

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.—JEREMIAH VI. 16.

COBOURG, UPPER CANADA, SATURDAY, APRIL 11, 1840.

[NUMBER XLI.]

Poetry.

THE CROSS.

Gal. vi. 14.—"God forbid that I should glory, save in the cross of our Lord Jesus Christ."

"I glory in the Cross of Christ," the Christian's honest pride,
Though fools the sacred symbol spurn, and scoffing tongues deride;
For there my best Redeemer hung in direful agony,
In cruel pains "endured the Cross" for mankind and for me.

"I glory in the Cross of Christ," the Church's sacred sign,
By which she consecrates to God each offering at her shrine;
Her sealing pledge to hallow them, and make them pure and clean;
Invoking in Christ's name that Power which works in us unseen.

And who that on his infant brow hath had that token set,
And felt the cooling stream of life, can to "life's end" forget
The "solemn vow and promise made," full manfully to fight,
Under the banner of the Cross, in "armor of the light."

Ay! as around the sacred font the lambs of Christ are seen
Gazing with silent wonder there, and solemn awe, I ween,
How stirs the heart with holy thought, that once to us was given,
That healing tide, and sealing pledge, which mark'd us out for heaven.

Deep on each never-dying soul be graven that sacred sign,
Illumined by the heart with love, the Spirit's light divine;
And fast as Time's swift pinions sweep all earthly joys away,
Be this still there, and waxing bright to everlasting day.

"I glory in the Cross of Christ," our fathers loved it well,
And bore it in their daily paths, a sin-averting spell;
In peril's forest, darkest hour, to it they firmly clung,
The symbol of that faith in Him who on his arms-our hung.

And let us not esteem them fools whose every holy thought
Found language in the sacred Cross on which our souls were bought;
For they by its mute eloquence their grateful hopes expressed;
Perchance as fervent as desires in living language drest.

Tern'd the hearts of martyrs "daintiest when rack'd" with torments dire,
When plung'd in persecution's rout they were "baptiz'd with fire"—
And, as the gnawing flames roll'd on, it met their dying eye,
As they who trod the furnace and the Son of God was nigh.

In all the winding paths of life, the Cross revealed the way,
In death with Gospel light it show'd all darkness changed to day;
And need we tell what raptures fill'd the fast departing soul
As lifted by a Hand she heard His fiery billows roll?

Pressed to the pale and quivering lip, most precious to her ear,
His whisper full of peace and hope, which bade her banish fear:
"Look unto me and be ye saved," see here the Saviour's blood,
Which smooths before thy trembling feet, this dark and angry flood.

And when in some cathedral old, whose silent cloisters spread
A holy atmosphere around the mansions of the dead—
They laid them to repose awhile—the sculptured cross confessed,
How glorious was the hope by which they "entered into rest!"

And let my slumber in the grave be watch'd by that blest sign,
Which with an angel's eloquence will tell my hope divine;
That on the resurrection morn—to everlasting day
This sleeping dust shall rise in Christ, "the Life, the Truth, the Way."

"I glory in the Cross of Christ," and faint would I behold,
Stretch'd o'er each sacred roof its arms, fram'd of the solid gold,
And pointing out each hour to men—clear drawn upon the sky,
That truth the living fail to teach, "Christ for thy soul did die."

God grant that youth and age may yield all reverence to the Cross,
And for its glorious doctrines count all "earthly things but loss";
In joy, in we, in life, in death, hold fast the sacred sign;
Symbol of that great sacrifice, our Saviour Christ divine.

New York Churchman.

THE PASSION OF CHRIST.

FROM A SERMON BY THE REV. J. BEDFORD, M.A.

The closing scene of Christ's humiliation is full of agonising interest. "He is led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth." There is no wailing, no resistance, no recrimination of the injurious language that assailed—no answer to the taunting questions that provoked—his patient spirit. No sooner was his ministrations perfected than he resigned his person to the tender mercies of the wicked, and underwent the baptism of blood, the obedience unto death, with the same submission and serenity that he had ever shown where righteousness remained to be fulfilled, or God obeyed. "I came not to do mine own will, but the will of Him that sent me; and if this cup may not pass except I drink it, thy will be done." It is true we may discern the symptoms of a natural reluctance, or rather I should say, a natural abhorrence at the prospect of his being associated in shame and agony with the offscouring of mankind. But there is nothing in our Saviour's conduct that partakes of hesitation—nothing that looks like halting—nothing that seems like a desire to evade the hideous catastrophe. His soul was only not insensible to superhuman torments. In a word, he felt, but he did not complain; and trembled, but would not draw back.

Nothing can be conceived more glorious than the self-possession of the Son of God, amidst desertion, agony, and scorn: it is the climax of sublimity—the masterpiece of magnanimity. You would suppose, from the succession of disasters that pursued him from Gethsemane to Calvary, our Lord must have presented the appearance of a dispirited, exhausted, broken-hearted malefactor. How different this from the composure and serenity of Christ our passover, sacrificed for us! Tormented, but not terrified; oppressed, but not cast down;—our Lord beheld the apparatus of his execution with the same collectedness that he had seen the heavens opened unto him, and the eternal Spirit witnessing his proper Sonship to the eternal Father. This was "the hour," he said, "and power of darkness;" and with a dignified and awful sorrow, he surrendered to the destiny it was expedient he should undergo. Of all the deaths that malice has devised, and tyranny adopted, none so combines the shameful, lingering, and excruciating, as this of crucifixion. A fate so full of anguish and reproach was commonly reserved (and I believe exclusively) for felons of the lowest caste—slaves, and persons of like estimation. A Roman citizen, whatever his offence, might not be crucified; it was a capital offence against the honour of the Roman name. Does not this circumstance, I ask, betoken a Divine interposition in the appointment of the Saviour to a death which Jew and Gentile were agreed to brand with a peculiar infamy; and which the law of Moses, with a singular austerity, as though it were prophetic of the Messiah's degradation, has pronounced "accursed?" So ignominious was an execution of this kind, that its reproach pertained to distant generations; and the delinquent's self, as if, in being devoted to the cross, he was disfranchised of the rights of man, was treated with incredible barbarity, and made to feel, by every species of outrageous insult, that he was sunk too low for sympathy to reach, or pity to deprecate him.

Before he was conducted to the place of execution, it was usual to scourge the criminal with great severity; then, if his strength permitted, he was forced, in whole or part, to bear along the cross on which he was to die, amidst the howlings and incessant persecutions of a savage multitude, which is invariably gratified with scenes of horror, and always greedy of a chance to aggravate the

woes of the already too unhappy. It would appear that it was usual whilst the wretch was agonising on the cross, to offer him a medicated drink, the torture of the punishment inducing an intolerable thirst; but whether cruelty or pity, the wish to alleviate or to protract the anguish, was the motive of the custom, seems uncertain. Some think the action was compassionate, and that it owed its origin to that of Solomon, in Prov. xxxi: "Give strong drink to him that is ready to perish, and let him drink and remember his misery no more,"—which would resolve it into a Jewish practice. However this may be, it seems that at the period of our Saviour's death it made a part in this revolting tragedy; and the circumstance becomes remarkable from its connexion with ancient prophecy. David, in speaking of the malice of his adversaries, says, "they gave me gall for my meat, and in my thirst they gave me vinegar to drink." This, in relation to himself, was metaphorically true—it is a lively picture of unmerited distress and persecution; but in respect of Christ, whom David typified, it was, without a figure, meant to represent the ignominious circumstances of his death. Our Lord himself acknowledged it prophetic; and, in the very agony of dying, thought of its accomplishment, and said, "I thirst." The unconscious zeal of his tormentors hastened the fulfilment of the "sure word of prophecy;" a sponge was saturated with a mixture, as St. Matthew intimates, of gall and vinegar, and presented on a stick, or branch of hyssop, to the Saviour's mouth, who, having tasted, intimated that the book of prophecy was closed, that Moses and the prophets had secured their full accomplishment, and there remained henceforth for ever "no more sacrifice for sin." For "when Jesus had received the vinegar, he said, 'It is finished;' and he bowed his head, and gave up the ghost."

