

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.

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For the Church.

OLD CHRISTMAS.

Old Christmas! Merry England's sons can hear no dearer name Than thine, fair relic of the past,—a thousand years the same; Bright harbinger of joyful eyes, glad sounds of household cheer, Welcome, old friend of British hearts, once more we greet thee here!

High festival in stately fane, the chequer'd light is streaming Thro' the old o'er's gorgeous tints, in sun-flush'd splendour gleaming: Now soft the Æolian numbers breathe—now sweep toward Heaven away— As the chauters raise the triumph-burst,—“Our God is born to-day!”

Joy to the altar of the poor! the village house of pray'r; The voices of the hamlet sing all sweet and pleasant there: The rites are done,—rejoicing thro' the sacred dome To the gladness of the festal hearth that lights each freeman's home.

Old Christmas! round the ancient hall thy yearly honours glow,— The holy-branch, the “ivy-green,” brave oak and mistletoe; Sweet sounds the voice of placid age, fair childhood's gleeful tone, And the blessings ask'd for England's pride,—“The Altar and the Throne!”

Then age its legendary tales of ancient lore will tell, How patriots once for freedom bled, how holy martyrs fell; And plain those gleaming eyes express, that kindle at the strain, That stalwart men are ready now for the same good fight again.

Come, gladder of our forest home, our unforgotten guest,— Come, with thine ancient joys to cheer thy children of the West! For here true hearts of Britain mould their honour'd rites will greet, Here lives our Fathers' glorious faith, here stands their altar-seat!

“Old Christmas!” round thy sacred name, a time-worn glory's cast— Link of the changeful present, with the splendour of the past; Bless'd be each thought this advent brings, each hallow'd word and sign, That breathes of Fatherland and fame, of monarch, throne and shrine!

Voice of our home! it matters not though pulse and hope be cold, Some glimpse of early joy must dawn where thy fair name is told; And pleasant thoughts of youth will rise in Earth's remotest shore When the Briton's and the Christian's heart “Old Christmas” hails once more! Toronto, December, 1839.

CHRISTMAS DAY.

By the Rev. T. Hartwell Horne.

With regard to the evidence which we have for celebrating the festival of our Saviour's nativity, we may remark that the observance of this commemoration is justified by reason; it is grounded on the Scriptures; it has actually been celebrated by Christians in all countries from a very early age; and we are authorised by the practice of ecclesiastical antiquity to conclude that the twenty-fifth of December is the day on which God was manifested in the flesh by the birth of our Lord and Saviour Jesus Christ.

1. The observance of a day of solemn and devout rejoicing for the nativity of our Saviour is justified by reason. “It has been no small part of the wisdom of nations to perpetuate the memory of salutary events and of illustrious personages by various methods. For this purpose, the pencil of the painter, the chisel of the sculptor, the bold designs of the architect, and the loftiest strains of the poet, have all been put into requisition; and for the same reason have the wisest nations set apart particular days to commemorate illustrious personages and events in their history. Christianity addresses itself to man as he is; and the means, by which the doctrines of the Gospel are perpetuated, are adapted to the laws of the human mind. Hence, on the same principle, but with infinitely greater propriety, the universal Christian Church, with a very few exceptions, has set apart particular days, in order to keep alive in the forgetful memories of her children the recollection of the principal events connected with the establishment of our holy and divine religion. And if it be deemed just to perpetuate the memory of the patriot who liberates his country from the yoke of foreign bondage, how much more proper is it to cherish the memory of Him who delivered the world from the servitude of Satan! If he who bestows temporal blessings on his country is justly recollected with gratitude, much more should the noblest feelings of our souls be called into action, and the most fervent gratitude be kindled in our hearts, by the recollection of Him who purchased for a fallen and guilty world the blessings of eternal life!”

But there is another aspect of this subject deserving of notice. Christianity is a religion designed for the whole mass of mankind. Now, matters of fact, the truth of which rests on the testimony of the senses, are most intelligible to the great body of men; and, for obvious reasons, arising from the structure of the human mind, are best calculated to make an impression upon them. Hence the very pillars upon which Christianity was wisely made to rest, are matters of fact, intelligible in every language, suited to the capacity of every nation, and equally applicable to all future generations. Without admitting these facts, no man can be a Christian; and a sincere and cordial belief of these matters of fact is closely connected with the character of a true disciple of our Lord. Hence every rational method, actually tending to diffuse and to perpetuate the knowledge of these facts, must exert a salutary influence on Christianity itself. The disorders and dissipation which in some places occur on these days are remnants of papal corruption, and have no more connexion with the devout observance of Christian festivals than with a fast or thanksgiving day appointed by the highest authority in this country.

2. The celebration of the feast of our Saviour's nativity is grounded on the Scriptures. I do not say that it is enjoined or authorized in so many words, but that it is grounded on the Scriptures.

(1.) That a day was promised when the Messiah should be born, we may infer from the divine declaration made to our first parents, when it was promised that “the seed of the woman should bruise the serpent's head” (Gen. iii. 15).

(2.) The patriarch Jacob in effect foretold this day, when he prophesied that “the sceptre should not depart from Judah until Shiloh,” or the Messiah, should “come.” (Gen. xlix. 10.)

(3.) The prophet Isaiah marks this as a wonderful day. “Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel” (i. e. God with us; vii. 14). Nay, “rap into future times,” he was so impressed with the consideration of it, that he rejoices with the Church, as if the day of Christ's birth were then actually come. “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined....”

For unto us a Child is born, unto us a Son is given” (ix. 2, 6).

(4.) In the prophecy of Zechariah (iii. 8): “Thus saith the Lord of Hosts: Behold I will bring forth my servant the Branch,” which appellation (we are informed) was applied to the Messiah by the ancient Chaldee Paraphrast. “In that day,” the same prophet foretells, “shall ye call every man his neighbour under the vine, and under the fig-tree” (iii. 10): a beautiful and poetical prediction of the general peace which was to prevail at the time of Messiah's advent. Accordingly, we are informed by profane historians, that, at the birth of Jesus Christ, the world in general was in a state of peace under the sceptre of imperial Rome.

(5.) Once more, the day when Messiah appeared, the apostle Paul terms “the fulness of time” (Gal. iv. 4); and when the day actually arrived, angels and men were filled with unspeakable joy and admiration. “Behold,” said the angel of the Lord to the shepherds of Bethlehem, “I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will to men. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen.”

It is therefore agreeable to the word of God, and manifestly grounded thereon, that the nativity of our Lord should be celebrated with every expression of devout joy and thanksgiving to God. Accordingly, we find,

3. That this festival has actually been celebrated by Christians in all countries from a very early age.

By some learned men it has been referred to so early a period as the apostolic age. But, however this may be, we have melancholy evidence of its celebration early in the fourth century (A.D. 302), before the time of Constantine; for, during the persecution of the Christians by Dioclesian, who resided at Nicomedia, that emperor, among other acts of cruelty, finding a great multitude of Christians assembled together in a church to commemorate the nativity of Christ, commanded the doors to be shut, and the church to be set on fire, and so consumed the worshippers and the edifice to ashes. Basil, bishop of Caesarea, and Gregory Nazianzen, who lived in the middle of the fourth century, attest the religious observance of this festival in their time; for they have both left sermons which were delivered on this occasion; and Chrysostom, who was bishop of Constantinople towards the close of the same century, expressly states, that this day was of great antiquity, and of long continuance, being famous and renowned in the Church from the beginning, far and wide, from Thrace as far as Gades, or Cadix, in Spain; in other words, it was celebrated both in the eastern and western Churches. Would your time permit, later testimonies might be adduced to prove the very remote antiquity of this festival, and its observance by the ancient universal Church; which observance is not only evidence of its primitive institution, but also a sufficient warrant for our retaining it. It remains only, in this part of the present lecture,

4. That a few authorities be stated for commemorating the nativity of Christ on the 25th of December.

The precise day on which this festival was observed at first was not uniformly the same. For the first three or four centuries, we are informed that the greater part of the Christian Churches in the east kept the feast of Christ's nativity on the same day which is now called “Epiphany, or the manifestation of Christ to the Gentiles;” but before the middle of the fifth century, having received better information from the western Churches, they continued to celebrate the nativity and the epiphany on two distinct days. Augustine bishop of Hippo in Africa, Ambrose bishop of Milan in Italy, and Chrysostom bishop of Constantinople, (all of whom were contemporaries, and lived within four hundred years of our Saviour's time), have left their express and recorded testimony in favour of the 25th of December; which testimony is the more material, as it is, in fact, that of all the Christian Churches in Africa, in the west of Europe, and in the east.

