the hanging gardens of Babylon, they of Nineveh and Troy and Rome; the hundred thousands, who at one man’s bidding, laid them down upon battle-fields and plains of snow; and the plunging millions from all parts of the world; all, all live forever! And you and I, Professor, are of this great company, and we travel on a little while, and we shall be gone from these parts, and God will have found a place for us somewhere in his wide domains.

I look up through this wintry sky, and it is not fancy all; oh! sir, it is not a wild imagination that tells me there is a home up there. Let us get ready for that new home,—that beautiful life! where night and winter shall come no more; where storm and tempest, if seen at all, will be as the flashings of summer lightning on distant horizons, noiseless and without harm. O let us get ready for that beautiful life.—*From Up-Country Letters.*

HOPE AMID BILLOWS.

What shall it profit a man if he gain the whole world and lose his own soul? said our Saviour, who was to lay down a ransom for it, and knew well that it would cost infinitely more than the world was worth. Yet, the most of men value their own souls at a far lower rate than the whole world, losing them for broken morsels of it: yea, many times for vain hopes

that are never accomplished. And as these men make a miserable bargain, so on the contrary, they that lose the world, or anything worldly, yea, though it were the whole, to save their souls, make a profitable loss of it. Nature teaches men to hazard and lose all for the life of the body rather than lose it, (although it proves many times very uncomfortable by the loss of these outward things), and yet the most part of men pass their whole lifetime without one serious thought of the excellency and importance of their souls, whose life and happiness is of a higher nature, and neither consists in, nor depends upon, anything here below.—Hence it is, that while they use the helps of this present life, and the defences of it when it is in danger, and use them with so much diligence and attention, the means of that better life of their better part, their souls, they either use not at all, or so slightly and coldly, that they never find salvation in them. You may find it some way in yourselves: the threatenings and preparations of woe against you have awakened and aroused you more to think upon the means of your temporal safety; but how few are sensible and afraid of the wrath of God, Who, as our Saviour tells us, can kill both body and soul, and cast them into Hell. You want not frequent advertisements from the word of God, so plentifully preached, that many are perishing, one part in gross ignorance of God, another in profane and licentious living, and the greater part in a formal and lifeless profession of religion, without the power of it; and yet where are they who lay it to heart, and betsir themselves to rescue their souls from destruction. Certainly whatsoever men profess, it is unbelief that is the cause of impotence. Men are not convinced of the purity of God’s nature, nor sensible of the impurity of their own; therefore they apply not themselves in good earnest to the work of repentance, and to reformation, the liveliest part of it. Labor then for a more practical and active knowledge of God, and Divine truths, such as may humble and renew your souls; not only that you may be delivered from outward troubles that threaten you, but much more that you may escape the wrath to come. And because neither the Word preached, nor judgments, nor mercies that are before you are sufficient to quicken a dead soul, or soften a hard heart, without the effectual concurrence of the Spirit of God, let us have recourse to the Throne of Grace, by humble and earnest prayer, in the name and mediation of Jesus Christ.

—Leighton.

Ecclesiastical Intelligence.

ENGLAND.

Much earnestness is being shown to obtain the devout prayers of the Church of England in her present critical circumstances, with special reference to the war. The Bishop of Oxford, among others, has issued a circular to his clergy, in which he says:—“Without yielding to any fears as to the issue of the great struggle in which we are engaged, we know that our brave soldiers are suffering under the horrors of disease and war in their most aggravated forms. Such a state of things appears to me to call loudly upon all of us to turn anew to our merciful God in special repentance, intercession, and prayer. Let me therefore beseech you to join your efforts to join with you in such a turning to God.”

Greater attention than usual was evidently being paid to the provision of suitable services during Lent. It is stated that the Rev. E. Stuart, at the request of several persons wishing to attend Morning Services during Lent, has arranged to go out to their day’s work, has arranged for the Church of St. Mary Magdalene, Munster-square, to be open every morning, Sundays excepted, at 6 A. M., and Litany to be said at 6 1/2 A. M.

A church is about to be erected in Smithfield, London, in memory of the Holy Martyrs who perished there at the stake. The Bishop of London has intimated his approval of the project, and his willingness to leave the patronage to be placed in the hands of trustees.