But in pursuing the details and circumstantialities of the passion, it is not enough to dwell on the amount of agony and shame, the abstract suffering to which the Saviour was subjected; but we must take into the calculation the essential dignity and glory of the sufferer. Considered merely in itself, the immolation of Messiah is replete with horror and disaster. Think on the frantic infidelity of Israel, his own, his chosen, his peculiar people; think on the perfidy of Judas, the apostasy of Peter, the desertion of the rest; think on the preference vouchsafed to an assassin and a robber—"not this man, but Barabbas;" think on the sorrow even unto death; think on the bloody drops that emanated from his breaking heart; think on his passionate entreaties, that were it not impossible, this death, this only death might pass away; think on the bitter scorn this meek and lowly one, this silent, innocent, and uncomplaining Lamb of God, went through; think what it was for spotless holiness to be the object of a nation's curse, with almost none to pity, and absolutely none to save; think what it was for him, whom Satan's self could not convict of sinful imperfection, to be numbered with the outcasts of society, be crucified between two thieves, and made so conspicuous in infamy; think on the exceeding great and bitter cry, the railing of his vile associate, the exulting mockery of the lookers on; think on the bitterness, the wormwood, the gall, the complications of misfortune, sorrow, and disgrace, that settled darkly on the exit of this Sun of Righteousness,—and ask yourselves if Jesus might not righteously appropriate that lamentation of his Church, and say, "Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger?" But, I repeat, this load of degradation and endurance, if considered in itself, is but the half of the Redeemer's passion; it was the majesty of the relation that subsisted between the "Man of sorrows" and the Great Invisible, that gave its poignancy, and I may add its dignity and value, to the expiation we commemorate. It was not an angel, principality, or power, that condescended to these lowest depths of humiliation and distress—it was the "Lord from heaven."

In Jesus Christ we behold the Godhead prostrate in the dust; we behold the equal with the Father full of intensest anguish and rebuke; we behold the Almighty's fellow, as the prophet speaks, reduced below the level of the meanest and the vilest of mankind; we behold Him "of whom, and by whom, and for whom, are all things," denounced as a confederate of Belial, and crucified with every aggravation of contempt and contumely, as an impious impostor. Considered in this view, the sacrifice of Christ is overwhelming; the sternest language is too feeble to express its awfulness, and inspiration itself is unable to do justice to its merit. This does away the difficulty of believing that Jesus, by "one offering of himself, hath perfected for ever them that are sanctified;" and this facilitates the conviction, that the redemption thus completed was, as the apostle speaks, "eternal." It behoved not that the Saviour's punishment should be precisely similar to that which God determined on the sinner whom he represented; it was enough that he should suffer an equivalent; that he should make, in other words, a compensation to the Deity, equivalent to the dishonour and indignities that man had offered to his majesty. For it is monstrous to suppose that Christ should undertake the very letter of the penalty that was pronounced against the sinner, which was nothing less than everlasting death; for if, as the apostle argues, he could not be holder of the pains of temporal, how much less of an eternal death? We therefore must be fain to abide by the conclusion, that our Lord's divinity has stamped a great and most exceeding preciousness—should not I say an infinite, eternal value?—on his cross and passion; so that the death of Christ involves a full acquittal and deliverance from the pains of hell, and an effectual passport to eternal blessedness, to as many as "with true faith and hearty repentance turn unto him." This, brethren, I conceive to be the primary and most important signification of the expression "It is finished;" to wit, that Christ, by the one oblation of himself once offered, had perfected whatever was required to set the creature free from the law of sin and condemnation. These words imply, moreover, as we have already hinted, as well the abolition of the ceremonial dispensation, as the complete accomplishment of all that the prophets prophesied concerning him. The law of sacrifices, as you know, was an expedient for a time. It was in fact an exhibition, in a figure, of "the Lamb slain from the foundation of the world"—of the expiation purposed and decreed, indeed, from all eternity; but that remained to be accomplished once, in the end of the world, in the person of the crucified Redeemer. When, therefore, Christ was lifted up, and made, as it was prophesied, "an offering for sin," of course there was no longer need of types and shadows to prefigure the atonement, then substantial and fulfilled. It had

served its purpose and design, to shew the nature of an acceptable sacrifice, and keep alive the expectation of Messiah; who now accordingly pronounced it superannuated, and signified its abolition—"It is finished." I am come, that is, to finish the transgression, and bring in everlasting righteousness; henceforth there remaineth no more sacrifice for sin. "He taketh away the first, that he may establish the second." Again, our Saviour's "It is finished" had respect to the accomplishment of those predictions by which it was intended to identify to future times the person of the promised seed; or, as he is described in other terms, the "offspring of the root of Jesse." The evangelists have been very careful to point out the exact coincidence which exists in the circumstance of our Saviour's life and death, with what was previously revealed concerning the Messiah's ministry. The accordance of the Saviour's history with the prophetic Scriptures is astonishingly striking: from his birth at Bethlehem, until the time of his being put to death "without the gate," as the apostle speaks, all came to pass precisely as it was foretold. Our Lord continually corroborates the prophets' witness as respects himself, and speaks as though a moral obligation were imposed upon him to be "despised and rejected of men," and "pour out his soul unto death," in order that the Scriptures might receive their full accomplishment. Hence we infer that, at the time our Lord pronounced these memorable words, he saw that every Scripture which alluded in whole or part, directly or remotely, to himself, was duly and entirely fulfilled. "I have finished the work thou gavest me to do. All things are now accomplished. Father, into thy hands I commend my spirit."

This leads me to observe, that our Lord was under a compulsion in effecting our redemption; but that freely, and of himself, he laid down the life he had assumed, that he might become the Lord both of the dead and of the living. "He bowed his head," say the evangelist, "and gave up the ghost." Now this surrender of his soul was accompanied with actions that sufficiently and powerfully attest a voluntary agency in this, as in the other parts and circumstances of the passion. We behold in Jesus crucified a glorious combination of submission, love, and self-possession. To the rather ostentatious boast of Pilate, that he had power to save him, or destroy, our Saviour meekly answers, "Thou couldst have no power at all against me, except it were given thee from above." Our Saviour next for a moment lost the recollection of his proper dignity. His conduct was as full of majesty throughout the process of his trial, as when he bade the winds and waves be still. And in the terrible extremity to which he was at length reduced; when you might think that the intensity of the temptation had obliterated every thought, and blunted every sense but that of anguish—tho', even then, love reigned triumphant above every feeling, and the consideration of his people's guilt prevailed above his own calamity: "Father, forgive them; for they know not what they do." Suspended in unutterable torments, behold him promising eternal life to the relating malefactor; behold him tracing the accomplishment of prophecy—revolving in his mind the past and present; and putting forth, if I may so express myself, a helping hand to the accomplishment of the latest unfulfilled prediction.—"This done, he instantly dissolved the tie that bound him to mortality, and 'gave up the ghost.'"

Interpreters, like Pilate, have expressed surprise that Christ should have so soon decessed; that what was usually a work of time, should in the Saviour's case have happened in the course of three short hours. They explain the apparent difficulty by supposing that the excess of previous suffering, the fulness above measure of indignity and hardship that preceded his oblation, had exhausted nature, and in consequence accelerated his departure to the world of spirits. I rather should resolve his rapid dissolution into a fulfilment of what himself before had spoken, saying, "I have power to lay down my life; no man taketh it from me, but I lay it down of myself." For, to be indebted to the learned Dr. Stanhope, we may observe that "every step in this last act of his life was taken regularly and with deliberation. He bore a constant regard to all the mysterious purposes of this important death. He would not die till they were all fulfilled; and when they were so, he would not, because there was no occasion that required he should live any longer. Never was, never can there be, such a death in any instance; so perfectly free, so entirely at the person's own disposal; for he who struck his enemies to the ground with his majestic presence, and afterwards gave them leave to apprehend him, could likewise if he had so pleased, have come down from the cross. He could have continued insensible to all the pains of it; he could have survived the sharpest anguish; and had he not suspended his Divine power, death itself could not have taken hold upon him, nor have bound this strong man, this infinitely more than man, in these chains which he therefore submitted to, that he might break and burst them asunder shortly after, in a more glorious and triumphant manner." In a word, my brethren, Christ "laid down his life that he might take it again;" that he might resume it in a glorious capacity of more than conqueror; that he might become, as it is written, "thy plague, O death; and O grave, thy destruction." For "to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and of the living." Such is the honour God hath put upon the free-will offering of his Son, such the exultation consequent upon the voluntary resignation of his soul to me destroyer. "God hath given him a name that is above every name, that at the name of Jesus every knee should bow."