The eminently learned antiquary, John Selden, of whom Lord Clarendon has recorded, that he “was a person whom no character can flatter, or transmit in any expressions equal to his merit and virtue,” has collected the opinions of these ancient writers, and published them in a treatise, which was written for the sole purpose of “proving the nativity of our Saviour to be on the 25th day of December.” Selden, who was a Presbyterian, having been one of the lay members of the Westminster Assembly of Divines in 1643, during the great rebellion, cannot be supposed to have had any partiality towards the Episcopal Church of England which might bias his judgment: his testimony therefore is unexceptionable. Selden, then, observes, that Ambrose, Augustine, Chrysostom, and others, “have many sermons appropriated to the celebration of this day; and they frequently tell the people confidently that the birth of our Saviour was on the 25th of December, or on the eighth of the kalends of January, which is the same thing. Chrysostom,” in particular, “says it was then (i. e. in the fourth century) of ancient time, and delivered to the Church many years before, even of equal age with the more ancient feasts, which they had received;” and in his homily on the nativity, “he confidently,” as elsewhere, “teaches that this day of December is the just day of that birth.” Augustine, also, expressly says, that “the birth of Christ was upon this day, according to the tradition of the Church, which denotes great antiquity even in his time.” The conclusion to which this profound antiquary and scholar arrives, after adducing numerous other testimonies, is this: “That the yearly celebration or memory, continued from the eldest Christian time, hath taught us the exact day of the month; therefore, we have reason enough still to resolve on it.”

Sufficient evidence, I trust, has been offered to satisfy every candid mind, that the observance of a day for commemorating the nativity of our Redeemer is reasonable in itself, as well as grounded upon Scripture, corroborated by the evidence of ecclesiastical antiquity; and that the 25th of December was the day on which “was born, in the city of David, a Saviour, Christ the Lord.” So

* Vatablus on Zech. iii. 8.
† Nicéphens, Hist. Eccl. book vii. ch. 6. He states, that 20,000 Christians thus perished!
‡ Chrysostom, Hom. xxxi. de Bapt. Christi. tom. v. p. 467, cited in Bingham's Antiquities, book xx. ch. iv. sect. 4.
§ Bingham's Antiquities, book xx. ch. iv. sect. 4.
¶ That is, according to the old style.
‡ Oraxi, or God made Man: a tract proving the Nativity of our Saviour to be on the 25th of December. By John Selden. Pp. 7, 10. (London, 1661. 8vo.)

far is this event from being a matter of great uncertainty, that “few historical facts of equal antiquity are better authenticated; and so far is the Christian world from being generally divided on this subject, that there are few, if any, points on which they are better agreed. Those, indeed, who think proper to keep no day may question the certainty of this day; but their number is comparatively very small.” Both the Greek and Roman Churches are united with the great body of Protestants, in all parts of the world, in its devout and grateful observance.

Could it, however, be shown that we are mistaken in this particular day, yet, as the matter of the mistake would be of no greater moment than the erroneous calculation of a day, it certainly would be very pardonable in those who think that they are not mistaken, as, in fact, it is of no real moment. “The purpose of the Church is, to celebrate the event on account of the honour which she thereby testifies for the Almighty, and of the benefit which the contemplation of it is calculated to produce in her members; and that purpose may be as well answered, whether or not the event actually took place on the day of its commemoration.” The identity of the day does not affect the influence of the solemnity, or the manner in which, and the dispositions of mind with which, we should commemorate the nativity of our Lord and Saviour Jesus Christ.

The manner in which this festival was celebrated in the ancient Christian Church testified the greatest veneration. It is always mentioned by Christian writers in the highest terms, as the principal festival, and the occasion of all the others. Chrysostom, in particular, styles it “the most venerable and awful, and the metropolis or mother of all festivals;” adding, that from this both the theophany (so he terms the epiphany), and the holy paschal feast, and the assumption or ascension, and pentecost, derived their origin. The day was observed with the same solemnity as the Lord's day; and in order that its religious character might be more universally marked, servants were allowed to rest from their ordinary labours; and all public games and shows were strictly prohibited, as they were on the Lord's day. Sermons were constantly preached, numerous examples of which are extant in the works of many ancient writers; nor was the day ever suffered to pass without a solemn communion. The coincidence in this respect between the rule and practice of our own Church and those of the universal early Christian Church, is too obvious to render it necessary for me to dwell upon it. I will only add, that the special office for “the nativity of our Lord” is admirably adapted to excite and to assist our devotions. In the first lessons we read the clearest prophecies of Christ's coming in the flesh; and in the second lessons, epistle, and gospel, we behold the completion of those prophecies in the history of that great event. In the collect we pray that we may be partakers of the benefits of his birth; and in the proper Psalms we praise and glorify God for this “great mystery of godliness.”

* Homily xxxi. de Philogonio, cited in Bingham's Antiquities, book iv. chap. iv. sect. 5.

BETHLEHEM.

We started again at noon, following the ancient road, along the brae side, and between corn-fields, olive groves, and vine-yards, each with its watch-tower, the stones carefully gathered out, and fenced in with a stone wall as in the days of David, Isaiah, and our Saviour. At two we stopped at a place called Derruh, evidently an ancient site, and continued for some hours winding among hills, presenting the same monotonous but pleasing scenery. It was a lovely evening, the birds were singing sweetly, and numerous flocks of sheep and goats were cropping their evening meal as we drew nigh to the city of David, who so often must have fed his flocks on these very hills,—the scene too, just as probably, of that apparition of the heavenly host, who proclaimed to the humble shepherds of Bethlehem the birth of the good Shepherd, David's namesake,—“The Beloved” of God—in those blessed words, “Glory to God in the Highest, and on earth peace, good will towards men.”

At half-past seven, that evening, we reached Bethlehem. It stands on the slope of a hill, of difficult ascent, at least by night. The stars were out, but it was still unusually light as we entered the town, and proceeded to the Spanish Convent, a large fortress-like building, where we were kindly welcomed, and ushered into a very handsome apartment. The venerable Superior presently came to see us, and grew very talkative. He honoured us with his company to breakfast the next morning, and we afterwards visited the church, and the supposed cave of the Nativity, gorges all—but what most touched me was the simple tribute of several little children, who with their little bodkins of tapers at the large candles, and struck them at their side. The solemn chanting, the procession of the dark-robed monks, the confessionals, with all the pageantry I had been familiar with in Italy, so strangely blended with the turbans and oriental costume of the Armenian, Arab, and Greek Christians,—one might have fancied that the east and the west had met by common consent, to worship the star of Israel at its rising, but, alas! it was St. Mark's worship they were celebrating that morning, and the prostrations I witnessed on the spot said to have been knelt upon by the Magi, were to the Virgin Mary—not to our Saviour.—Lord Lindsay's Letters on the Holy Land.

THE TESTIMONY OF PAGANISM TO THE TRUTH OF REVELATION.*

NO. I.—THE PROMISE OF A DIVINE REDEEMER.

“I observe” says the Chevalier Ramsay, “that the traditions of all nations foretell the coming of a hero, who is to descend from heaven, to bring Astræa, [or justice,]—back to the earth. The Persians call him Mithras, the Egyptians Horus, the Tyrians Adonis, the Greeks Apollo, Hercules, Mars, Mercury, or Jupiter the Conductor, or Saviour.”