At a recent meeting of the London clergy a letter was read from the bishop of the diocese, announcing that, in accordance with a memorial of the city clergy, it was his intention to issue a commission to inquire into the state and requirements of the several parishes of the metropolis before he proceeded with his bill for the removal of city churches, which has accordingly been postponed for the present session.

The Bishop of Bath and Wells has refused to sign letters of request against Archbishop Denison.

The Bishop of Natal has been stirring up the public and his old friends in the University of Cambridge to aid him in his efforts to christianize the heathen of Africa. He preached twice, and addressed a public meeting at the town-hall, showing both in the pulpit and on the platform great earnestness of purpose, and a practical turn of mind which augurs well for the success of his mission.

Great terror (says the *Clerical Journal*) seems to have been carried into some circles by a printed circular of what is called the Plain Song Society, stating that the Rev. the Principal of St. Edmund Hall, Oxford, had kindly allowed the use of the hall on Thursday evenings, under the management of the Rev. Thomas Helmore. The *Record* says: “We cannot but deeply regret that St. Edmund Hall, which has been for so long a period a stronghold of sound and scriptural views, should thus become identified with a society confessedly established and supported by an extreme party in the Church.” We really think this is too bad. We have read enough of the doings of the execrable Romish Inquisition, but we fear that there is only waiting the power to found a Protestant one among us equally opposed to civil and religious liberty. Certainly there is no prospect of any social or public comfort if the bugbear of Popery is thus to be conjured up whenever movements not pleasing to a party take place. Nor does it seem that much confidence can be felt in the stability of our principles as Churchmen, or in the power of truth, if such things as Plain Song Societies are to excite such apprehensions. How devout, how peace and happiness must the lives of those who thus fill the land with phantoms of their own imagination, find the Pope to be ubiquitous, and are secured by Jesuit at every turn!—*Churchman*.

A new Swiss Protestant Church has been opened for Divine Service in Endell-street, Long-acre, London, built by voluntary contributions from the Swiss Protestant residents in England. The pastor, the Rev. M. Chappuis,

preached on a text selected from Hagai, c. ii. — "The glory of the latter house shall be greater than that of the former."

It is confidently stated that notwithstanding a recent assault made to the contrary all proceedings are stayed against the Ven. Archbishop Denison.

The Ven. Bishop of Durham has had rather a dangerous accident. He was standing before the fire in his library when it is supposed he was seized with a fit, to which he is subject, and fell forward against the grate, by which he was burnt, though not seriously. His lordship had been unable to leave his room since the occurrence, in consequence of the shock sustained by his system.

COLONIAL.

Parochial Reports of the Church Society for the Gore and Wellington Districts, D. T.

The following are the Parochial Reports referred to in our last, which were read at the Annual Meeting, lately held in this city. We regret that on account of their length, we are compelled to omit the Owen Sound and Waterloo Missions Report, we may perhaps at a future time refer to them.

Large attendance at the Annual Meeting. The Association and the liberal contribution to its funds, evince that the interest of the members of the Church at Guelph, in the cause of the Church Society continues unabated. The sum of £56 10s. has been remitted to the Treasurer, being a small increase over the receipts of any former year.

Call.—The Committee of this Association have great pleasure in stating that the sum contributed to the funds of the Church Society in this mission is greater than in any preceding year, which is one of the best proofs that the members of the Church within the bounds of the Diocese, are beginning to feel the deepest interest in the success of the Society, and the accomplishment of all its important objects which it has in view.

Blora.—In presenting their Annual Report, the Committee have the gratification to announce a large increase in the amount of subscriptions, and what is of far greater importance, a corresponding amount of zeal in the congregation of St. John's Church, as regards the objects of the Society.

There is a desirable progress in the progress of the Church at Beverley, and the exertions made by the members of the Church in that neighborhood; the amount subscribed this year is £48 10s. 11d.

The Committee are much indebted to the eight ladies who kindly undertook the task of calling at the houses of such members of the church as professing to belong to this congregation, in order to solicit subscriptions. Every where, with the exception of one or two, they were received with a cordiality highly gratifying, and the most lively interest evidently taken in the success of their work.