My brethren, have ye well considered this? have ye considered Jesus as the mediator of a new and everlasting covenant, by which "whosoever believeth shall be saved, and whosoever believeth not shall be damned?" Does it never cross you in the solemn hour of sober contemplation, I am a ransomed criminal, I am the price of blood? Can ye behold the portrait of your Saviour's sufferings, nor draw one righteous inference, nor form one virtuous resolve? Are ye alike unmoved by the vicarious sufferings of Jesus the deliverer, and the prospect of his final coming in the character of Jesus the avenger? Let me persuade myself, my brethren, ye have not so learned Christ. Let us endeavour to believe that ye are filled with the conviction that it is Jesus that hath made you whole; that Jesus is at once your Lord and Master, your Maker and Deliverer, your Pattern and your Law. But rest not, I implore you, in the abstract faith of Christ's salvation. Let not your heads dictate an orthodox profession of regard, while in your hearts you mean none to the God who loved you, and gave himself for you. Remember, it is one thing not to be an infidel, another to obey in love "the word of this salvation;" one thing not

to cavil at the Saviour's expiation, another to embrace it and adorn our calling; that many flatter Christ who never honour him, and many arrogate his name who never do him service. Christ's kingdom is less endangered by its open enemies than by its lukewarm friends; and of all our Lord's invectives, none are so tremendous as against the man that "says, and does not." Let, therefore, ours, my brethren, be the faith that puts on charity; and while others are content to name the name of Christ, be it ours to depart from all iniquity. God grant us this for his sake who died for us, yet rather, who is risen again, our Lord and Saviour Jesus Christ.

A MEDITATION FOR THE COMMUNION AT EASTER.

O my soul, adorn thyself with the garments of gladness; prepare thy most triumphant hymns to go forth and meet this great returning Conqueror. Thou didst rejoice when he was pleased to undertake the combat, and didst celebrate his entrance into the lists with praises; how then wilt thou not behold him come off with such success and honour? His warfare is now accomplished, and he hath passed through the scorn and cruelty of men, the malice and rage of devils, the just but severe anger of God, the shadow of death, and the regions of eternal horror; and after all this thy surety is set at liberty, for he hath paid all thy debts, and cancelled all those diabolical bonds by which thou wert forfeited to eternal ruin. Thy champion is victorious, and as the trophies of his conquest, he hath the keys of death and hell, and leads them both in triumph, vanquished and disarmed. Blessed be he that cometh in the name of the Lord. We receive thee, O our Saviour, as born to us a second time; and this shall be thy birthday also, the day of our redemption, for thy empire, thy reign, thy glory, thy immortality. Thy former birth did show thee to be the Son of man; this declares thee to be the Son of God; and now we know that our Redeemer liveth; he that loved us so infinitely as to die for us, doth now ever live to intercede on our behalf; he that expressed such kindness to us in his passion, hath so fully demonstrated his own power in his resurrection, that we are sure he is able as willing to deliver us. Let the heavens rejoice, and the earth be glad, for this is the day that the Lord hath made, a day to be had in everlasting remembrance, a time destined to jubilee and rejoicing. Behold how nature is raising itself from the grave of winter, and seems annually to celebrate the memory of her Lord's resurrection, in her green and fresh attire—a season chosen by God for festival three thousand years ago, and observed ever since by Jews or Christians, or both, with the greatest solemnity. See how those blinded Jews rejoice over their paschal lamb (in the midst of all their calamities), for the deliverance of their fathers. But we have a nobler passover for a greater deliverance; Christ our passover is sacrificed for us, therefore let us keep the feast; and that upon the precious body and blood of the Lamb of God, who was slain, but is alive again, and behold he lives for evermore. Wherefore I will go to thy altar with joy, and tell out thy works with gladness, O most mighty Saviour, who has not only died for my sins, but risen again for my justification; and, indeed, what comfort could I have found in this memorial of thy death, if it had not been for thy resurrection? This sacrament would have only remembered thy sufferings, and renewed my sorrow to think that so excellent a person had perished in the attempt of my deliverance; but now it is become a feast of joy, because it is an assurance of thy resurrection, as well as a commemoration for thy passion. And since thou livest, sweetest Jesus, we live also; thy resurrection raised our hearts from sad despair, it gives a new life to our hopes, it makes our sorrows light, our labours easy, our lives cheerful, and our death advantage, because it hath lost its sting, and is become the gate into immortality. We can charm all our fears and troubles with this one word—the Lord is risen—yea the Lord is risen indeed, for thou hast washed us in thy own blood, and made us kings and priests to God, to offer up at this thy altar never ceasing praises.

GEBEL MINNEGIA, PERHAPS MOUNT SINAI.

There can be no doubt, I think, that the Israelites encamped on the plain El Raha; it is the largest, indeed the only large plain in all this district,—a noble expanse, covered with shrubs fit for pasturage, and a gentle slope. The mountain in question rises directly in front of you, as you descend El Raha, closing the vista formed by the valley on the slope of which the convent of St. Catherine stands.

The Israelites, encamping in El Raha, would camp directly in front of Gebel Minnegia, as we are told they did before Mount Sinai.

There is not space enough in the narrow precipitous ravines from which alone the peaks of Gebel Monsa and St. Catherine are visible, or in any other plain or valley in the whole district, for the people to have encamped with such regularity and comfort as it is evident they did, nor for their having removed and stood afar off, as they had apparently ample space to do, when trembling at the thunderings and lightnings,—nor after the golden-calf idolatry, for the tabernacle to have been pitched without the camp, afar off from the camp—when all the people rose and stood, as we are told at his tent-door, and looked after Moses, till he was gone into the tabernacle.

Moses went up to the "top of the mount," and the glory of the Lord was "like devouring fire on the top of the mount," "in the eyes of the children of Israel," "in the sight of all the people." Neither Gebel Monsa, nor Gebel Katerin are visible from the plain, but the Israelites could have seen the top of the mountain, and the cloud, and Moses's entrance into it, from every part of the plain, supposing that William's conjecture be correct, and Gebel Minnegia be really Sinai. I climbed up it this afternoon; the highest point is a sheet of dark sunburnt granite, and from thence I looked over the convent, directly up the El Raha; the mountain stands single, isolated by deep ravines, on three sides very precipitous.

It would appear, moreover, from the account of Moses, that he went and returned, communicating between the people and their God, without much difficulty of ascent; a hale old man, as he was till his death, could easily ascend and descend this mountain twice or thrice in a day,—certainly not either Gebel Monsa or Gebel Katerin.

There is nothing in the Bible to lead us to suppose Mount Sinai a very lofty mountain; yet that it was some distance from the camp, though visible from it, we may gather from the account of Moses's return with the two tables; "Moses turned and went down from the mount, and as soon as he drew nigh unto the camp, he saw the calf and the dancing," &c.

The directions to Moses, before the audible utterance of the commandments, were, that the bounds should be set unto the people round about, "that they go not up to the mountain, or touch the border of it," on pain of death. And, on the third day, Moses brought the people out of the camp to meet with God—(probably leading some of them up the valley of the convent, and sending others by a most circuitous road to the other side of the mountain.)—and they stood at the nether part of the mount, &c.; and when the people heard the voice out of the midst of the

* From Dean Comber.

darkness, &c., they removed, and stood afar off,—retreating, I take it, to the plain, from which they could see just as well; indeed, the divine command was, "Get ye into your tents again."