In the crude Discourse on the Mythology of the Pagans, appended to that work, he says more fully, “All the poets speak to us of the golden age restored, as of a time when Astræa was to return upon earth: when justice, peace, and innocence were to flourish again with their original lustre, and when everything was to be restored to its primitive perfection. In a word, they sing on all occasions the exploits of a son of Jupiter, who was to quit his heavenly abode and live among men. They give him different names, according to his different functions; sometimes he is Apollo, fighting against Python and the Titans; sometimes he is Hercules, destroying monsters and giants, and purging the earth of their enormities and crimes. One while he is Mercury, or the messenger of Jove, flying about everywhere to execute his commands; another while he is Perseus, delivering Andromeda, or human nature, from the monster that rose out of the great deep to devour her. He is always some son of Jupiter, giving battles

* From the Christian Lady's Magazine.

and gaining victories.” I may add, that the divine hero is often slain; indeed we have before seen that the chief feature of nearly every Pagan theology is a slain God, a thing so contrary to human reason, that we cannot imagine any man absurd enough to have invented it, nor any people foolish enough to have received it, if it had been of man's invention. They must have known it as a divine tradition, a miraculous thing, and not a human fiction. That they did know and believe it, universally, let Osiris, murdered by Typhon,—Odin, killing himself, or devoured by a wolf,—Balder, slain by Hoder,—Bacchus, torn by the Titans,—Hercules, sacrificing himself,—Adonis, slain by a boar,—all testify.

But it will here be objected to me that, even in the book of Genesis itself, there is no mention made that the Deliverer, “the seed of the woman,” should be slain; it is only said that “his heel” should be “bruised” by the serpent. I make answer, with Spearman, (p. 103.) “There never would have been any doubt from what fountain the heathen drew their mythology, had it not been for that strange notion which has possessed the heads of our great men, that the Jews had no knowledge of the Messiah but from the occasional hints of him in the prophetic writings; and if the Jews had no prior knowledge of that affair, the Gentiles could have none. . . . Which is just as absurd as if they should say that the Romans, Corinthians, &c. to whom the apostles wrote, knew nothing of Christianity but from those epistles. The prophecies were delivered to the Jews during their captivity, to keep up the original revelation of a Redeemer to come. And even those prophecies which more immediately relate to Christ and his kingdom, are not to be considered as the measure of their knowledge in this doctrine; or to be written to inform them of that about which they knew nothing, before the delivery of the prophecies; but only to put them in mind of these things, to keep up their faith, and that they might look forward to him who was to redeem Israel from all their sins. And as the knowledge of atonement by a Saviour to come was of equal interest to all mankind, it was handed down by an uninterrupted tradition from Adam, and propagated by his posterity wherever they settled,—as we can easily and abundantly prove; for however corrupted may be the mythology, still the Divine Hero, or slain God is prominent in it; and the latter, after death, is again restored, though often under another name, or in the form of his Son.

God, slain by the wicked, and resurrected under the form of his Son; could we expect to find a clearer narrative of events, yet future as to their fulfilment, deep and mysterious as to their nature?

Let us now examine more particularly these heroes and slain deities of antiquity; for they were many.

In Egypt, we have the murder of Osiris by Typhon, or the Evil Principle; the grief and wanderings of Isis to seek the fragments of his body; and his restoration under the form of his son Horus, who is so far confuted with him, as to be represented as also slain by the Titans, and found dead, though afterwards revived to immortal life.

In the Persian mythology we find a constant conflict maintained between Mithras, the Divine Hero, and Arimanius, the Evil Principle; which is hereafter to terminate in the destruction of the latter, and the restoration of the golden age.

In Scandinavia, some writers represent the great Odin as killing himself, in order to become an immortal god; while others say that he was to be devoured by Fenir the wolf, “in the twilight of the gods.” At all events, his name was to be added to the list of slain deities. Balder, also, the son of Odin, who seems to be the northern Apollo, is killed by the blind Hader, at a time decreed by fate.

In the Tyrian system of theology, we find that celebrated fable of the death of Adonis, or Thammuz; the lamentation for whose untimely fate was profound, even by the women of Jerusalem, (see Ezek. viii. 14.) But the weeping was not the whole of the performance: funeral obsequies were also celebrated, and the next day the god was said to be alive, and ascended into heaven. Julius Firmicus says that an image was laid in a bed, as dead, while the mourning continued; and then torches were brought, and the priest announced the lips of the weepers, and whispered, “Salvation is come—deliverance is accomplished,” when immediately the image was taken up, and great joy and feasting succeeded.

In India we do not find a murdered deity; but we have Krishna, the serpent-conqueror, and Vishnou, under ten different incarnations, destroying giants and monsters. We have also what seems to be another tradition of the same future Redeemer, a descent of Vishnou into the infernal dominions of “the king of serpents.” I have before said that Vishnou may clearly be traced to be Kneph, or Osiris; and this descent into the infernal region of serpents looks very much like a parallel story to the descent of Osiris into the shades, whither Hercules, Orpheus, and Bacchus also went. And although the circumstances of all these descents vary much from each other, yet they are too similar in their nature not to be drawn from one common source—the foreknown exploits of him whom we perpetually confess in our public worship, as having “descended into hell,” and risen again “the third day.” I might satisfactorily elucidate the variations of these several legends; but it is only a branch of our present inquiry, and would occupy too much of our time.

The slain gods of Greece are numerous, besides those personages who must be considered as derived from the same origin, by their exploit of a conquered dragon, or a descent into hell. Of the first class we have Bacchus, Hercules, Orpheus, Adonis; of the second, Apollo and Hercules again; and the third class comprehends all the first-mentioned, excepting Adonis.

It will perhaps be said that these are mostly demi-gods or heroes only, and not deities of the primary order. I reply that they were all sons of gods. Bacchus and Hercules were sons of Jupiter, Orpheus of Apollo, and Adonis of the supreme Belus; for he is the same with Thammuz. And this parentage, half divine, half human, which makes the hero a god-man, is much more to my purpose than any other would have been.

It would take too much time and space to enter into the histories of all these personages; I will only say that Bacchus, under the name of Iacchus, bore the same part in the mysteries of Ceres that Heros did in those of Isis; and he is plainly said, by Herodotus (Book ii.) to be the same as Osiris. Spearman quotes an account of a coin struck at Maronea in Thrace, inscribed, “Bacchus Saviour of the Maronites;” and of another belonging to the island of Thasos, which bore this inscription, “Hercules Saviour, of the Thasians.” Hercules indeed a demi-god, the destroyer of all monsters and giants, and more especially of the hydra, (another version of the dragon conquest, who descended into hell, and returned, bringing captive the guardian of the infernal gates, and who finally sacrificed himself, and became immortal,—possesses too many tokens of identity to require any further explanation.

Orpheus again bears many marks which stamp him as another version of the same character; the descent into hell, to recover his serpent-slain bride, his victory there, the uncertain manner of his death, (some affirming that he killed himself, and others that he was murdered by a mad multitude of Bacchantes,) and his subsequent immortality, are all striking coincidences with the usual exploits of the divine hero.

Of Adonis we have already spoken; for the Greek fables of his human parentage, the love of Venus for him, &c. are mere pe-

tial additions to the more simple legend of the Tyrian Thammuz.

We must conclude the Grecian list with a glance at Apollo, one of the most prominent among the divine warriors; who was at once a god and a hero, the son of a god and a nymph, and the destroyer of the dragon Python. We have an admirable paragraph in Spearman concerning Apollo. He says, (p. 85.) “Apollo is the acknowledged symbol of the material light, as light is of Christ, the light that came into the world to lighten every one. So the fable of Apollo and Python may have aimed at prefiguring the conquest of Christ over Satan. The banishment of this deity from heaven, and his feeding the flocks of Admetus upon earth, whence he had the name of Nomios, or the herdsman or shepherd, appears to me the broken tradition of that person who came down from heaven to feed the sons of Adam, whom he calls his sheep, his flock; from which Hebrew name (Adam) *Admetus* naturally enough forms itself. And how ridiculous and unintelligible soever this and the other fables may seem to reasoners and the wisdom of this world, they told the people, in a language plain enough to be understood, that the Deity was to descend to the earth, to dwell there amongst men, and to instruct by precept and example; and they kept up the expectation of that great Shepherd and Bishop of souls, until his advent in the flesh.”

Nor is it in Europe and the west of Asia only that this legend is found; it is quite as prominent in Chinese mythology. Ramsay (p. 339.) mentions “a hero called Kinu Tse, which means Shepherd and Prince,” to whom they also give the titles of the most Holy, the universal Teacher, and the Supreme Truth. In his sufferings and conflicts he is exactly parallel to Osiris, Mythras, Apollo, or Hercules, and is the divine hero of that nation.

Thus then we see that Paganism, from east to west, and from China to Scandinavia, is full of the exploits, victories, and death of a divine warrior, or God-man.