It appears to be the earnest wish of the subscribers, in which the Committee most cordially concur, that the whole amount of subscription should be paid over to the Church Society, and no part expected back for local objects. The proceeds of the Ladies' sale in October last amounted to £16 10s. 6d., which sum was appropriated to our own local objects. When it becomes necessary to raise anything more for ourselves, we would prefer setting on foot a subscription than that avowed object.

Oakville.—The Parish of Oakville reports from Oakville, \$27 13 4, and from Palermo, 17 6 0.

Nelson.—The Committee, although they cannot report any success over the last year, are glad to say that the same deep interest in all the affairs of the Association continues to be felt by the members of the Church in this mission, and they rejoice in the success of a Society, which, under the Lord's blessing may largely aid in the building up of Zion and amelioration of her warts. The sum collected is £32.

Mohawk and Taverona.—The Committee report a considerable increase, the amount being £32 5s. It is very satisfactory that this increase is owing chiefly to additional Indian subscribers; which, most judiciously according to their ability, it is but justice to make particular mention of the liberality of a small tribe of Delaware, who during the last year have been converted from paganism to the Christian faith, and brought into the Church through the zealous efforts of the Rev. A. J. Missionary the Rev. A. Elliott. On account of their recent conversion to Christianity, as well as their poverty, for they are very poor, it was considered inexpedient to call upon them for anything towards the Church Society till this year, and though their number is still small, they have contributed the sum of £7 5s.

Barton and Glanford.—The amount of contributions from this new Parochial Branch, is reported to be £11 8s. 11d. The completion of the second Church, the purchase of ten acres of land, and the erection of a parsonage house, engage the efforts of the parishioners in this mission, and for the present hinder a larger donation to the Church Society.

Anaster and Dundas.—The unavoidable absence of the Rector of this Parish from home, will readily account for the fact that no Report has as yet been received from either of these associations, which have always held a respectable place in the returns of this Branch of the Church Society. The collections, it is conjectured, may have fallen off during the past year in Dundas, but a corresponding increase is anticipated in Anaster, the other station of the Parish. The Dundas congregation, the Rector remarks, have contributed £25 to the purchase of a bell, and are called upon to raise that sum annually to defray the expense of the second Sunday Service in that Parish. Taking these matters into consideration, it is expected that the aggregate amount from the two parishes will be about £50.

Norval and Georgetown.—An Association having been formed last month in Georgetown, the sum of £8 18s. 6d. has been collected, which, together with £15 collected at Norval, amounts to £23 0s. 10d. The sum shows an increase of more than £8 over the collection of last year.

Milton and Louisville.—The progress of this Parochial Association has this year been very gratifying. Not only did the large attendance show an increase in interest, but the Society raised for the last year by £9 11s. 6d. from Milton, and £4 1s. 3d. from Louisville.

Hornby.—Owing to the severity of the weather, the attendance at the Annual Meeting was small, but the few who attended showed themselves to be zealous advocates of the Society. Immediately after the meeting the collectors visited each house, and notwithstanding the absence of some who were the largest contributors the past year, the amount collected exceeds that of the former year by £2 3s. 10d.

Cayuga Heights and Mount Pleasant.—The Parochial Associations of Cayuga Heights and Mount Pleasant conjoined, have much pleasure in remitting to the Gore and Wellington District Branch Church Society the sum of £17 18s. 11d. for the year ending in 1855. This sum exceeds that of last year, and the Committee of the above mentioned associations are confident that their mission, as to the success of the Church,

Society, inasmuch as an inquiring and cheerful spirit was evinced during the time the collections were being taken up in aid of its funds.

Ascension Church.—The Committee in returning the Reports of their Parochial Association for the year just expired, have to state, that while the number of their subscribers has slightly increased, the amount collected continues about the same as that of last year.

The sum of £36 5s., has been contributed for the general objects of the Society; at the same time their collectors have received the further sum of £30 3s., the amount of subscriptions specially contributed towards the very pressing local wants of their own Church.

The amount available last year for local objects was expended in the support of the Sunday School, and in completing the purchase of the lot of land adjoining the Church. This lot is now free of debt, and secured for the erection of a School House, a want to which the attention of the Congregation has been directed and which they trust are long to see supplied.

