

and shouldest be driven to worship them, and serve them.—Take heed unto yourselves, lest ye forget the covenant of the Lord your God which he made with you, and shall corrupt your wives, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God to provoke him to anger."

And yet in the face of these severe prohibitions, pictures representing the invisible Deity are exposed to sale—and in some countries Statues of God Almighty are set up in the Churches!!!

Canadian Journal.—We are sorry to find by the December number of this respectable and useful periodical, that it has become defunct from the non-payment of its subscriptions.—We hope our own subscribers will not pay the Sentinel empty compliments so full of hard words.

A very respectable Temperance Society has lately been formed in the town of Kingston, U. C.—Every judicious effort to lessen the consumption of spirituous liquors, merits the hearty co-operation of all men.

Sir JOHN COLBON'S Speech at the opening of the Legislature of Upper-Canada will be found in our columns of to day.—It is to be hoped that the present Assembly of that Province will do something to wipe off the deep disgrace brought on the country by the two late Houses.

PRESBYTERIAN AND FOREIGN TESTIMONY IN FAVOUR OF EPISCOPACY AND THE CHURCH OF ENGLAND.

TO THE EDITOR OF THE CHRISTIAN SENTINEL.

Rev. Sir,

I read your paper constantly and with interest: I am particularly pleased with your publication of the Epistles of the venerable and apostolic Ignatius. They are all but a direct scriptural proof of the divine origin of Episcopacy. The devout and holy Bishop Hall with a kindred spirit writes, "My dearly beloved brethren, for Christ's sake, for the Church's sake, for your souls' sake, be exhorted to hold fast to this holy institution of our blessed Saviour and his unerring Apostles, and bless God for Episcopacy. Let me confidently shut up all with that resolute word of that blessed martyr and Saint, Ignatius; 'Let all things be done to the honor of God. Give respect to your Bishops, as you would God should respect you. My soul for their's which obey their bishop, presbyters, deacons. God grant that my portion may be the same with theirs.' And let my soul have the same share with that blessed master martyr that said so." This, Mr. Editor, is high and holy authority: but it may be said, the sainted Hall was a partial judge, being himself an English Bishop. Let us therefore hear what foreigners and Presbyterians say of Episcopacy and of our national Church.

"I have always," says the learned Mr. Le Clerc, a divine of the Presbyterian Church of Holland, "I have always professed to believe that Episcopacy is of Apostolic institution, and therefore very good and lawful; that man had no manner of right to change it in any place, unless it was impossible otherwise to reform the abuses that crept into Christianity:—that it was justly preserved in England where the Reformation was practicable without altering it; that, therefore, the Protestants of England and other places where there are Bishops, do very ill to separate from that discipline: that they would do still worse in attempting to destroy it, in order to set up a Presbytery, fanaticism and anarchy. Things ought not to be turned into a chaos, nor people seen every where without a call and without learning pretending to inspiration. Nothing is more proper to prevent them than Episcopal discipline as by law established in England, especially when those in the Church government are men of penetration, sobriety and discretion."

Calvin, the great founder of Presbyterianism, admits "such duty as the Consuls executed with regard to the Senate in the days of antient Rome, such charge had the Bishops in the assembly of their ministers." And again, speaking of the hierarchy of the

Church of England, he says: "Let her enjoy that singular blessing of God which I wish to be perpetual to her."

So likewise that learned civilian of Geneva, Jacobus Lactantius, (one of the same school with Calvin, and living under the same Presbyterian form of government) in his "Theological Prescriptions" pays this remarkable compliment to the British hierarchy: "As for the calling of your Bishops" (addressing himself to his Popish adversaries) "others have accurately written thereof: and we shortly say, that they have a shew of an ordinary ministry, but not the thing itself; and that those only are to be held for true and legitimate, which Paul describes to us in his Epistles to Timothy and Titus; such kind of Bishops as we do not deny, but yield to have been of old, and to be still at this day successively elected in the great kingdom of Britain." When Geneva itself pleads for and enlarges us, why should we ourselves be lukewarm or wavering?

The learned and pious Ortervald, Professor of Divinity at Neuchatel, although educated and ordained in the Presbyterian Church of Switzerland, speaks in warm terms of admiration of the Church of England, particularly of her Liturgy, and candidly acknowledges the advantages of Episcopacy, always mentioning with respect the office and authority of Bishops of the Primitive times; and censures a writer of his own community for his invectives against Episcopacy.

Another very credible dissenting writer about the middle of the last century * asserts, that the reformed Churches on the Continent of Europe say, "they look upon the Church of England not only as a sister, but as an elder sister, for whom they have a kindness accompanied with veneration—they acknowledge episcopacy to have most important advantages, which cannot be found in Presbyterian Government, and declare the Church of England the most eminent amongst the reformed."

Surely, Mr. Editor when we find our holy mother Church having this good report from them that are without, she must become doubly dear to us, her highly favoured sons. May God give us heads to understand, and hearts to appreciate our happiness in enjoying such a glorious Constitution in Church and State! May we never by sedition, ingratitude or indifference tend to put asunder what we may almost venture to assert God hath joined together! For it requireth not the inspiration of a prophet to foretell that as they have been lovely and pleasant in their lives, so in their deaths they shall not be divided.

I have the honor to be, Rev. Sir,

Yours fraternally,

C. S.

* In a work entitled, "An Attempt to state in a short, plain and impartial manner, the principal arguments which have been used in the controversy between the Church of England and Protestant Dissenters." Printed by Fletcher and Hodson, Cambridge.

RELIGIOUS FESTIVALS.

The first and ordinary festival observed among the early Christians was the Lord's Day. It was called sometimes Sunday because it occurred on the same day in the week, which by the heathen was dedicated to the Sun. This title continued after the Roman world became Christian, and the day is seldom referred to under any other name in the imperial edicts of the Emperors. The more proper name, however, by which it ought to be designated, is the Lord's Day, as it is called by St. John, it being that day of the week on which our Lord Jesus Christ made his triumphant return from the dead. On this day the first Christians assembled for their more solemn acts of devotion and edification. It was on this day they were met together when our Saviour appeared to them on two occasions. On this day the Holy Ghost came visibly down upon the disciples, when St. Peter preached that excellent sermon contained in the 2nd of the Acts, and three thousand souls were converted and baptized. On this day St. Paul met with the disciples at Troas, when they came together to break bread, i. e. to celebrate the Holy Sacrament of the Lord's supper. And on this day it was, he gave directions to the Corinthians, (as he had done