Let the Socinian say, if he will, that the crucified Messiah was only a human prophet. “Blind Egypt with her gods,” withstands him to the face: the Greek, the Chinese, the Persian, the heathen Dane, the Indian, the Tyrian, all rise up against him, and declare, as one man, that they were so far certain of the descent, conflicts and death of GOD HIMSELF, that they even put the past for the future, and enrolled the expectations of prophecy among the finished facts of their national history. X. Q.

FURTHER EXTRACTS FROM HUME AND OTHER HISTORIANS, RELATIVE TO THE REIGN OF JAMES II.

DESERVING OF PUBLIC ATTENTION AT THE PRESENT CRISIS OF PARTIES AND OPINIONS.*

“We are come,” said the Quakers, in their address on his accession, “to testify our sorrow for the death of our good friend Charles, and our joy for thy being made our Governor. We are told thou art not of the persuasion of the Church of England; no more are we; and therefore we hope thou wilt grant us the same liberty which thou allowest thyself, which doing, we wish thee all manner of happiness.”—Hume.

“He told the privy council, in his first speech, in very positive words, that he would never depart from any branch of his prerogative. He expressed his good opinion of the Church of England, as a friend of monarchy; therefore, he said, he would defend and maintain the Church, and would preserve the government in Church and State, as it was established by law.”—Burnet.

“The King began to say that he would not be served as his brother had been. He would have all about him serve him without reserve, and go through in his business.”—Burnet.

“The nonconformists were ground between the Papists on the one hand, and the High Church clergy on the other; whilst the former made their advantage of the latter, concluding that when the Dissenters were destroyed or thoroughly exasperated, and the clergy divided amongst themselves, they should be a match for the Establishment, and be capable of introducing that religion they had so long been aiming at. Swarms of Jesuits and regular priests were sent for from abroad, Jesuits' schools and other seminaries were set up in London and the country, mass-houses were erected in the most considerable towns; five Roman Catholic bishops were consecrated in the Royal Chapel, and exercised their functions under the characters of vicars apostolical; their regular clergy appeared at Whitehall and St. James's in their habits, and were unwearying in their attempts to seduce the common people. The way to preferment was to be a Catholic, or defendant for the prerogative, for all state affairs were managed by such men.”—Neale.

“This opened the eyes of many of the clergy, and put them upon preaching against the Popish doctrines, that they might recover the people, and rescue the Protestant religion, &c. There was hardly a week but some sermon or small treatise against Popery was printed and dispersed among the common people. The chief writers were Tillotson, Stillingfleet, Tenison, Patrick, Wake, Whitty, Sharp, Atterbury, Williams, Aldrich, Burnet, Fowler, &c.”—Neale.

“A parliament was summoned, and all arts were used to manage elections so that the King should have a parliament to his mind,” &c. “In some boroughs they could not find a number of men to be depended on, so the neighbouring gentlemen were made corporation men, and in some of them persons of other counties, not so much as known in the borough, were named.” It was resolved to bring up petitions against some elections which were so indecently managed that it seemed scarcely possible to excuse them. But these were to be judged by a majority of men who knew their own elections to be so faulty that, to secure themselves, they would justify the rest.”—Burnet.

“Some of the Dissenters grew insolent, but the wise men amongst them perceived the design of the Papists was now to set the Dissenters against the Church.”—Burnet.

“To humble the clergy, his Majesty created a new ecclesiastical commission. Though the act which took away the high commission of 1641 had provided that no court of that nature should be created for the future; but the King, though a Papist, assumed the supremacy;” &c. “The Archbishop of Canterbury was afraid to act in it. Durham was so lifted up that he said his name would not be recorded in history; and Sprat, Bishop of Rochester, in hopes of further preferment, went with the stream. Some Roman Catholics were in the commission, and consequently the enemies of the Protestant religion were to be its judges.”—Neale.

“The Papists thought, by raising them (the Dissenters) who had been so long depressed, to have inflamed them with revenge against their brethren—to have widened the animosities amongst Protestants, that they might all thereby be rendered the more sure and speedy sacrifice to their malice and cruelty; but they did but drive the contending parties nearer to each other, and make them at last more vigorous in their united efforts to avert the common ruin.”—Calamy.

“That the surer way might be made to establish universal toleration by act of parliament, changes were made in all the corporations, and a certain sort of men called regulators, who were persons of mean fortunes and abilities, but of great forwardness, were sent into all parts to examine men's opinions. They that would promise to use their interest in elections to bring in such as would comply with the King's designs, were preferred as mayor, alderman,” &c.—Calamy.

“In Ireland things had a still more favourable aspect for the

* From the London Morning Herald.

Court. The King had a greater dependence on the Irish Catholics than on any of his other subjects. Col. Talbot, Earl of Tyrone, was made Lord Lieutenant, a vile and profligate officer, who scrupled no kind of barbarity or wickedness to serve his cause. He broke several Protestant officers—all officers, civil and military, were put into the hands of the vilest miscreants—not a Protestant Sheriff left in the kingdom; the charters taken away, and new-modelled in favour of Papists.—Neale.

"The King called a council, in which he declared his resolution to issue a declaration for a general liberty of conscience to persons of all persuasions severally." "In the preamble to which, he says—'That he cannot but heartily wish that all his subjects were members of the Catholic Church; yet, that it is his opinion that conscience ought not to be forced; &c.' that the oaths of supremacy and allegiance, &c., shall not be required." He also repealed all laws imposing tests on those who held any employments.—Neale.

"The maxim that the King set up, and about which he entertained all that were about him, was the great happiness of a universal toleration. On this the King used to enlarge in a great variety of topics. He said nothing was more reasonable, more Christian, more politic; and he reflected much on the Church of England for the severities with which the Dissenters had been treated. This, how true or just soever it might be, was yet strange doctrine in the mouth of a professed Papist, &c." "But since the Church party could not be brought to comply with the designs of the Court, applications were made now to the Dissenters. On a sudden the Churchmen were disgraced, and the Dissenters were in high favour, &c. &c."—Burnet.

"Though it must be allowed," says Neale, "that some few Dissenters, from an excess of joy for their liberty, or it may be from a strong resentment against their late persecutors, published some severe pamphlets, and gave too much countenance to the measures of the Court; yet the great body of them kept at a distance, and 'as thankful as they were for their liberty,' says Lord Halifax, 'were fearful of the issue; neither can any number of consideration amongst them be charged with hazarding the public safety by falling in with the measures of the Court, of which they had as great a dread as their neighbours.' In the last and greatest danger the Church was exposed to, the Dissenters joined with her, with all imaginable zeal and sincerity, against the Papists, their common enemies, showing no prejudice to the Church, but the utmost respect to the bishops when sent to the Tower."—Neale.

"The reason of the Dissenters' coldness in the affair that so nearly concerned them, and for which they have since expressed so strong a desire," "was no other than their concern for the Protestant religion and their aversion to Popery."—Neale.

"The violent advice of Father Peter and the Jesuit party was so fatally suited to the King's own temper and passion, that they prevailed over the wiser counsels of almost all that were advised with. But the King, before he would bring the matter to the council, secretly engaged all the privy councillors to concur with him."—Burnet.

"Citations were sent out, requiring the chancellors and archdeacons to send in lists of all the clergy, both of such as had obeyed, and of such as had not obeyed, the order of council. Some of these were now so animated with the sense that the nation had expressed of the bishops' imprisonment and trial, that they declared they would not obey the order, and others excused themselves in softer terms, &c." "This stopped the proceeding for that day, and put the Court to a stand—so they adjourned, and never sat any more."—Burnet.

"In order to allay the heat that was raised in the nation, the King sent for the bishops." "He assured them of his affection for the Church of England, and protested he had never intended to carry things beyond an equal liberty of conscience, &c."—Burnet.

"The bishops moved him to annul the ecclesiastical commission and their dispensing power; to recall all licenses and faculties for Papists to keep schools; to prohibit the four vicars apostolic invading ecclesiastical jurisdiction; to fill the vacant bishoprics; to restore the charters, and call a free and regular parliament, by which the Church of England might be secured according to the Act of Uniformity, and provisions made for due liberty of conscience, &c.—BUT IT WAS TOO LATE."—Neale.