It may possibly at first sight appear that the sum subscribed is not so large as it might be; but when it is considered that the requirements of a new Church, such as theirs, are so very numerous, that many of these demand immediate attention; that the number of the members of the Church who feel themselves assembled for worship is so small, and that the efforts of the members of their Church will not be immediately satisfactory; for, while anxious to help forward every institution which has for its object the propagation of their most holy faith, they are at the same time constrained to direct their main exertions to the wants of the sanctuary in which they themselves assemble for worship.

It is not for the committee of this Association to enlarge the objects which are embraced within the Constitution of the Church Society. They feel that the chief task which they have to perform is to engage the attention of men, who are in the midst of their first duty, the believing in Him whom God hath sent; and therefore they cannot but desire to co-operate with their fellow-Christians throughout the Diocese, in carrying into execution designs which are in accord with the precepts of the Christian Faith.

Christ's Church.—The amount collected by the Parochial Committee, is £121 10s. The diminution apparent in this as compared with last year's collections the Committee can satisfactorily account for. Not less a sum than from £15 to £20 being lost by deaths and removal of old subscribers. Strangers newly arriving are not solicited until they have been upwards of one year resident in the Parish. The congregation have likewise, during the past year, with much liberality added £150 to the income of their Pastor, and presented the late Curate with a purse of upwards of £60. They have likewise incurred large expenditure connected with warming and heating the new Church; the furnace and gas fitting required an outlay of between two and three hundred pounds. They have likewise purchased the property adjoining the Church for £1250, of which sum £200 has been paid. Under these circumstances, and considering the fact that Hamilton being a commercial place, feels most sensitively the fluctuations of trade and the scarcity of money, your Committee are not at all discouraged at the small falling off which appears in this year's collections. The funds returned to this Parochial Committee for local expenditure were laid out in supporting the Parochial School Library. The former institution has for a time been suspended, but only that measures may be matured for opening it again on a larger and more efficient scale, and rendering it more nearly adequate to the wants of this populous parish.

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deriving her authority from Him, and His appointed instrument and organization for the salvation of their souls.

They showed that the Holy Bible was the book of the Church, growing out of her necessities, and bestowed upon her, long after her organization, as the code of laws by which she was to be governed;—that it came down to us through her to whom alone it was given, and that she therefore was its keeper, the witness and interpreter of its truth, and that without her, its elementary requirements could not be obeyed. In short, they boldly declared her to be the work of God,—insistent with the life of his own blessed Spirit,—and that man can no more make "a Church" than he could create a world.

They appealed in all the confidence of truth to the word and to the testimony, and from it, they established their position. They showed that the views they promulgated were those entertained by the Church herself in every age, and that the idea of her being a mere aggregation of individuals held together by a voluntary compact, was a notion as new as it was unfounded.

These doctrines took the contending parties by surprise. The great mass of Churchmen themselves had never dreamt of them, and at first they were so startled by them, that they refused credence to their truth. But when after another they came to examine these points, they seemed reasonable in themselves, and in very striking analogy with the Divine dealings, as well as worthy of, and almost necessarily springing from, the attributes of the Divine character.

Finally, when they brought them to the test of Holy Scripture, and compared them with the teachings of those who had in the early and undivided church been conversant with the holy Apostles and Apostolic men, they were forced to confess how entire and striking was the agreement existing between them.

That this is not over-stating the case, is evident from the results that followed. Thousands of the Clergy and of the educated, earnest and thoughtful Laity, rapidly adopted these views, from an intelligent and conscientious conviction of their incontrovertible truth. They saw that the opinions advocated by these men, instead of being, as was supposed, novelties and innovations, involved simply a return to first principles, and restored to harmony and order many of those scriptural precepts which were difficult and indeed impossible to reconcile with the conflicting and disorganized character which popular Christianity presented.

When the truth of these distinctive principles was once clearly understood, they were warmly and earnestly embraced, and immediately led to energetic action.—Hence the results already flowing from this great movement in question, are perhaps without a parallel, since the Gospel was first proclaimed in Britain.

This doubtless arises from the greater completeness of this, as compared with the previous movements towards reform.—Evangelical truth is strongly enforced, in its due connexion with Apostolic order.—Christ is constantly spoken of as our only hope of glory, while the Church is set forth as the Divinely appointed means by which men are led to Him, and trained to meetness for His presence.