Yet what, after all, avails the inquiry, if we think merely of the stage, and not of the action performed on it? This is the wilderness of Sinai—there can be no doubt of that; and, whichever the individual mount was, every hill around heard the thunder and quaked at the sound of the trumpet, waxing louder and louder as God descended in the cloud,—and trembled at the "still small voice," that, deeper than the thunder, and high above the trumpet, spoke to every man's ear and heart that fiery law—holy, and just, and good—existing from all eternity, which requires of man that spotless obedience which he cannot yield, and at the first transgression, even in thought, of its purity, lays him under the curse of eternal death.—"Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." Owe only of Adam's seed, the man Christ Jesus, has fulfilled that law; we must travel to Jerusalem—we must look to the cross on Calvary, to know how His righteousness may become ours.—Lord Lindsay's Letters on the Holy Land.

For the Church.

THE CROSS OF CONSTANTINE.

The commencement of the fourth century was marked with a restless and sanguinary persecution of the Christians. Every torture that the most cunning ingenuity could devise was employed to compel them to the crime of apostasy. No respect was paid to age, rank, or sex; and many of this innocent and inoffensive race suffered death on their refusal to depart from the path which their Lord and Saviour had pointed out to them. But the Almighty Ruler of the Universe having permitted this persecution to continue sufficiently long to destroy the souls were all the fruits of martyrdom, a change of mind was effected, or to extirpate a people under His own gracious protection, and behold the fury of the incensed Pagans, and bestowed on the Church a long and grateful peace. This was produced by the conversion of Constantine, and his subsequent accession to the imperial throne. The change in the religion of this first Christian Emperor,—a change productive of such happy consequences to the Christians,—is attributable to the following circumstance.

Constantine being on his march towards Rome against Maxentius, at the head of an army much inferior in number to that of his opponent, beheld in the air the figure of a luminous cross with this inscription legibly conspicuous:—"In hoc signo vinces." Being as yet unacquainted with the truths of Christianity he was unable to interpret this extraordinary appearance, and on application to the Pagan priests, found them as much perplexed as himself; but he did not remain long in suspense, for the Saviour of the world appeared to him that night in a dream, ordered him to adopt the cross as his standard, and promised him victory under its auspices. Constantine obeyed the heavenly injunction, and caused the emblem of the Christian's faith to be engraven on the shields of all his soldiers. After this miraculous vision and dream, his army full of confidence, advanced against Maxentius, and at the very gates of Rome gained that signal victory over the tyrant which placed the conqueror in undisputed possession of the imperial throne.

Though this relation has been transmitted to us by Eusebius, bishop of Caesarea, a historian of great celebrity, and distinguished for his uncommon erudition, and who moreover was the intimate friend of Constantine, its authenticity has been questioned by many, particularly by those who are opposed to the faith of which the cross is the emblem.

Gibbon, who stands foremost in the ranks of those who doubt this miracle, impeaches the veracity of the historian, as regards the appearance in the heavens, and declares that it is very probable that the dream was only the natural consequence of an agitated state of mind. Even admitting Gibbon's account to be correct, we may reasonably suppose that the conversion of Constantine was effected in this way; for it required but little to induce him to adopt the rational and simple belief of the Christians, dissatisfied as he was with the dark and abstruse mysteries of Paganism.

The embers of inveterate hatred to the followers of Christ still lay smouldering in the breasts of the Pagans; and though their general was inclined to favour this persecuted race, the same benevolent disposition did not exist in the heathenish part of his army. The relation of the dream would neither have been received with joy nor believed with avidity. The engravings of the cross on their shields would have urged the Romans to revolt, and leave their general with a small band of Christians to resist the overwhelming force of his powerful enemy. Nothing but the wonderful and open exhibition of God's miraculous power could have elicited that simultaneous burst of enthusiasm, erased all enmity from the Pagan heart, and rendered the army united and invincible.

The occasion was worthy of a divine interposition. The prayers of Cornelius came up as a memorial before God, and we cannot doubt but that those of Constantine did the same; and we are assured in his life that he did pray with much vehemence and importunity, and to fix his wavering mind, a miraculous assurance was vouchsafed to him. Men who fill so remarkable a place, and accomplish such important ends in the revivance of God, as Constantine did, are in an especial manner the objects of his watchful care; and as Paul was favoured with a peculiar manifestation of the Saviour for the purpose of convincing and emboldening him in his Apostleship, so Constantine, Emperor of the World, and first Imperial nursing father of the Christian Church, was not deemed unworthy of an analogous and visible revelation.

Another circumstance which, if we discredited this well-supported history, would excite our surprise, is that Paganism, with a much larger number of followers than Christianity, though it perceived its extinction impending, made not one effort to avert its fall. When the *labarum*, after Constantine's accession, was substituted for the imperial eagle, we have no account of one dissentient voice being raised to resist the innovation. It is a phenomenon that can only be accounted for by the intervention of Divine Providence: the Pagans, awe-struck by the wonderful manifestation of the power of the God of the Christians, began to doubt the truth of their own religion, and to regard the Church, hitherto despised, with respect and reverence.

They who are inclined to doubt the veracity of Eusebius may allege in defence of their objection, that this historian related the circumstance after the death of the Roman Emperor, when he himself could neither attest its truth, nor expose its falsehood. But can they affirm that Constantine alone, if the narrative were untrue, had the power to confute it? The thing is said to have taken place before an army, composed of Pagans and Christians, and it is asserted that Constantine consulted the augurs who were unable to give him any satisfactory interpretation. Eusebius declares that he had the narration from Constantine's own lips, confirmed by an oath. Had the tale been fictitious, there were doubtless many living at the time that Eusebius gave publicity to it, who would have contradicted it immediately. One of the arguments for the divine legation of Moses is the fact, that he incessantly appeals to the whole Jewish nation as witnesses of his miracles, and the miraculous appearances described by him, which he never would have done, had they not really witnessed them,

the Church Reserves in Canada. He understood that but one-fourth was to be appropriated to the established church.

Monday, March 2d.—The Duke of Wellington took his seat in the House of Lords for the first time since his illness.

The various estimates were voted without substantial opposition. In the Commons, numerous petitions against the opium trade in China were presented— and against going to war in defence of that trade.

There was a long discussion on the Sheriff's case, the result of which was that another physician, Sir Wm. Chambers, was permitted to testify at the bar.

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Table with columns for names and numbers, listing members of the House of Commons and their respective counts.

But how was their escape brought about? Merely by their own votes. Thirty-nine members, dividing among about £70,000 a-year of the public money, voted that they had confidence in themselves, and preferred to continue in receipt of their salaries.

THE DUKE OF WELLINGTON. DUBLIN, FEB. 25.—The following ducous article appeared in the Pilot of last night—"O'Connell's own select organ—"

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DEPARTMENT OF STATE. Washington, March 13 1840. The Secretary of State, to whom has been referred a resolution of the House of Representatives of the 9th instant, requesting the President to communicate to that body, "if compatible with the public service, whether the Government of Great Britain have expressed to the Government of the United States a desire to annul the arrangements entered into between the two Governments in the month of April, 1817, respecting the naval force to be maintained upon the American lakes, and that, if said arrangement be not annulled, whether there has been any violation of the same by the authorities of Great Britain," has the honor to report to the President a copy of the only communication on file in this Department on the subject to which the resolution refers.

WASHINGTON, Nov. 25, 1833. Sir—I am informed by Her Majesty's authorities in Upper and Lower Canada, that in consequence of the unlawful and piratical acts of hostility to which those Provinces are at present exposed, it has been found necessary to equip, under the British flag, a more extensive naval armament upon the lakes and rivers, which include the boundary line between the British and American possessions than either Government would be authorized to maintain, according to the stipulations of the convention of 1817.

WAR DEPARTMENT, March 27, 1840. Sir—I have the honor to acknowledge the receipt of a copy of the resolution of the House of Representatives of the 9th instant, referred to this Department by your directions, with instructions to report any relative to the present British naval armament on the lakes, and the periods when the increase of Great Britain [has] expressed to the Government of the United States a desire to annul the arrangement entered into between the two Governments in the month of April, 1817, respecting the naval force to be maintained upon the American lakes; and that, if said arrangement be not annulled, whether there has been any violation of the same by the authorities of Great Britain."