THE CHURCH.

COBourg, SATURDAY, DECEMBER 21, 1839.

It requires no long reflection, no studious research, to become persuaded of God's many and great benefits towards us, both in Providence and Grace. We must be short-sighted beings not to discern daily and hourly instances of his kindness and love; we must be cold-hearted beings, if we feel no generous warmth of gratitude in return,—experience no inward impulse to adore, and praise, and serve him. If we look round upon this beautiful and well-furnished world,—if we mark all the magnificence of scenery which it presents,—from the green and fertile valley to the snow-capped mountain,—from the ornamental grove to the trackless forest,—from the gurgling rivulet to the boundless ocean; if, then, we turn our eyes upwards to the magnificence of the heavens above,—to the sun, and moon, and starry brilliancy of the skies; if we mark, too, the vast and varied tribes of animated nature, and associate with the stupendous contemplation the recollection that all this was formed and prepared for our gratification and for our use; then, surely, our grateful affections will be drawn to the throne of God, and in the fervour of our thankfulness, we shall feel prompted to exclaim with the Psalmist, "What shall I render unto the Lord for all his benefits towards me?"

But there are higher motives and stronger reasons for our obedience and love to the Father of mercies. We praise him for the blessings of his Providence; but we render to him our grateful devotion especially for the redemption of the world by our Lord Jesus Christ.—Had merely some herald from heaven communicated to us the message of these glad tidings; had one of the "ministering spirits" who surround the throne of God, come down with the offer of pardon to the human race, it would have been evidence enough of his condescension and mercy. Or if the Son of God, encircled with all the glory of his heavenly Majesty, had come down upon earth and simply proclaimed the divine intention of "peace and good-will towards men," it would have been proof sufficient of his loving-kindness on our behalf. But that he should have forsaken the glory and blessedness of heaven, taken our degraded nature upon him, sojourned upon earth, poor amongst the poor and humble amongst the humble, and died at last a painful and ignominious death, that we might be delivered from the wrath to come,—that he should have endured the penalty of our sins, and suffered on our behalf what we were condemned to endure,—all this, as our Liturgy expresses it, is a manifestation of his "inestimable love."

Upon the contemplation of these things, how natural is the exclamation,—how fervently should it rise from the hearts of thankful beings, "What shall I render unto the Lord for all his benefits towards me?" We are told that when the work of creation was finished, "the morning stars sang together and the sons of God shouted for joy;" and we are informed that when the work of redemption was announced in the birth of the infant Saviour, "a multitude of the heavenly host" raised the same triumphant song. Well might we ask, should not the creatures for whom the fair fabric of this material world was formed, join with the "morning stars" in the song of thanksgiving to the glorious and beneficent Architect? And should not the beings, for whose redemption from everlasting misery—for whose admission after death into realms of endless bliss—the Son of God came into the world and died, should not they imitate the seraphs of heaven in praising him who planned and accomplished that

"great salvation?" Should not this be the spontaneous language of our hearts and lips, "What shall I render unto the Lord for all his benefits towards me?"

There is one duty contained in the Psalmist's answer peculiarly appropriate to the present season, and one which, conveyed as it is from every altar, the Church pre-supposes the willingness of all her faithful members to fulfil:—"I will take the cup of salvation, and call upon the name of the Lord."

This expression, we may take occasion to observe, is derived from a practice of the Jews in their thank-offerings, when priests and people ate and drank before the Lord. At this time, amongst other rites, the master of the feast took a cup of wine into his hands, and solemnly blessed God for it, and for the mercy which was then acknowledged, and afterwards gave it to all the guests, who drank successively of it. This practice is illustrated by the following passage in the first book of Chronicles,— "And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the Lord; and he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a piece of flesh, and a flagon of wine." There can be no doubt that our Saviour had allusion to this custom, when, after the supper of the passover, he distributed the "bread and wine" to his disciples, and bade them continue the same custom "in remembrance of him."

But not they alone who were gathered round that board and participated in that paschal feast, received the injunction to "remember" their dying Lord in this impressive ordinance. From generation to generation, through the remotest ages, till time should be no more,—till the last victory on the judgment-day should be won,—that memorial of our crucified Lord was to be perpetuated.

And when we assemble together on the joyous day of Christ's nativity, and come to the house of God to commemorate this first great act in the plan of our redemption, it is right and reasonable that, after our customary prayers and praises, we should, as the Psalmist exhorts, "take the cup of salvation and call upon the name of the Lord." It is natural and reasonable that they who account themselves amongst the "ransomed of the Lord," should, on that solemn feast-day, conclude their holy exercises with that spiritual banquet which the Saviour himself so solemnly enjoined in remembrance of his body broken and his blood shed for us.

That there is a lamentable taint of imperfection in our nature, which blunts our best perceptions and thwarts our kindest feelings, the voice of conscience not less than the Word of God sufficiently testifies. Were it otherwise, Christians who exult in their privileges and speak with gladness of their peculiar hopes, would hardly be so insensible as many who bear the name prove themselves to be, to the dying wishes of a Saviour who suffered and perished that they might live,—live in blessedness eternal; who bade them, as it were from his agonies on the cross, "remember him," in the "cup of salvation" which, with his own hands, he distributed amongst his chosen followers.

We know the plea of many who feel within their souls a secret wish, but yet can come to no decided resolution, to be Christians indeed, and to share in the holy joys, the heavenly consolations, the glorious hopes of the redeemed of the Lord; we know the plea that, in respect to this duty, they are ready to make,—that their sins and transgressions are far too dark and deep—that they are estranged too far from the purity of the Gospel life,—to allow them to participate in that solemn ordinance which Christ appointed, and which the Church retains. We would ask whether this feeling of reluctance and hesitation in advancing to the Saviour's banquet, is begotten by such a conviction of sin as to cause them to lament its effects and tremble for its consequences,—to acknowledge and deplore it with shame and contrition, with the sigh and tear of a godly sorrow! If it be so, we can heartily congratulate our penitent and distrustful brethren. It is a happy step towards a renewal of the heart and life; a beginning in the work of grace which may be blessed and prospered in the issue. But under this burden of sin,—under this depressing consciousness of guilt, where are they to fly for relief and comfort? From what source do they expect tranquillity and ease under these stings of the conscience and alarms of the soul? We may ask, and who will not respond to the truth of the words, "Who can forgive sins but God only?" To Him, then, let the meek-eyed and humble-hearted penitent turn for succour and consolation! At the throne of grace, let him bow the knee; at the foot of the cross, let him express his contrition and renew his vows; at his Redeemer's altar, let him seek, in the hallowed symbols of his body and blood, that "strengthening and refreshing of the soul," which he needs so much to carry him victoriously onwards through the trials and temptations of this mortal warfare!

Here it is that the weary soul will find refreshment. In this sanctifying and invigorating Sacrament, the labouring and heavy-laden sinner will experience peace to his wounded spirit. Will he not try, then, the efficacy of the Christian's paschal feast,—try to know the fullness of his Saviour's love in his Saviour's sacrifice,—try to acquire the blessed consciousness of a pardoned sinner,—rush to the everlasting arms,—press into the kingdom of God?

Let him not wait until, stretched upon the bed of sickness and about to die, he will send perambulation for the minister of Christ, and crave, in the last struggles of life, those testimonials of his Saviour's love which, in his days of health and strength, he so constantly slighted! Let him not wait until the final day of reckoning, when there will be no place for repentance even to him who seeks it with tears, and when the awful condemnation of the unreconciled sinner must be irrevocably pronounced! Let him not delay those Christian duties which, through our Redeemer's precious offering, can alone avert the fearful doom of endless misery; let him not delay his preparation for the heavenly banquet in an eternal world, by preparing and fitting himself for Christ's spiritual banquet in this one! The one is but the precursor of the other. They who can humbly, and penitentially, and faithfully kneel before the altar of Jesus on earth, will be permitted to bow before the throne of God in heaven; they who can fitly partake of "the cup of blessing" in this world, will "drink it new in the kingdom of their heavenly Father"; they who can, as redeemed creatures, lift their voices to God in fervent praise and thankfulness here, will be permitted to join in the unending hosannas of the glorified there.