Hence, the greater and more simple the reliance upon our Lord, who is the Head, the more earnest became their love towards the Church, because they believed it to be His body; the deeper the anxiety for the souls of men, the more fervent their desire to extend her ministrations, because they believed that she was organized by the Redeemer Himself to be the instrument of applying to them the blessings of His Salvation.

This it is that has led to efforts in the cause of Christ and His Church, which even now are fruitful in blessing both to the souls and bodies of man.

In the early part of the present century (years, however, after the beginning of the so called Evangelical movement), the total number of Churches built and endowed in England and Wales was three annually. At the present time, there are nearly as many erected every week, for they are rising over the whole land, in a richness and beauty in some degree worthy of their object, at the rate of one hundred and four in the course of the year.

During the most prosperous days of the evangelical (!) party the total number of colonial bishops was, we believe, some five or six;—at the present day, we have five or six times that number, each with a proportionate staff of inferior clergy.

During the dominancy of evangelical (!) opinions the importance of christian education was naturally overlooked. Indeed, it could hardly be otherwise, for persons holding those opinions must have seemed to themselves to have nothing to teach upon as they have in truth little to teach. Believing that children, unless "elect," are destitute of divine grace, christian instruction could be of little avail where there was no spiritual life; and since it was subsequent conversion that was the object, there was no spiritual life; and since it was subsequent conversion that was the object, there was no spiritual life.

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which from the weight very properly belonging to an opinion coming from such a quarter, is readily listened to—the crime is thus glossed over, and so the man meditating self-destruction can argue on the probability of his friends being saved from disgrace and odium, and comfort himself (if we may so express it) with the idea that he himself alone has to be considered. The sooner then suicide is called by its right name the better for society at large, and especially for such men as fear the opinion and censure of the world more than the laws and judgment of their Maker.

Time would fail to tell of the numberless enterprises of christian benevolence that have arisen under the influence of the late reformatory movement. The constant offering of prayer—the deeper reverence for holy things—the restoration of a kindlier feeling and a closer intercourse between the rich and poor—the hospitals and almshouses for the destitute and diseased—the places of refuge and recovery for the friendless and the fallen, the abundant offerings for all good works—the noble denial of self, even among high-born and delicate women, in order to minister to Christ in the persons of the poor, the suffering and degraded. These things are finding their way to the nation's heart and forcing thousands to feel that whatever may be the doctrines of those who do these things, their works are the works of CHRIST.

Notwithstanding this, however, the views and proceedings of the Anglo-catholics are violently unpopular among the multitude, who, however little they know or care about the subject of religion generally, are ever ready to join in the outcry that is made against any unfortunate clergyman who is stigmatized as "a Puseyite" or "Tractarian." Such men are the reformers of the day; but, like religious reformers in all ages, they are everywhere spoken against—and the onslaught that is made against their principles and practice is as it has always been, by some of the clergy, who, unconscious of the erroneous or defective character of the faith to which they are wedded, regard it as all that can be desired, notwithstanding the fact that it brings forth a defective or erroneous practice.

We have seen that from the beginning those religious systems which have been erroneous or defective in faith and practice, have been always popular, and that in every attempt made to reform them the persons who led that attempt have been violently attacked and have had to contend against suspicion, calumny and persecution.

In the existing controversy between "evangelicalism" (so-called) and the true principles of Holy Scripture and the church, we know to which side the popular acclamations are given; and surely we can have read the past little profit, if it does not give us comfort for the present, under the bitter attacks and ceaseless misrepresentation to which those who urge onward the present movement towards reform, are subjected from every quarter.

One word more. Truth, which has always been opposed, has nevertheless always prevailed. Hence, the extraordinary victories which are made by the true principles of the church. No one with any power of thought ever sincerely investigates the subject and fails to be brought over to their adoption. The great bulk of the clergy, and almost the entire body of candidates for the ministry, are everywhere receiving them. The young, whenever they have these principles clearly explained to them, warmly and heartily embrace them. Their march is ever onward and irresistible;—another twenty years, and they will triumph—conquering the young by their truth and beauty—and the aged by their results.