Head-Quarters, Eastern Division, Elizabethtown, N.J., March 23, 1840. Sir,—I have the honor to acknowledge your letter of the 16th inst., covering a resolution of the House of Representatives of the 9th, referred from the Department of State to the Department of War, inquiring "whether the Government of Great Britain [has] expressed to the Government of the United States a desire to annul the arrangement entered into between the two Governments in the month of April, 1817, respecting the naval force to be maintained upon the American lakes; and that, if said arrangement be not annulled, whether there has been any violation of the same by the authorities of Great Britain."

MARCH OF POPERY. Under the Utiter Times. We find, in the Northern Whig, the following appropriate farrago of toasts, which were given at a festive meeting in Belfast. The idea, however, of toasting our Holy Father, the Pope, at the head of the list, is rather new. The cloven hoof peeps out beautifully by degrees. It is a pity O'Connell was not second in order. He surely ought to be, and we hope, next time, our friends will thankfully take the hint from us.

DEFEAT OF WHIGGERY AND POPERY IN NEW SOUTH WALES. We learn from Sydney that the new education scheme had been introduced into the Council. The Governor introduced the measure in a speech of considerable length. The Bishop of Australia opposed the scheme with great force and ability. He argued that the system of education at present in force in the colony is adequate to the wants of the community, and consistent with the principle of religious equality established by the Church Act. He exposed the injustice which the proposed measure would inflict upon the Protestant population of all denominations, in making a separate provision for the support of schools in which the Roman Catholic clergy would have constant supervision, while the Protestant clergy would be excluded from all interference with the schools established for the education of the children of Protestant parents.

UNITED STATES. PREPARATIONS ON THE NORTH-EASTERN FRONTIER. The Speaker laid before the House the following Message from the President of the United States, in answer to a resolution of the House: Washington, March 28, 1840. To the House of Representatives: I communicate to the House of Representatives, in compliance with their resolution of the 9th instant, reports from the Secretaries of State and War, with documents, which contain information on the subject of that resolution.

"God, from whom all holy desires, all good counsels, and all just works do proceed, direct and assist you in the administration and exercise of all those powers which He hath given you." And at the same time in the coronation oath—"I will, to the utmost of my power, maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law. And will maintain and preserve inviolably the settlement of the United Church of England and Ireland, and the doctrine, worship, discipline and government thereof, as by law established."

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LAKE ONTARIO—1840. NEW LINE OF LOW-PRESSURE STEAMERS FROM ROCHESTER TO COBURG, PORT-HOPE, TORONTO, HAMILTON, NIAGARA AND LEWISTON. The New and Fast Sailing Steamer GORE, CAPTAIN THOMAS DICK.

WILL, until further notice, leave ROCHESTER every Tuesday & Friday morning at half past 9 o'clock, for COBURG; and will leave COBURG at 6 P.M., for PORT HOPE & TORONTO. Returning, the Gore will leave Toronto for Rochester, touching at Port-Hope and Cobourg, every Sunday and Wednesday night at half past 10 o'clock; and will leave Port-Hope and Cobourg early on Monday and Thursday mornings.

THE STEAMER BRITANNIA, CAPT. WILLIAM COLLEGEUR, Plies daily, (Sundays excepted,) between Toronto and Hamilton,—touching at the intermediate Ports,—in connexion with the Gore; leaving Toronto at 8 A.M., and Hamilton at 2 P.M., and meets THE STEAMER BURLINGTON, CAPT. ROBERT KERR, At Hamilton about 12 at noon.

THE STEAMER BURLINGTON, CAPT. ROBERT KERR, At Hamilton about 12 at noon. The Burlington, having a new low-pressure engine, will leave Hamilton every afternoon (Sundays excepted), at 2 o'clock, for Niagara and Lewiston, touching at Grimsby and Port Dalhousie, (near St. Catharines, from which place a carriage will meet the boat regularly,) and arrive at Lewiston in the evening. Returning, she will leave Lewiston at 7 o'clock every morning, and Niagara at 7 past 7, for Hamilton, touching at Port Dalhousie and Grimsby, weather permitting, and arrive at Hamilton about noon. Cobourg, April 8th, 1840.

CANADIAN SCHOOL BOOKS. THE Subscribers have recently published new editions of the following popular School Books:— WALKINGHAME'S ARITHMETIC. So great has been the demand for this Book, now in general use in both Provinces, that the Subscribers have been induced, at considerable expense, to stereotype it. The present edition is on good Colonial paper, and the copies are substantially full bound in sheep. Retail price, 2s. 6d.

MURRAY'S LARGE GRAMMAR. "The English Grammar, adapted for the different classes of Learners; with an Appendix, containing Rules and Observations for assisting the more advanced Students to write with perspicuity and accuracy. By Lindley Murray. Stereotyped from the twenty-fourth English edition." Retail price, 2s.—strongly half-bound.

AN ABRIDGEMENT OF MURRAY'S ENGLISH GRAMMAR. With an Appendix, containing exercises designed for the younger classes of Learners. By Lindley Murray. Half-bound; retail price, 9d.

PINNOCK'S CATECHISM OF GEOGRAPHY. "A Catechism of Geography; being an easy introduction to the knowledge of the World and its inhabitants; the whole of which may be committed to memory at an early age. Fifth edition, 1840. Retail price, 7d.

THE CANADIAN PRIMER. Or Reading Made Easy; by Peter Parley, Junior. Price 2d. In addition to the above Books, the Subscribers have constantly on hand a large Stock of all the most approved SCHOOL BOOKS in ordinary use in both Provinces; as also of Plain and Fancy Stationery and Account Books. A liberal allowance made to Teachers, Booksellers & Merchants. ARMOUR AND RAMSAY, Montreal.

INTEREST CALCULATOR. The Subscribers recently published a new and greatly enlarged Interest Calculator, for ascertaining the interest of any sum from £1 to £1000 from one to three hundred and sixty-five days, and from 1 to 12 months. Retail price, strongly half-bound, 7s. 6d.

EXCHANGE CALCULATOR. Tables of Exchange on London, showing the value in Halifax Currency of any sum from one shilling to one thousand pounds, sterling, in a progressive series of one quarter per centum from par to fourteen per cent. above par. Price, 2s. 9d. Montreal. ARMOUR & RAMSAY.

BOOKS AT REDUCED PRICES. The Subscribers, intending to remove their Book, STATIONERY, FRESHWATER AND BUSINESS ESTABLISHMENTS to the extensive premises in St. Paul Street, belonging to the Hon. Mr. Justice Gale, are anxious to reduce their stock of books, prior to May next, and to effect this the more readily, offer their assortment of MISCELLANEOUS WORKS (School Books excepted) at fifteen per cent. below the market prices. ARMOUR & RAMSAY, 39-41.

BANK OF BRITISH NORTH AMERICA. THE Court of Directors hereby give notice, that a half-yearly dividend of fifteen shillings sterling per Share, will become payable, on the shares registered in the Colonies, on and after the 14th day of April, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties. The dividend is declared in sterling money, and will be paid at the rate of exchange current on the 14th day of April, to be then fixed by the Local Boards. The books will close, preparatory to the dividend, on the thirtieth day of March, between which time and the fourteenth day of April, no transfers of shares can take place. By order of the Court. G. DE B. ATTWOOD, Secretary. London, 7th December, 1839. 4w39

BIRTH. At Wellington, Prince Edward District, on the 4th inst., the lady of B. S. Cory, M.D., of a son and daughter. DIED. On the 5th inst., at Grafton, after a short illness, much and deservedly respected, Margaret Pardon, wife of Mr. Dennis McCormick of that village, aged 32 years. LETTERS received to Friday, April 10th. S. Fry Esq.; J. E. Irving Esq.; J. Grover Esq.; Rev. R. Knight, rem. in full vol. 3; P. M. Marshall; A. Deacon Esq. J. G. Vanstatter Esq.; P. M. Cookville; C. Brent Esq. rem. in full vol. 2 & 3; T. S. Short Esq. rem.; S. W. Street Esq.; H. Russell Esq.; A. Joynt Esq.; T. Webster Esq.; P. M. St. Andrews, N. B., rem. 12 mo.; Mr. Wm. Harvey, add. sub.; Mr. J. McCuaig; Rev. J. Grier, rem. [may do as suggested in the case of Mr. C.]; Rev. R. Blisley, rem.; Mr. Wm. Dogberry, rem. in full to date.