The *Christian Lady's Magazine*, to which we are indebted for a very excellent and appropriate article on our first page, is a little work which we have not had a long acquaintance; but the name of its Editor is a sufficient security for the value and interest of its contents. Amidst the meagre and often demoralizing periodicals of the day,—composed for the most part of stale-worn tales presented in new attire, and calculated rather to encourage the young in their thoughtlessness and waywardness than to foster any moral principle or promote any literary taste,—it is refreshing to see a lady of talent, as CHARLOTTE ELIZABETH confesses, is, devoting her Christian energies to the dissemination of religious truth, the advancement of piety, and the maintenance of good order. With the name of this highly gifted and

pious individual our readers are already familiar, as the author of those popular little pieces, entitled "Passing Thoughts," which we, from time to time, have transferred to the columns of this journal.

We have much satisfaction in adding to our extracts from the *Christian Lady's Magazine*, the following remarks upon a volume of sermons, recently published by the Rev. Wm. Cogswell, curate of St. Paul's Church, Halifax. The commendations upon this work, which we subjoin, we feel assured are well merited,—as well from the character of the sermons previously published by Mr. Cogswell, which we have had the opportunity of perusing, as from the high reputation he enjoys as an impressive preacher and indefatigable parish minister, amongst the subjects of his pastoral charge. Mr. Cogswell has been for some time absent from Halifax, for the purpose, we learn, of recruiting his health. By his fellow-labourers at large and those especially who reside in that city and neighbourhood, and by all the members of his attached flock, we are sure that his return, with the full restoration of the blessing he has been seeking, will be greeted with a fervent welcome. The following is the extract to which we allude; and we ought to add that its author, CHARLOTTE ELIZABETH, was for some time a resident in Halifax and other parts of Nova Scotia:—

"Desiring, as earnestly we do, that the gospel may be preached in all the world, the glad tidings of an Almighty Saviour declared to every creature, there is still a peculiar feeling excited in the heart on behalf of those for whom a personal interest exists.—We love to hear that the lamp of divine truth is lighted and held forth in the house of prayer where we have been accustomed to worship,—that the sweet sound of salvation by Jesus is heard in the congregation among whom we were once numbered; and if the separating distance be vast, and a mighty ocean roll between, with no human prospect of our ever again revisiting the well-remembered spot, how deep a pathos belongs to the silent aspiration of a swelling heart. 'For my brethren and companions' sakes I will now say, Peace be within thee!"

"It has pleased God to place a faithful minister in that distant colony—a branch of our transatlantic empire, the value of which is now negatively known, as being wholly unimpaired by the demon of rebellion; and of which the tried loyalty will become more conspicuously apparent as the crisis advances. We, of course, opened with great avidity this volume, and we again closed it after shedding tears of thankfulness over its many pages of sound doctrine, of warm, fervent, affectionate, heart-stirring exhortation, in which the author has been pleading with his beloved flock. Mr. Cogswell is ever mindful of what one of our elder divines has left on record,—that Jesus Christ should always be the diamond breast-pin in the bosom of every sermon. He is truly so in these discourses; not a page but Christ is there in the fulness of his redemption, in all the glorious and glorious offices wherein God has made him unto us wisdom and righteousness, and sanctification and redemption. The style is particularly animated and energetic; the doctrine scripturally strong, and most carefully guarded from abuse. Under any circumstances, we should have placed this book among our treasures: coming, as it does, from a native Nova Scotian, holding the sacred office of Christ's ambassador to his own brethren after the flesh, it is doubly valuable. May it be made loudly useful, by assisting to nourish Christ's flock in this country, and by exciting a more affectionate interest for their brethren in that distant land."

We have the pleasure of acknowledging the receipt of an excellent Sermon preached before the "Church Society of the Archdeaconry of New Brunswick," on the 7th February last, by the Rev. Geo. S. Jarvis, B.D., Rector of Shediac in that Province. The Church Societies of Nova Scotia and New Brunswick are designed to promote the building of Churches and the Propagation of the Gospel in destitute places throughout those Provinces,—that conjunction, in short, of private with national effort in the Saviour's cause, which is incumbent upon all who bear his hallowed name. This duty is forcibly inculcated in the Sermon before us, upon a principle set forth by our Lord himself, and which will find a response in every heart turned from mere earthly affections to him,— "When thou art converted, strengthen thy brethren." The obligation of sustaining a National Church,—the duty of every Government calling itself Christian to make a public and permanent provision for the maintenance of the Gospel within its bounds, is one so well supported by arguments from Scripture as well as from reason, that nothing has ever yet been advanced that, in the slightest degree, impairs their force; but the fulfilment of this obligation, so far from denuding or destroying individual effort in the same cause, is the best means, by the general diffusion of Christian principle, to call it into vigorous and healthful exercise. Of this the Christian enterprise now so cheerfully manifested by the members of the National Church in England, is a satisfactory proof.

We have not a few instances in the Canadian Provinces of the exercise of a similar spirit, in the voluntary maintenance of itinerant Missionaries who pursue their quiet course through the by-ways of the forest and amongst the inmates of its log-huts,—preaching to the exiles from the happy village church to which in their father-land they had been wont to bend their steps on the sabbath-morn at the sound of the Church-going bell, the glad tidings of "the Saviour who is Christ the Lord." More, it is true, might, in this way, be done, and upon a more general and systematic plan; but we have not space to-day to pursue these reflections or to offer any further suggestions. We may return to the subject in our next; and in doing so, we shall avail ourselves of some excellent remarks contained in a recent Pastoral Letter of the Right Reverend Bishop De Lancey on the duty of making monthly collections for Church objects, with which we have been obligingly favoured.

We must also take this occasion of acknowledging the receipt of a very valuable Sermon by the Right Rev. Bishop McIlvaine of Ohio, on the "Origin and Progress of the Christian Ministry";—from which, in future numbers, we promise our readers some interesting extracts.

The momentous question of the Union of the Provinces seems to have been disposed of by our Legislature. In the Legislative Council it has been passed unconditionally by a large majority; and in the House of Assembly, a debate of five days on the resolution for equalizing the Representatives of the two Provinces resulted in a vote of 29 to 21 in favour of the Government proposition. That this vote expresses the unbiased opinion of the House of Assembly—much less of the people of Upper Canada—it would, to adopt the words of a parliamentary friend, be preposterous to assert. That it speaks not the real and conscientious sentiments of honourable members themselves, their own confessions are almost sufficient to prove: the most honest plea that has been advanced in its favour, is some vague appeal—susceptible of more than one interpretation—to the necessity of the case; but not an argument has been brought forward which their own recorded opinions of the previous year do not abundantly and triumphantly refute.

We know—and we trust it ever will be so—that "the Queen's name is a tower of strength;" but we are more than sceptical as to the justice of pleading its efficacy in the change of individual opinion which, upon this important question, has lately been wrought. We have often before pointed out the fallacy of identifying her gracious Majesty with her responsible advisers; and we shall be borne out by the recorded votes of a large majority of the present House of Assembly itself, in expressing a very strong doubt as to the wisdom and policy of the remedial measures which her Majesty's Ministers are in the habit of proposing for the Colonies. We can acquit them of any sinister intention; but past experience should cause honourable members to rely as much upon their own local and therefore more accurate knowledge, as upon the

crude and undigested fragments of ministerial policy which ever and anon are proposed for our acceptance.