We have brought our task to a close. We have written plainly and strongly—holding back nothing which we regard as true, and shrinking from no consequence which that truth involves. We have sought, however, to make our statements in a kindly and candid spirit, and shall give, in our advocacy of the truth we have sinned by so much as a single word against that christian temper which alone is worthy of it.

We observe with pain, the frequency of suicide of late in the States. The New York papers of Monday week, report no less than four cases within the preceding week. In some instances, derangement of intellect proceeding from natural causes, may doubtless be justly assigned as the probable reason of this dreadful act; but we fear in the majority of cases, intemperance, over speculation and want of moral courage to meet the various misfortunes with which it pleases Providence in his mysterious dispensations to visit his feeble creatures is the ruling motive to the act of self-destruction. Among men of loose principles, very false notions prevail in regard to this heinous sin; they affect to speak as though no Creator existed, and who command they were ushered into life, and whose sole right it is to take away at his own good appointed time, and in his own way, the breath of life which he alone can give—without considering the end and object of their existence, which consists in improving in time, (and shall we say it is too long) the talent which they must give an account in eternity. He who rashly dares to lay violent hands on his own life manifestly invades the prerogative, and usurps the right and authority of God! and in his anticipating his call, by depriving the public of a member, he commits a sin against society also, since it is not for him to decide whether his existence contributes to the well-being of society or not. We believe that inducements rather than otherwise are held out to the perpetration of this fearful crime by the too common practice of juries pronouncing a hasty and ill-considered verdict of "temporary insanity" on very insufficient grounds: given in many instances to save the surviving relatives of the self-murderer the disgrace attaching to such a deed. A medical friend perhaps, is induced to make out a case,

DEAR SIR,—Will you favour me with a few moments of your valuable time, as I wish to obtain from you an opinion upon a brief enquiry? I had the pleasure of attending the last annual meeting of the Church Society, held in Hamilton on the 8th inst., and while listening to the treasurer's statement, heard one item in particular which was, that an investment of some £300 had been made in one of the Hamilton building societies. From what knowledge I have of such institutions, their deep plans and speculative nature, their high rate of interest and terms upon which a loan is made by them, it strikes me very forcibly that a sound churchman could not altogether approve of their system. But it respecting this, that I wish to make an enquiry is a building society of that just character before God and man that without any scruple of conscience, we may invest the funds of our Church Society in it or in it consistent with church principles to make a building society the medium towards an increase of funds for

under the immediate superintendence of his mother. The first event of his youth which stamped itself with terror on his memory was the murder of his father, Paul, on the morning...

A manifesto by the new Emperor of Russia to his army is interpreted as a declaration of war against the Emperor of Austria.

LIVERPOOL MARRIAGE. The Liverpool market exhibited considerable animation, but at a general decline upon the quotations by the 4th inst. Breadstuffs...

FURTHER BY THE ASIA. Manifesto of the Emperor Alexander to his Army. Sr. PETERSBURG, March 3.—"Valiant warriors, faithful defenders of the Church, Throne, and Country, I have pleased Almighty God to visit us with the most painful and grievous loss...

VIENNA CONFERENCE. The Congress in Vienna formally met on the 28th inst. at 11 o'clock. There were present French, 2 English, 2 Austrian, and 2 Russian representatives. The Russian plenipotentiary was not present.

PARIS, Friday night.—At conference yesterday, the Plenipotentiaries exchanged their powers, and proceedings were entered into on the fourth basis, and the interpretation as given to them when the Ambassadors met, and this document will constitute the basis of negotiations for peace.

ARRIVAL OF THE "ASIA." HALIFAX, March 26. The E. M. steamer ship, Captain Lott, arrived at this port last night, on route for Boston. The dates from Liverpool are to Saturday, the 17th, being one week later than the Atlantic.

THE GRAND DUKES are on their way to St. Petersburg from the Crimea. It is not true Michael is killed.

THE DANUBE. Odessa.—No news of importance; Count Lamoury is organizing at Shumla a second Regiment of Turkish Cossacks, in which Poles will be enrolled.

