

THE CHRISTIAN SENTINEL.

THREE-RIVERS, FRIDAY 1st OCTOBER, 1830.

It was our painful duty last week to announce the death of that distinguished prelate and eminently learned and sound divine, The Right Reverend John Henry Hobart, Bishop of the Diocese of New-York. To day we lay before our readers a detailed account of his last illness, drawn up by the Editor of the Gospel Messenger, at whose house the lamented Bishop took leave of this world and its works, and went, as we humbly trust, to wait and rest, and "stand in his lot at the end of the days." It was with no common feelings of sorrow that we received the mournful intelligence—sorrow as for one who had been "valiant for the truth upon the earth," and by whose unremitted labors and judicious zeal the church over which he presided has "gone from strength to strength;" and of "a little one become as it were a nation."—We had the pleasure of seeing him in July last at his own house; and little did we then think that so soon we should have the melancholy task of recording, as we fear, his irreparable loss. We were struck and pleased with his quickness and intelligence, his eloquently speaking eye, the fluency of his expression, and the discrimination and solidity of his remarks. He gave us some good advice respecting the prospect of our Editorial calling, and honored our subscription list with his name.—May the great Shepherd and Bishop of souls raise up an Elisha to wear his mantle.

It will also be seen by another obituary notice, that one of our own Clergy has been taken from the scene of his labours to give an account of his stewardship. Of him, we will let the article alluded to speak, and we believe it speaks the truth.

The Duke of Orleans is proclaimed King of France. His sovereignty will be of a limited description, as several important changes are to be made in the Charter, restricting the power of the head of the Government. It is said that the ex-king will seek an asylum in America.

Spain it appears is about following the example of France. It is said that several towns in Andalusia have revolted, and that the inhabitants of Galicia are ready to rise in arms. Ferdinand has caused his palace to be fortified, and it is defended by 2000 of his body guards, and ten pieces of Artillery. On the 15th July the government of Madrid received letters from the governors of Terrol and Alges ras, announcing the approaching disembarkation of a body of armed men to re-establish the Constitution. Proclamations were already circulated in these two towns, signed by General Torrijos, who is at the head of the expedition.

Accounts from Algiers state that the French authority is expected to be acknowledged throughout the whole of the Regency.

We thank the Editors of the Christian Guardian for their polite notice of the Sentinel on its primary appearance under our management. The principles on which they are pleased to bestow their commendation, are such as we trust we shall for ever most fondly cherish and manfully maintain, while we have the honor of filling the Editorial Chair. They are, we are bold to say, the true *High Church* principles, drawn from the Bible, and giving life to our invaluable Liturgy and services. We profess and feel a decided aversion to *low Churchmen*; especially if they encumber the Ministry. The church is sometimes most grievously put to shame by them; and we verily believe that half a dozen fat, lazy, *low Church* Clergy, who care not what becomes of the flock provided they can live at ease, eat, drink and be merry, will at any time pull down faster than twice the number of zealous, faithful, prudent, evangelical *High Church* Clergy can build up. Such conduct will indeed bring the Church low enough, and give her enemies a greater advantage than any thing else.

But whether "*self preservation*" or not, we may possibly at sometime take up our parable and say a few words on existing differences. There are plenty of them in the world, and some of them not of the most harmless description. But as we are not an "honorary member" of "all the different denominations," we should, in such case, content ourselves to "stand in the *old paths*," and contend for *primitive truth and order*. If we should speak of the origin of that order to which we most cheerfully submit, we should endeavour to "begin at the beginning," and clear away the dust and smoke that have been industriously beat up about the persons and *clerical character* of the Apostles. We might inquire, perhaps, how many "different denominations" they established and commissioned to carry on a preselyting warfare upon each other; or whether they opened a Theological fancy warehouse, and invited all comers and goers to choose each one "accord-