But there has been another influence more potent and marvel-working, we apprehend, than even the honoured name of our gracious Queen. Most opportunely for the proposers of this measure of the Union, a despatch from my Lord John Russel is promulgated, reminding honourable members in either branch of the Legislature who hold situations under the Crown, that their tenure of office is not necessarily dependent upon the integrity and ability with which their duties are discharged, but that questions of expediency may arise in which, for the smoother course of public affairs, it might be deemed convenient to transfer those duties to more pliant hands. The publication of this Despatch, at the present particular juncture, just previous to the declaration of the views and wishes of her Majesty's Ministers, will be regarded as savouring more of worldly wisdom than of high and generous and honourable dealing. The holders of official situations in this country are not, as they almost uniformly are in England, men of large private fortune, to whom the emoluments of office are comparatively a matter of no moment; here they are, in general, wholly dependent for their subsistence upon such offices; in many cases large and helpless families have to be supported; and consequently the loss of this public situation, honourably and competently filled so long, must throw them as beggars upon the wide world. To hazard this calamitous alternative by adhering to their own convictions of what the public welfare demands in opposition to the holders of the patronage which they enjoy, is what few men, it is to be feared, taking into account all the circumstances of the case, can be expected to do. We may lament the want of a religious dependence upon the God of the righteous, which will so turn the scale in favour of selfish interests; but we lament even more, that any temptation should be offered for such a surrender of public virtue and for the moral degradation which, softens terms as we may, a surrender like this necessarily involves. We could enlarge upon this feature of the case, but we have no desire to prosecute the melancholy theme: suffice it to say, that the question of the Union has been carried in our Legislature mainly from the intimidation—we cannot soften it with the name of influence—exercised by the very individuals who, with great gravity, assure us that they only suspend their decision upon this important measure in order to ascertain the unbiased views of the people of Upper Canada through their Legislature! As for the sentiments of the inhabitants of Upper Canada, he must be ignorant indeed of the public mind and blind to passing events, who does not know that an overwhelming majority are opposed to the Union on any other terms than such as will secure the undoubted supremacy of British feeling and British interests in the United Legislature.

But these are awkward facts which will not prevent the Right Honourable the Governor General from communicating to her Majesty's Ministers that the people of Upper Canada, through their Legislature, have adopted the principle of the Union as promulgated by themselves, and that they may proceed to mould it into shape and consistency—if such be practicable—at their convenience! It is a matter for thankfulness which we in Upper Canada have, at the present moment, cause more than ever to feel, that there are in the British House of Commons at least 320 individuals to whom, in every part of the Empire, the maintenance of British supremacy and of the Protestant ascendancy, is a vital and commanding principle; and it may depend much upon ourselves whether their interposition will be exerted or not to save us from French republicanism, and eventually from Popish domination.

Civil Intelligence.

We continue our extracts from our English files received by the *Liverpool*; and under our Parliamentary head give entire the Speech of the Hon. R. B. Sullivan in the Legislative Council in favour of the Union of the Provinces. We shall next week give the admirable Speech of Mr. H. Sherwood, in the House of Assembly, against that measure.

ALARMING INSURRECTION IN WALES.

From Bell's Weekly Messenger, November 9.

If there has been a long dearth of domestic intelligence for many weeks past it is now amply made up by the most distressing, if not alarming, occurrences which will be found reported in the columns of our paper of this day. It is needless to say that we are speaking of the traitorous and seditious insurrection in South Wales, and the destruction of human life; to say nothing of the outrage done to property in the flourishing town of Newport. It will be seen that a concerted and armed insurrection has broken out in the counties of Monmouthshire and Glamorganshire, and that a body of men exceeding six thousand, or, according to some accounts, seven or eight thousand, consisting principally of Welsh mountaineers engaged in the coal and iron works, and drawn from a savage and inhospitable district, in which dissenting teachers and radicals have alone found their way, made a treasonable attack upon Newport in the afternoon of Monday the 4th. For the sake of saving our readers the necessity of traversing through the long and confused accounts in order to arrive at the due estimate of the nature and character of this chartist insurrection, the spawn of Owenism and republicanism, we shall proceed to trace it from its origin and commencement, and after directing their attention to the main points, shall take occasion to observe briefly upon those main circumstances of the affair which tend chiefly to inculpate the ministry, and which involve a matter of serious consideration as regards the probable consequences for the future.

It is doubtless within the memory of our readers, that Vincent, one of the former leaders of the foils of chartists, was convicted for sedition some months since, and confined in Monmouth gaol for a period very short, considering the enormity of the offence; but such is the liberality of the whig principles—such their clemency towards crimes of the first magnitude which threaten the existence of the government. It is now come out in the examinations that this turbulent demagogue has been all along in communication with the other chartist leaders, and that the plan of seizing the town of Newport, and commencing from thence the civil war of chartism, had been for some months agreed upon and arranged by the heads of the insurgents. In order to lull the suspicion of the government and the police, it was a part of this plan that all particular chartist meetings should be suspended, and that every thing should wear the appearance of public tranquillity. During the whole period, however, from the final commencement of Vincent up to the recent attempt, the leaders of modern revolution, under the name of chartism, and Frost in particular, have been occupied in preparing to insure the success of the enterprise. But their designs were not entirely secret, as early on Sunday morning, the day preceding the riots, the local magistrates received information that the chartists were secretly collecting in the neighbourhood, and that some act of violence might be expected in the town of Newport on the following day.

It appears, indeed, from the more detailed accounts that according to a preconcerted plan, the chartists had assembled on the hills on the night of the 2d of No-

vember, and thence began their march, gathering and arming as they went, from Merthyr to Newport. Their plan was to divide into columns as they approached the town; one to attack and keep in check the soldiers at Newport; another, to guard the road from Brecon; whilst a third was to march to Monmouth to liberate Vincent. After which their united bands, reinforced by arms and ammunition, which they expected to collect abundantly in their course, were to seize upon Newport, and thence to direct their operations so as to possess themselves of, and to organise the whole of South Wales in one common revolt and confederation.

With these purposes their march was continued; the rioters in their progress plundered all the villages in their route, seizing the provisions, and compelling every man to join them. Late on Sunday night they passed through Caerfily, a village between Cardiff and Newport, in which they entered every house, and compelled every one to join them in their progress. At all the iron works, also, they extinguished the furnaces, and compelled the workmen to join them. In this way, to the number of many thousands, they marched upon Newport, and, at four o'clock on the morning of Monday last, halted and mustered in Tredegar-park, the seat of Sir Charles Morgan, where they waited for about two hours for the junction of a division from Pontypool and its neighbourhood. This junction having been at length made, they formed, at about six o'clock, into two divisions, and marched into Newport in the assumed confidence and presumption of an invading army. Mr. Frost was at the head of this band of treason and sedition. By Mr. Frost we mean Mr. Justice Frost, one of the municipal magistrates of the present administration.

In the mean time, the magistrates, having received information, as we have said, in the afternoon of Sunday, had taken all due precautions, having collected together a party of the 45th regiment, and being themselves assembled in session at the principal inn of the town. Instant orders were given to the military to take the defence of the inn and the town, and to do their duty firmly, effectively, but mercifully.

The rebels, for such we must term them, upon entering the town, set up a general cheer, and proceeded to the inn where the magistrates were assembled. Mr. Frost, as above said, appeared in front as their leader, and the attack commenced by an attempt to demolish the inn. Much to the credit of the magistrates, although the chartists were at this time firing into the windows, they went forth to the rioters and endeavoured to remonstrate with them. They received no reply but furious yells and a continuance of the fire, upon which the mayor, with great personal bravery, proceeded to the head of the soldiers, a mere company of the 45th, not exceeding fifty in number and read the Riot Act.—During the reading of the act, the rebels continued their fire, and the mayor was twice wounded by snags from the chartist muskets. Upon the conclusion, the military fired, and the result was the immediate cowardly flight, defeat, and dispersion of the chartists. It is sufficient to say here, in conclusion, that about twenty of the chartists were killed, and fifty wounded, and that several other bodies had been since found in the fields, who perished from their wounds.

Such being the narrative in summary and substance, it will immediately suggest itself to every reader, that the two most striking circumstances in it are, the astonishing cowardice and insufficiency of such a body of insurgents, and the incredible influence of such a leader as Mr. Frost over ten thousand of the Welsh peasantry coupled also with the sheer insanity of the attempt itself.

As to the third circumstance of the extraordinary influence of such a military commander as Frost, it would, indeed be a circumstance most difficult to explain, if the extreme blindness, not to say the egregious folly of the government, had not rendered him what he is. Who is this Frost? It appears by all the accounts that he was in the station of a middling shopkeeper in Newport about three years since. The whig Corporation Bill was then passed, and lifted him into a disreputable eminence,—whilst, for political purposes, he was first made a town councillor, and afterwards, by Lord John Russel, a justice of the peace. In his office of town councillor, to which nothing recommended him to the ministers but his radical impudence and ferocity, and whilst holding the Queen's commission as magistrate, he conducted himself so disgracefully that Lord J. Russel found it necessary to write him a letter of caution and remonstrance. To this letter Frost made no other reply than by publicly reading it in his seditious meetings, and by adding contumacy to his former seditious irregularities. It then became necessary to strike his name out of the commission, which seems to have been but slowly and reluctantly done at head quarters. The Marquis of Normandy, however, was not at that time Secretary of State. The noble marquis, however, may yet open his prison gates, or recommend him as an object of free pardon. But the question must occur to every one, why was such a man ever put there? Why was a known seditious demagogue, a perfect ignoramus, and a man of low station as well as of the meanest qualifications; why was such a person enrolled among the magistrates of one of the most prosperous counties in the Principality. It is impossible to give a satisfactory answer to these questions, and therefore it is impossible to acquit the ministers of one of those fatal errors, the result of which has already been the loss of so many lives in the treasonable conflict, and the further inevitable sacrifice of life, we suppose, under the stern necessity of public example.