MANIFESTO OF THE NEW EMPEROR. A despatch from Königsberg, dated the 7th instant, gives the following summary of the manifesto of the new Emperor of Russia:

DEPARTER FROM OMAR PACHA. HEAD QUARTERS, Eupatoria, Feb. 1855. MY LORD.—I have the honor to inform you on Monday that the enemy attacked Eupatoria on the morning of the 17th instant.

THE STOCKS OF this Company will be opened at the following places a few days, and will continue open till the 15th of May, when they will be closed, namely:—At Barrie, Belleville, Berlin, Brockville, Bytown, Chatham, Chippewa, Cornwall, Goderich, Hamilton, Kingston, Lindsay, London, Montreal, Niagara, Port Hope, Port Sarnia, Quebec, St. Catharines, Stratford, and Windsor, at the Agencies of the Upper Canada Bank.

DIED. At Kilbride, Nelson, on the 26th of February, Mrs. Jane C. Patten, formerly of Three Castles, Blessington, county Wicklow, Ireland, aged 63 years.

TRINITY COLLEGE, TORONTO. THE ANNUAL EXAMINATION FOR MATRICULATION and for Scholarships WILL COMMENCE ON MONDAY, OCTOBER 1st, 1855.

EDUCATION. M. R. WINDEAT wishes to engage a limited number of DAY PUPILS, whom he will instruct with his own Sons.

A Few for Sale, or to Let. PEW No. 44, in the Gallery of St. James' Cathedral.

THE TORONTO LADIES' SCHOOL. This Institution is conducted by MRS. POETTER, the Lady Principal, and a Lady Resident, with the following Assistants:

PROVIDENT LIFE ASSURANCE AND INVESTMENT COMPANY. CAPITAL £100,000. Divided into 5,000 Shares of £20 each.

TORONTO MARKET. TORONTO, April 8th, 1855. Flour—Millers' extra sup. per barrel 38 9 40 0

NEW ADVERTISEMENTS. CONSTANTER CAUTION. THE STOCKS OF this Company will be opened at the following places a few days, and will continue open till the 15th of May, when they will be closed, namely:—At Barrie, Belleville, Berlin, Brockville, Bytown, Chatham, Chippewa, Cornwall, Goderich, Hamilton, Kingston, Lindsay, London, Montreal, Niagara, Port Hope, Port Sarnia, Quebec, St. Catharines, Stratford, and Windsor, at the Agencies of the Upper Canada Bank.

PROFESSIONAL ETHICS: A Compend of LECTURES on the Aims and Duties of the PROFESSION or the LAW, delivered before the Law Class of the University of Pennsylvania.

BRITISH PERIODICALS. EARLY COPIES SECURED. The London Quarterly Review, (Conservative.)

ESTABLISHMENT FOR YOUNG LADIES. 116 Queen Street West, Toronto. MISS McCARTNEY begs to announce that her Classes for Boarding and Day Pupils will recommence after the Christmas vacation, on the 8th of January, 1855.

MUSICAL TUITION. MR. R. G. PAIGE, Organist of St. James' Cathedral, and Professor of Music in the Normal School, begs to acquaint his friends and former pupils, and the public in general, that he will devote a portion of his time to giving instruction in Singing, the Piano-forte and Organ.

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MRS. CROMBIE'S YOUNG LADIES' SEMINARY, GEORGE STREET, TORONTO. THIS ESTABLISHMENT will be re-opened, after the Winter Recess, on Monday, the 8th of January, 1855.

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European News. From the Daily Colonist. ARRIVAL OF THE "ASIA." HALIFAX, March 26. The E. M. steamer ship, Captain Lott, arrived at this port last night, on route for Boston.

TORONTO COACH MANUFACTORY. 130 and 132 KING STREET WEST. (ESTABLISHED 1827.) OWEN & WOOD, FROM LONDON. Toronto, January 10, 1855. 24-12mo

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THE CHILDREN'S MAGAZINE. A MONTHLY publication of 24 pages, with illustrations, each No. in a neat printed cover. Published by the General Protestant Episcopal Sunday School Union, New York.

TEXTS AND THOUGHTS FOR EVERY DAY THROUGHOUT THE YEAR.