ing to the dictates of his own conscience." In so doing, however, we should wish to avoid all *extraneous* matter; to offer nothing but sound argument, and anathematise no body whom we should fail of convincing. We should have too much respect for the understanding of our readers to amuse them with such reasoning as the following, namely: "Eli's sons were a disgrace to the priesthood; therefore the priesthood established in Aaron's family was a tyrannical interference with the rights and dictates of conscience, and a grievous abridgment of religious liberty; and the people, to correct the evil, and maintain the rights of conscience, ought to have divided into "*multifarious denominations*," and made priests for themselves, or been their own priests; withheld the tithes of Levi, and turned him out of the Levitical cities." Tho' the Church is continually attacked with just such profound argument as the above specimen, yet we hope never to return like for like in the premises; but should we act in self defence, to aim at keeping in view the great leading principles of *trial by evidence and well supported fact*.—But this we certainly intend to do; namely: to publish in the Sentinel the Epistles of St. Ignatius Bishop of Antioch, which he wrote in the year 108 to different Churches while on his way to Rome to be devoured by wild beasts "for the testimony of Jesus." He was then very aged, and had exercised the *Episcopal* office about fifteen years during the life time of the Apostle John. They are written in the beautiful and affecting simplicity of primitive antiquity; and much interest in reading them is derived from the circumstance of their having been written as an exhortation to the several Churches he addressed, at the time when he was preparing to lay down his life for Christ's sake. He was born before our Lord's crucifixion; and he was a heathen convert.

Our warmest thanks are due to the Rev. Mr. Alexander of Cornwall, and the Rev. Mr. Blakey of Prescott.

The following particulars respecting the movements of the Lord Bishop have been politely furnished for the Sentinel by his Lordship's Chaplain.

On Friday morning August 13th his Lordship left Montreal for Upper Canada, taking his route by the Ottawa, and having previously notified the Clergy in that part of the Diocese of his intention. We reached Bytown the following afternoon, and proceeded the same evening to the Township of March, accompanied by the Rev. Mr. Ansley, as his Lordship had appointed Sunday the 15th for holding a confirmation in the church there. The weather, unfortunately, was so unfavourable on the appointed day, that most of the candidates from a distance were prevented from attending. Only six were present; to whom, after conformation, his Lordship delivered an impressive charge concerning their responsibility generally as the covenant children of God, and of the indispensable duty of attending to all their religious duties as the means of grace, and of obtaining the assistance of God's Holy Spirit.—On Monday his Lordship returned to Bytown, and on Tuesday the 17th consecrated St. James' Church at Hull in Lower Canada; and in the afternoon confirmed eight persons more, who had been prevented from attending for that purpose on the Sunday proceeding.—On Wednesday his Lordship proceeded on to Richmond, accompanied by the Rev. R. Short, who came over the previous evening for the purpose of meeting his Lordship; and on Thursday morning twenty-seven persons received the rite of confirmation in the church at Richmond.—On Friday the Bishop continued his route to Beckwith, a distance of sixteen miles, but through arid almost impassable: the cart which carried his baggage was the first that ever passed entirely through. Beckwith is settled chiefly by Irish Protestants. A small stone church has been erected, in which his Lordship confirmed, on Saturday the 21st August, one hundred and six persons. There was a very large congregation, and the Rev. Mr. Harte, who has lately been appointed to that mission has an extensive field on which he bestows his labours.—Sunday the 22nd being the day fixed on for the consecration of the church, as well as for holding a confirmation at Perth, his Lordship left Beckwith in the afternoon of Saturday and reached Perth late that evening. Mr. Harris met him about half way. On Sunday the 22nd the ceremony of consecrating St. James' church took place; and in the afternoon one hundred and twelve persons were confirmed: a strong proof of the strength of the church in that neighbourhood.—On Monday his Lordship left Perth for Brockville, where he arrived on Tuesday: and on Thursday the 26th consecrated St. James' church at Maitland, distant from Brockville about six miles, and attached to the mission at Prescott. In the afternoon thirty persons approved of by the Rev. Mr. Blakey were confirmed.—His Lordship returned