PASSION WEEK IN MEXICO.*

On the earlier days of the week the interest of the scene thickened hour by hour. A large proportion of the population of the valley repaired to the city; and the streets were crowded with all classes, from the poor half-naked Indian of the pure Otomie or the Mexican race, whose sole covering was a dingy woollen or goat-skin blanket, and straw hat, jacket, and calico pantalons reaching to the knee, to the wealthy paysano, or country gentleman, whose costly apparel might be valued at upwards of five hundred dollars.

The cathedral, a noble and stately structure, with two ornamented towers, rises to the east; the splendid palace of the viceroys on the north; the house of Cortez, and a number of equally palatial buildings, to the south; and a range of fine edifices, with a basement of lofty arcades to the west. The removal of the circular balustrade, the amphitheatre, and the equestrian statue of Charles the Fourth, has left the range of the eye over the broad tessellated pavement of the spacious area without obstruction.

At the close of the day in question, a portion of the area in front of the portales or arcades, and before the palace, appeared covered by slight erections of bamboo frame-work, thatched by matting, and shut in by a profusion of green branches and palm-leaves. The more spacious were devoted to the sale of refreshments, and liquors of various kinds—lemonade, pinade, a liquor called chea, and pulque; or for that of dulces, for which the city is celebrated. They not infrequently formed a booth of twelve or fourteen feet in length, with seats and tables for the use of the customers.

The crowd thickened, and the bustle in the Plaza increased every hour. The incessant sound of the innumerable bells, and the rolling of carriages, were really fatiguing to the ear. But when the Cathedral clock tolled the hour of ten on Holy Thursday, a change came over the scene. The regular shops were shut, not a bell was to be heard. The carriages of every description disappeared from the streets; not a horse or mule was to be descried; but innumerable crowds of both sexes, and of all classes, rich and poor, were seen intermingling on the same level, and pouring, morning and evening, in one unbroken stream, through the thoroughfares, and under the portales. They clustered by hundreds about the doors of the churches; and by thousands—yes, tens of thousands, on the Plaza Mayor.

All the damas of the city, dressed in black, and shrouded in their mantillas, repaired on foot from church to church, according to the fashion which enjoins them to visit as many as possible within the prescribed time of humiliation.

This state of things lasted for forty-eight hours. In the principal churches, the high altars were despoiled of their rich load of ornaments, or completely veiled by dark-coloured drapery; and the organs were as mute as the bells: while in all others constant illumination, and the display of gold, silver, and tawdry ornaments, was fatiguingly splendid.

But do not deceive yourself: though there was an absence of many of the ordinary sounds, the city was not silent. The trample of thousands of feet, the march of stately and interminable processions, and the hum and clamour of innumerable voices, filled the ear, both in the ordinary tones of conversation, and exerted to their utmost pitch, as they energetically, yet lovingly called the attention of the passing to their commodities.

All these sounds you may conceive, for they were, after all, but ordinary; but it is a moral impossibility for you to imagine the extraordinary hubbub produced by the sound of thousands of rattles, which filled the air from morning to night. They were to be seen in the hands of every individual of the lower classes, and of many of the upper; of every form of material,—bone, wood, and even silver; from the size of a child's plaything, to one which would out-grind half a dozen of our watchmen's rattles, and required both hands to wield.

At the corner of the market nearest the Plaza, where it happened that the principal rattle-vendors had encamped themselves, if you shut your eyes you might imagine yourself, after sunset, in the depth of a forest in the Florida, where a few million grasshoppers, cicada, and wood-bugs, were at their serenade.

And so it continued from sunrise to sunset. I believe myself within bounds when I assert, that we saw fifty thousand people collected in the great square morning and evening. Sometimes the mass was so dense that the booths were threatened with an overturn; and you were glad to gain the step of one of the palaces, from which you might look over the sea of heads at your ease, and desery the bunches of Judases hideously besmeared with red and blue paint, bobbing about over the level of the multitude. Then would come a stir at the other end of the square; and, with a long-drawn train of crucifixes, decorated banners, and tapers, the clergy of one of the great churches in the westward would defile into the crowded area, clearing their unimpeded way, as though by magic, to the great entrance of the cathedral, through a press where a moment before a dog could hardly have wormed his way. Some of these processions, on the afternoon of Good Friday, were more gorgeous and splendid in their aspect than any I had witnessed in Italy itself, and apparently interminable. They were revolting from the hideous and disgusting representations which they comprised of the sacred scenes of the passion. During the passage, the whole mass of human beings collected on the Plaza Mayor remained kneeling in silence. To what Divinity? My brain swims with the recollection of the press and glare, and the confused and intermingling pictures presented before us during

these two days; and I am totally unable to disentangle from the mass any connected event or spectacle worth detailing. The whole city seemed to reel under the influence of frenzy, and we were obliged to reel with it.—To see as much as we could, and to give no offence, were, I own, our principal objects. I remember an old woman—who happened to be my neighbour during the passage of one of the processions, who perhaps observed that I was not as ready with genuflection as the bystanders,—shaking a Judas, the size of a child of two years old, at me, by the scruff of the neck, and muttering to me with a scowl of hatred, "See! here is a countryman of yours!"

It was a rebuke which I felt merited; for what did I there? During this season every church and monastery had its peculiar service from morning to night. In the cathedral I heard several; and the music, accompanied by a small orchestra, was good as to composition, though indifferently performed. Within that noble structure I remarked nothing in the general style of the rites and services of a particularly undignified or revolting character; but to describe the orgies enacted in the generality of other churches could but be disgusting to you. The scenes of the passion were played and turned into comedy; while waltzes and contredances were played over the bier on which the effigy of our Saviour was laid out in state. On the evening of that day, after making the round of eighteen or twenty churches, we returned to our quarters, thoroughly fatigued and out of spirits.

At an early hour on the Saturday, preparations were made to terminate the season of humiliation! On going into the streets, we saw the Judases—which I omitted to tell you were, in fact, fire-works so disguised—hanging by thousands over the centre of the streets, and to the fronts of the houses. In the Plaza Mayor the booths had entirely disappeared; troops were drawn up before the palace, with the artillery in advance; and it was with the utmost difficulty I could make my way into the cathedral. Every part of its pavement was crowded. I had hardly made my way to the high altar, when the deep bell of the church tolled half-past nine; and the lofty roof and the impending dome resounded with the burst of sounds which instantly pervaded the great city from one end to another! Within, the trumpet and full organ mingled their burst with the clang of the great bells—the dark veil which had shrouded the high altar parted and rolled back, displaying the gorgeous pile of ornament which it had concealed. Without, the artillery thundered in the square—the bells of every church and convent through the city clang incessantly, and were answered by those in the towns and villages far and wide, the Judases exploded by thousands, and the multitude hailed the conclusion of the Holy Week.

Before an hour was at an end, the streets resounded to the roll of the carriages, and the sounds of innumerable hoofs; the calzadas and canals were crowded with Indians returning to their homes; the buyer and the dealer repaired to their traffic; the idler to his vices, and the gambler to the monte-table. The robber, exulting under his lightened conscience, betook himself to his stand in the pine-forest, to commence a fresh career of rapine; and the assassin to the resumption of his cherished schemes of blood and vengeance. The re-opening of the opera was publicly announced, and the citizens joyfully anticipated the commencement of bull-fights. And this is Christianity! and the worship of the only true God!—to introduce which, in place of existing superstitions, the blood of millions of the blind heathen of this vast region was shed by its Spanish conquerors! the plea for all the cruelties exercised against the Aborigines was their idolatry, and their inhuman sacrifices; and the most exaggerated statements, suited to excite the horror and extinguish the compassion of the bigoted Catholics of Europe, were found necessary, and were made, to palliate in some degree the undeniable enormities perpetrated upon the Indians.