Now is the time to lay the axe to the root of chartism, and to put down a criminal confederacy, which, in the coming winter, may again expose us to the torch of the incendiary, and the negligence of an incapable ministry.

THE WHIGS AT THE LORD MAYOR'S DINNER.

From the Morning Post.

The present ministers of the Crown will probably remember for the remainder of their lives the 9th of November, 1839. We venture to say that so unqualified a manifestation of the contempt and disgust felt by a nation towards its rulers was never exhibited before as that which greeted Lord Melbourne and his colleagues on Saturday at Guildhall. It has sealed their doom.

The expressions of popular feeling burst forth at an early hour. We shall describe them briefly and simply, in the order in which they occurred, bestowing our chief attention upon those manifestations which the privileged and authorised report of ministers slurs over or suppresses altogether.

In the Council Chamber, which is used as a reception room on Lord Mayor's Day, the announcement of Sir F. Burdett produced a hearty burst of applause. Sir C. Wetherell experienced a similar greeting. These were the only testimonies of the same kind that were offered before dinner. Whether any person connected with government would have been hailed in the same manner, may be guessed from subsequent occurrences, but cannot be certainly known, for her Majesty's ministers had too much discretion to try. They did not arrive until ten minutes after dinner had been served, when the company had taken their places at table, with the exception of the Lord Mayor, the Lady Mayoress, the Duke of Cambridge, and some three or four other dis-

Poetry.

A CHRISTMAS CAROL.

Awake, arise, good Christians, Let nothing you dismay; Remember Christ our Saviour Was born upon this day!

CHRISTMAS EVE.—A TALE.*

"There now, I am sure it does look pretty," cried little Robert Grant, as he finished putting the green leaves of ivy and holly into the window of the neat cottage in which he dwelt.

wished to return, the wind shifted, and the darkness came on so thickly and suddenly, it was with great difficulty that we could make the shore at all. "Heaven be praised!" said the old man, "that you have got home safely."

Three hours passed in a state of the utmost anxiety. The children, overpowered with fatigue, soon sunk to sleep. Old Grant endeavoured to read, but in vain; and Fanny wandered backwards and forwards to the cliff in the vain hope of seeing her husband return.

ter performing his episcopal functions with the simple dignity and decorum that belong to the Christian bishop, went away, pleasing and pleased; and it was hard to tell whether the people were more satisfied with him, or he with the people.—Tour in Connawagh.

The Garner.

THE ANGELS' TEXT.

"Glory to God in the highest, and on earth peace, good-will toward men!" here is a wonderful, a glorious, a soul-sustaining scene opened to us. The angels in the very presence of God are moved by our sufferings and our redemption.

CHRIST ALL IN ALL.

This is the greatest comfort in the world to know that our Saviour is born, that he is abroad, and at hand to every one that calleth upon him.

CHRIST OUR BROTHER.

O most gracious Saviour, how wisely hast thou done all things! I know that thou art my brother, as it is in Psalm xxii, 22, "I will declare thy name unto my brethren," as it is alleged in the epistle to the Hebrews, although thou art God, my Lord Christ, and King of heaven and earth, yet I cannot be afraid of Thee, for thou art my friend and brother; this is no hindrance unto me that I am a sinner, and Thou holy; for if I had not been a sinner, there had been no need that Thou shouldst suffer punishment for me.

THE DYING MAN.

It is a very terrible and amazing thing to see a man die and solemnly take his last leave of the world. The very circumstances of dying men are apt to strike us with horror.

HUMAN FRAILTY.

I have seen a rose newly springing from the clefts of its hood, and at first it was fair as the morning, and full with the dew of heaven as a lamb's fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirement, it began to put on darkness, and to decline to softness, and the symptoms of a sickly age; it bowed the head, and broke its stalk; and at night, having lost some of its leaves, and all its beauty, it fell into the portion of weeds and worn-out faces.

THE HOLY SACRAMENT.

What the tree of life was to Adam in Paradise; what sacrifice in general was to the faithful, after the fall, from Abel downward; what the paschal lamb was to Israel quitting Egypt; what manna was to that people in the wilderness; what the shew bread was in the tabernacle and temple; all this, and if there be any other symbol of like import, it is now briefly comprehended, during the continuance of the Christian Church upon earth, in the holy eucharist.

COMMANDS AND PRIVILEGES.

God is usually pleased to connect injunctions in the same sentences, as it were, with privileges; and in reading his sacred word, our feeble faith, is often sustained by finding obedience set forth, not only as a bounden duty, but as a source of the highest blessedness.—Rev. S. C. Willis.

Advertisements.

RATES.—Six lines and under, 2s. 6d. first insertion, and 7d each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line, each subsequent insertion.

UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS. SUBSCRIBERS to this institution are requested to pay a second instalment of FIVE PER CENT [or five shillings per share] on the amount of their respective shares, into the hands of the undersigned, on or before the tenth day of January next.

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.

TOWNSHIP OF SEYMOUR. 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.

A GOOD LOG HOUSE. 36 by 28 feet, with good cellars and kitchen-beath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good piggy and poultry houses.

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 water-power. 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.

YOUNG ENGLISH LADY, accustomed to tuition, wishes to obtain a situation as Governess in a Family where the children are young. She will instruct them in the usual branches of a liberal education; including Music, French, Dancing, and Ornamental Needle-work.

WANTED, an Assistant (a member of the Church of England) qualified to teach the usual branches of an English education. A person acquainted with the National School system would be preferred; who, for the present, would be satisfied with a small salary.

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 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 HOME DISTRICT SCHOOL. THIS Institution is now in successful operation. An additional number of in-door pupils can be conveniently received and comfortably accommodated.

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.

THE Subscriber having taken out letters of Administration to the Estate of the late Robert Craig, late of the Township of Crumvie, in the Newcastle District, hereby requires all persons indebted to the Estate to make immediate payment to Charles Short, Esq., of Presque Isle, who is empowered to grant receipts for the same—and all persons to whom the Estate is indebted will please present their claims.

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— Cavalry and Infantry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Staffs; best quality Infantry and Cavalry Regulation Buttons; Navy Lace; Gold and Silver Buttons; various qualities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knives; real Silver Epaulettes; Gold and Silver Cap Buttons; Brass, Steel, and German Silver Military Spoons; Ivory, Buck, and Buffalo Bone 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 to numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada.

THE Subscriber informs his employment some of the best workmen, he flatters himself that he can manufacture Cavalry, Military Goods, and Surgeons' Instruments, in a manner superior to anything heretofore done in the Country, and as good if not superior to any imported from Europe.

THE Subscriber respectfully announces 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.

FALL AND WINTER GOODS.

Broad Cloths, all colours and prices; Plain and Fancy Cassimeres and Buckskins; Plain and Plaid Pilots and Beaver Cloths and Flushings; Tweeds and Gallashiel's Cloths; Plain and Twilled Prints, Gingham, and Furniture Chints; Plain and Printed Moleskins and Drills; Blankets, Flannels, Baizes, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks; Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs; Twill Sacking and Russia Sheetings; Onaburgs, Canvas, Brown Holland, Dowls, 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; Rams' Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelona; Black Bandanas and Stockings; A large assortment of Small Wares, &c. Writing and Wrapping paper; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxonia and Robe D'Orleans and Muslin de Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lustrating, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Veils; Black and Colored Silk Velvets; Bobbinets, Quillings, Tatting, Thread Lace and Edgings; Thibet and Filled Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Boas, and Operas; White and Colored Stays; Book, Jacquett, and Mull Muslins.—Also Striped and Checked do. Muslin Capes and Collars.

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