APRIL 8.—EASTER SUNDAY.
1. Having loosed the pains of death, because it was not possible that he should be holden of it. Acts ii. 24.
For he is the Son of God, may God himself; and therefore if he submitted to death, it could be only for a time. He is absolutely free from sin, and therefore he cannot be holden of that which is the penalty of sin.

APRIL 9.—EASTER MONDAY.
1. Him God raised up the third day, and shewed him openly. Acts xiii. 30.
Being raised the third day, he fulfilled the type of Isaac, who was restored to his father on the third day after Abraham had given him up for dead; and the type of Jonah, who was released from the whale's belly on the third day after he was cast into the sea.

APRIL 10.—EASTER TUESDAY.
1. Thou art my Son, this day have I begotten thee. Acts xiii. 33.
That is, I have declared and manifested thee to be my only begotten Son, in whom I am well pleased, by raising thee up, when I saw thee die, and therefore, when done, it was clearly the act of God.

APRIL 11.
1. The pillar of the cloud went from before their face and stood behind them. Exodus xiv. 19.
And thus for a while it did not appear as their guide, in order the more surely to deliver them, and separate them from those enemies who were to be utterly destroyed. And thus Jesus was for a while withdrawn as the guide of his disciples, that he might be the more fully their Saviour.

APRIL 12.
1. Reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Romans vi. 11.
Dead unto sin, because Christ has removed its claim and power over you, and why should you again entangle yourselves with that which was your destruction? because also you have in baptism renounced it.

APRIL 13.
1. Ye are dead; and your life is hid with Christ in God. Col. iii. 3.
Dead to sin, by the forgiveness of it: dead therefore to it, because bound in gratitude to renounce it: dead to it, because my sureties in my name accepted this obligation. But alive to God by union with Christ: alive, by the gift of the Spirit: alive likewise by the undertaking of my sureties that I shall believe in God and serve him. Let me always remember that my real life is the hidden life of the soul; and that it is in and from God, and not from itself or the world; and that it is with Christ, and must be retained and renewed by communion with him.

APRIL 14.
1. Mortify therefore your members that are upon the earth. Col. iii. 5.
Not so much the members of the natural body, as the evil affections of the soul,—wrath, anger, malice, envy, uncleanness, evil desires, selfishness, self-will. These are our earthly members; and these we must mortify; not merely check and restrain, but put to death and destroy; for if we still retain these earthly members, we cannot have a part with Christ nor appear with him in glory. Lord, grant me the will and power effectually to mortify these.

APRIL 15.
1. Him God raised up the third day, and shewed him openly. Acts xiii. 30.
John was more ardent and speedy than Peter in running, but not so careful in searching; therefore he went not in at first. But the example of Peter led him on, and he saw and believed. Give me, O Lord, the heart to follow good examples, that I may see the traces of my Saviour and have my faith strengthened. Give me likewise the ardour of John and the searching patience of Peter.

APRIL 16.
1. Him God raised up the third day, and shewed him openly. Acts xiii. 30.
That is, I have declared and manifested thee to be my only begotten Son, in whom I am well pleased, by raising thee up, when I saw thee die, and therefore, when done, it was clearly the act of God.

then to look further, before I accept thy gracious invitation to seek the things which are above, where he sitteth; to seek perfect holiness, peace, joy, and a life without end, employed in praising, loving, and serving Thee. Let me never forget this glorious hope. Let me daily seek these inestimable gifts.

APRIL 17.
1. Ye are dead; and your life is hid with Christ in God. Col. iii. 3.
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APRIL 22.
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APRIL 23.
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APRIL 24.
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APRIL 25.
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APRIL 26.
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APRIL 27.
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That is, I have declared and manifested thee to be my only begotten Son, in whom I am well pleased, by raising thee up, when I saw thee die, and therefore, when done, it was clearly the act of God.

Mr. Henry J. Haycraft,
(PUPIL OF MENDELSSOHN AND STERNDALE BENNETT,
ASSOCIATE OF THE ROYAL ACADEMY IN LONDON, AND MEMBER OF THE CONSERVATORY IN LEIPZIG.)
PROFESSOR OF HARMONY,
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Reference to his friend and fellow-student, Mr. J. D. Humphreys, and the Royal Academy of Music, London.

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No. 2, Wellington Buildings,
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Toronto February, 1852

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