The detestable character of the ignorant idolatry in exercise among the ancient race needs no demonstration; yet, at the present day, with the exception of the single item of human sacrifice as a part of the religious system, it may well be asked, by what has it been supplanted—fewer and more dignified divinities? a less degrading superstition? less disgusting ignorance? a better system of morality?—Who will dare to assert it? As to the charge of the inhuman rites, and the bloody festivals of the late generation of Aztecs—the magnitude of which, as asserted by the Roman Catholic historians, is almost incredible—no one offers to palliate them.

You are shewn, with obsequious eagerness, the huge round Stone of Sacrifices—you are told to mark the hollow for the head of the victim, and the groove which carried off his blood;—your ears tingle when they are filled with the number of those who are supposed to have been immolated upon its carved surface. You turn and see the huge and detestable figure of the idol goddess Teoyamiqui, before whom, as Spanish historians relate, the hearts of the victims were torn out:—yes!—but no officious cicero leads you to the court of the Dominican convent, and points out the broad perforated stone where the hundreds and thousands of poor, benighted, ignorant heathens expired at the stake amid smoke and flame. No one reminds you that, about the time the idolatrous worship of the Aztecs was extirpated in Mexico, the same inquisition, then in its first flush of power, burnt eighteen thousand victims at the stake in the old world, and consigned two hundred and eighty thousand to infamy and punishment scarcely better than death itself. The simple fact is, that, at the present day, dark as we consider it, the Roman Catholicism of Europe is light, when compared to that established in this country, and practised by its inhabitants.

A change of names—a change of form and garb for the idols—new symbols—altered ceremonials—another race of priests,—so much, and no more, has been effected for the Indians.

The change was easily made. The ancient superstition abounded with fasts, feasts, and penances; so did the new. The whole system of the aboriginal religious hierarchy bears a singular resemblance to that which took its place under the domination of Spain. Even the monk found his vocation excited no surprise; the existence of regular orders of celibates of both sexes, whose lives were devoted to the service of certain amongst their gods, seems indisputable.

With the Indians, Teotl, the unknown God—"He by whom we live," as he was termed—he whom they never represented in idol form,—is still the supreme Being, under the name of Dios. They continue to adore the god Quetzalcoatl, the feathered serpent, under the name of San Thomas. It is indifferent to them whether the evil spirit is called Diablo, or Tlacatecolotl. They retain their superstition, their talismans, their charms; and as they were priest-led under the old system, so they are kept in adherence to the Church of Rome by the continual bustle of the festivals, and ceremonials, and processions of the Church. But as to change of heart and purpose—a knowledge of the true God as a Spirit, who is to be worshipped in spirit and in truth—a sense of their degraded and fallen state as men, and an acquaintance with the truths of the true Gospel—its application to their individual state, and its influence upon their lives and characters,—they are as blind and as ignorant as their forefathers.

I should not think I were hazarding much, were I to say that all classes, high and low, participate in this darkness, to a degree which is truly almost incredible; and the proofs are, the countenance and support given to the degrading system, with its revolting, childish, and superstitious ceremonies; the low state of public and private morals; and the supine and contented ignorance, which they cherish with a jealousy which would be ludicrous, were it not lamentable.

The Garner.

THE ATONEMENT.

Is it then come to this? Must millions of millions of human beings, who have dwelt on this earth since the time of Adam, be all cast into endless torments? Is there to be sorrow in heaven over God's fallen creatures, and a jubilee among the devils for having ruined God's best work? Not so, my brethren. God himself has found the remedy: none but God could. He has sent his Son, to take our nature upon him, and to die on the cross, a ransom and a sacrifice for the sins of the whole world. Join with me in adoring the wisdom and the love of this great plan: its wisdom; for it has enabled God to pardon us, and yet to shew how deeply he hates sin. Can any one pretend that sin is a light and trivial thing? When God before he pardoned it, sent his only Son into the world to die for it. If he had pardoned sin without a sacrifice, we should have been led to doubt whether sin was really displeasing to God. But God has required a sacrifice; and that sacrifice is the life and death of Christ. He has given his well-beloved Son to suffer in the stead of a rebellious world; and through this shewing forth of the most awful justice, he publishes the fullest and freest pardon. There is a story told of an ancient lawyer, that, among the laws by which he endeavoured to uphold purity of life among his people, one was, that whoever committed adultery should lose both his eyes: having sinned through the lust of the eye, the eyes which ensnared him into sin were forfeit. Now it fell out that his own son was found guilty of adultery soon after. The father condemned him to lose both his eyes. So beloved, however, was he by the people, that all the city besought him to spare his son. At length he yielded. But how? He commanded the executioner to pluck out one of his own eyes, and then one of his son's. Thus the law was satisfied; yet the guilty son was spared the loss of his sight: and the lawyer, in the very act of setting aside the law, established it more firmly than ever.—The story of a human lawyer may help you to understand the manner in which God teaches us,—and teaches us too at the very moment when he is pardoning us,—that he cannot loosen or break the chain, which fastens sin and woe together. That chain remains unbroken: yet the criminal is pardoned; his outcast is invited back; the prodigal son is welcomed home to his father's house, and received again into full favour.—Rev. A. W. Hare.

WHAT IS TRUTH.

This is a question which the Bible will answer. God has not left his truth without a record, but has displayed it, for the inspection of all, in the pages of that sacred book, which was written for our learning. There the sage may gather wisdom, and "the wayfaring men shall not err therein." There is something in the Truth which Holy Scripture teaches, that is far above truth of every kind. Unassisted man laboured to reach it, but in vain. He imagined a model of perfect purity; and reasoned by the analogy of nature upon a life to come. But he knew nothing; and lived in doubt, if not in total blindness. "Where is the wise? Where is the scribe? Where is the disputer of this world?—hath not God made foolish the wisdom of this world?" Yes: a despised race first received the divine message; and to them alone, of all the nations of the world, was communicated, in all the stages of its progress, that truth which is "now made manifest by the appearing of our Saviour Jesus Christ; who hath abolished death, and hath brought life and immortality to light through the Gospel." The Truth, thus made known and confirmed, is a cheering communication, without which we should be "of all men most miserable." Whither are we able to turn for a sure anchor and support amidst the waves of a troublesome world, but to this Truth? And what else can we depend for the restoration of life, with glorified bodies and renewed spirits, in an eternal world, when this shall have passed away? Is it not this Truth that has soled many a way-worn traveller, calmed many a vexed spirit, healed many a wound that time could not have healed; subdued the low and unworthy desire, smoothed the bed of sickness and of age? And how often has it enabled the dying Christian to experience that which is written, "Death is swallowed up in victory! O death, where is thy sting? O grave, where is thy victory?"—Rev. T. B. Murray.

THE PENITENT THIEF.

His words are, "Lord, remember me when thou comest into thy kingdom." The Apostle declares that "faith is the substance of things hoped for, the evidence of things not seen;" and what a brilliant illustration of this principle was it to realise, at such a moment, Christ as a king, the promised king, the Messiah which was for to come! What was there, to the eye of sense, of the signs of royalty? What had there been in him, who was born in a stable, and had not, through life, where to lay his head?—What crown had he ever worn but a crown of thorns, what sceptre but a reed, and now on what is he raised? A throne? No, a cross; the most infamous badge of human contempt. Yet this dying malefactor is found, at this moment of the Saviour's deepest degradation, publicly to own and adore him as his Lord. And is it on the attainment of such a faith at our last hour, a faith which even Apostles failed to shew, that we are justifying our neglect of salvation? In fact the mind of this dying thief is absorbed in the objects of faith; the salvation of his soul, the honour of Christ, the spiritual welfare of his fellow-sufferer. Surely then we are warranted in saying, that his conduct expresses much more than the bare assent of the understanding to the truth of the Saviour's pretensions to the spiritual kingdom of Israel; we see in it a faith operative, and in the highest degree influential. His faith had all the essential qualities of saving faith: it brought forth all the fruit which his circumstances admitted of; and his example will condemn at the day of judgment, many who have for years made a Christian profession!—Rev. B. E. Nicholls.

JUDAS A WARNING.

If you have followed the character of Judas you will see that his special nature is that he was a self-deceiver; that he maintained a fair outward profession of eminent piety, and that not with any flagrant hypocrisy, nor with any settled or studied design to deceive others, but indulging in little sins; and deceiving himself more than he deceived any one else. Oh, what an insight does this give us into the deceitfulness of the heart of man; of that very heart which we are carrying about us! When we see an Apostle of Jesus ruined by his privileges; destroyed by his very gifts; is it any thing else than the voice of God saying to us,— "Let him that thinketh he standeth, take heed lest he fall." It can hardly be that there are not some such amongst us now; some who know the truth, but who do not practice it; who might be awakened, but that they do not know it; who are not indeed altogether easy about themselves, but who can quiet conscience by the thought of something which they do possess; while they are really by little sins driving the spirit of God from them, and hardening their hearts either for impotence or despair. How is it possible that the voice of a man can awaken such, when Judas could hear the voice of Jesus daily, and yet slumber on in deadly security? And yet, trusting in God's grace, I would once more try; and now therefore I beseech you in his name, to see what must be the end of such a course; how sure, how horrible! Oh search yourselves, for you have to do with a heart searching God; and trust not to your own teaching; but seek to lay open your hearts in prayer before Him; and to cry to Him, with the humbled Psalmist of old, "Try me O God, and seek the ground of my heart; prove me and examine my thoughts! Look well if there be any

way of wickedness in me, and lead me in the way everlasting."—Rev. S. Wilberforce.

Advertisements.

PRIVATE TUITION.

AN ENGLISH LADY without family (the wife of a medical practitioner) is anxious to receive into her family two young Ladies, whose studies will be conducted on the most approved system of Private Tuition.—They would be instructed in every branch of a sound English education, based on a strictly religious foundation, together with French, Music, and Latin, if required. Terms are moderate. The most respectable references can be given, and will be required. For further particulars, apply to the Rev. R. D. Cartwright, Kingston. 37-6w

THE JOHNSTOWN DISTRICT SCHOOL.

THE Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged as an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum: other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance. Address (post paid) the Rev. H. Caswall, M. A. Brockville. 18-1f

MIDLAND DISTRICT SCHOOL.

THE Rev. R. V. ROGERS, Principal. Mr. C. B. TURNER, B. A., BALLIOL COLLEGE, OXFORD, Assistant. TERMS.—For Day Scholars, fixed by the Trustees.—The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A limited number only will be taken. It is therefore requested that a quarter's notice be given previously to the removal of a pupil. Each Boarder is to provide his own washing, bed, and bedding, and silver dessert spoon. For further particulars apply, if by letter post paid, to the Principal. N. B.—The present term will end on Tuesday, December 24th, and the next will commence on Monday, January 6th, 1840. Kingston, U. C., December 11, 1839. 25-4f

A YOUNG LADY who has received a liberal education, is desirous of engaging as GOVERNESS in a family of respectability. She will instruct in the usual branches of a polite female education. Application (if by letter, post paid) may be made to the Rev. R. V. Rogers, Midland District School, Kingston, U. C. 30-1f

REMOVAL.

CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND AGENTS FOR VAN NORMAN'S FOUNDRY, HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839. 26-1f

OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange. N. B.—Sleighs of every description built to order. 47-1f

CHINA, EARTHENWARE AND GLASS.

THE Subscribers have recently received, direct from the first manufacturers in England, a very extensive assortment of China, Earthenware and Glass. SHUTER & PATERSON. 15-13w

COMMERCIAL BANK, M. D.

NOTICE is hereby given, that all Promissory Notes and Acceptances discounted and falling due at this Bank and its Offices, after the first day of April next, if not retired on the last day of grace allowed by law, will on the following day, be placed in the hands of the Bank Solicitors for recovery. By order of the Board. F. A. HARPER, Cashier. 14-28

TO BE SOLD OR LET

IN THE TOWNSHIP OF SEYMOUR.

THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid. January 1st, 1840. 27f

FOR SALE OR TO LET

IN THE TOWNSHIP OF SEYMOUR.

A FARM, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation—with a new fallow of 7 acres just cleared and ready for a crop.

THE BUILDINGS CONSIST OF A GOOD LOG HOUSE,

36 by 28 feet, with good cellars and kitchen beneath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good piggery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stable and extensive accommodation for cattle beneath.

A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring waterpower. This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property.

For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises. ST. JOHN C. KEYSE. Seymour-Weat, Oct. 14th, 1839. 24-1f

VERY EXTENSIVE STOCK OF SPRING DRY GOODS.

THE Subscribers beg to intimate to the Trade, that they are now opening out a more extensive and general assortment of

SPRING AND SUMMER GOODS,

Than they ever before imported. This stock was laid in during the autumn,—a period of the year when goods not suitable to the coming Winter Trade can generally be picked up much lower from the English manufacturers than in spring, when such fabrics are in active demand; and last year, the extremely depressed state of the Home markets offered unusual inducements to purchasers, able to lay in stocks nine months in anticipation, and having a trade to justify their buying large lots.

The subscribers have been determined by the heaviness of the operation, and by the present prospects of the country,

To offer the greatest inducement to small as well as large cash buyers, appearing in Toronto with the opening of the navigation, to avail of the advantage now for the first time secured to the trade of Upper Canada, of being able to procure stocks of Spring and Summer Goods

AT THE COMMENCEMENT OF THE SEASON, instead of after the proper time for sales is more than half over.

ISAAC BUCHANAN & CO.

N. B.—I. B. & Co. will also receive an assortment by the Spring ships, containing the newest styles in FANCY GOODS. CY Street, Toronto. } 13-36
16th Feb, 1840. }

FALL AND WINTER GOODS.

THE SUBSCRIBERS respectfully announcing having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprises a part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere:—

- Broad Cloths, all colours and pieces; Plain and Fancy Cassimeres and Buckskins; Plain and Plaid Pilots and Beaver Cloths and Flashings; Tweeds and Gallishiel's Cloths; Plain and Twilled Prints, Ginghams, and Furniture Cloths; Blankets, Flannels, Baizes, Serges, Carpets and Rugs; Grey and Black Cottons; Plain and Twilled Striped Shirtings and Apron Checks; Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plain Shawls, and Handkerchiefs; Twill Sacking and Russia Sheetings; Onaburgs, Canvas, Brown Holland, Dowlas, Diapers and Huckabacks; Brown and Bleached Table Cloths; Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Lambs' Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stocks; A large assortment of Small Wares, &c. Writing and Wrapping paper; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxons and Robe D'Orleans and Muslin de Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lutestring, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Black Gauze Veils; Black and Colored Silk Velvets; Bobbinets, Quillings, Tattings, Thread Lace and Edgings; Tissues and Filled Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Boas, and Operas; White and Colored Stays; Book, Jaconet, and Mull Muslins.—Also Striped and Checked do. Muslin Capes and Collars.

Toronto, 26th Sept., 1839. ROSS & MACLEOD. 16-4

BRITISH SADDLERY WAREHOUSE.

Removed to Wellington Buildings, King-St. Toronto.

ALEXANDER DIXON,

SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and Fashionable assortment of SADDLERY GOODS, equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest cash prices, viz:— Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips in great variety. Silver plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavassons, &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839. 15-1

CUTLERY, MILITARY & FANCY STORE.

NO. 120, KING STREET, TORONTO.

THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:— Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shields and Scales; best quality Infantry and Cavalry Belts; Navy Lace; Gold and Silver Lace, various qualities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knives; real Silver Epaulets; Gold and Plated do.; Gold and Silver Cords; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Hand Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada. N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good if not superior to any imported from Europe. Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW. Toronto, Sept. 12th, 1839. 17-1

The Church

WILL for the present be published at the Star Office, Cobourg, every Saturday.

TERMS. To Subscribers resident in the immediate neighborhood of the place of publication and to Postmasters, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance.

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[B. D. CHATTERTON, PRINTER.]

* From Lacerda's Rambler in Mexico.