

Why is death considered by natural men as the greatest evil.  
 Because their conscience tells them that after death, they receive the punishment which they have deserved by their sins.  
 1 Because they know, that, after death, they must receive the reward of their iniquity.  
 2 Because natural men know that they have not lived in the love and fear of God; and, therefore death to them is very terrible: for they would live in the greatest misery in this world rather than die.

By what considerations are Christians delivered from the fear of death?  
 By the assurance that Christ, by his death hath blotted out their sins, and reconciled them unto God.  
 1 They know that, as God has been with them so far, He will continue with them to the end.  
 2 Christians are delivered from the fear of death under these considerations, that as Christ had led them through all troubles in this world, so also He would lead them to heaven, and not forsake them in that their most trying moment.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

TEXT, JOSH. viii. 30—35

What passages must we compare with our text, in order to understand clearly the manner in which the transaction related in our text was performed, and the purposes for which it was intended.  
 The passages Duet. xi. 26.—29. and Duet. xxvii.; in which the command respecting this ceremony is contained.  
 1 Duet. xxvii.  
 3 Duet. xi. 26—29. and xxvii. 2—8

What were the three principal parts of which this ceremony consisted.  
 (1) The setting up of great stones on Mount Ebal: upon which the law of Moses was written—the building of an altar on the same mount—and the offering up upon them burnt offerings and peace offerings—and the Israelites eating there, and rejoicing before the Lord their God. (2) The pronouncing of the Blessings from Mount Gerizim. (3) The pronouncing of the curses from Mount Ebal.  
 1. (1) The pronouncing of the Blessings on Mount Gerizim. (2) The pronouncing of the Curses on Mount Ebal. (3) The offering up of burnt offerings and peace offerings.  
 2 (1) The placing of the tribes on the Mounts Gerizim and Ebal. (2) The pronouncing of the blessings on Mount Gerizim, and the curses on Mount Ebal. (3) The offering up of sacrifices, and rejoicing before the Lord.

(To be continued.)

CHILDRENS' DEPARTMENT.

Communicated for the Sentinel.

Father, said Robert, does not the Bible tell us that God made the heavens and the earth and all the host of them?  
 Father. Certainly it does; we find it in the first and second chapters of the first Book of the Old Testament.  
 Robert. And what is the meaning of the word *host*?  
 Father. You are inquisitive, Robert; but why do you ask that question?  
 Robert. Please to tell me the meaning of that word, and then I will tell why:—but I think I know it myself: I think it means all the things that God made, both in heaven and on the earth.  
 Father. That is it, my son. A *host* means a number of things. But why did you ask me?  
 Robert. I thought you knew better than I, and I wanted to be sure of it.  
 Father. That is the mark of a teachable disposition, Robert. Little boys never should feel very certain of things unless they have heard them from older persons, who in general have a better chance of knowing.  
 Robert. I wish Tom Brown would think so, for then I am sure

he would not be so bold as to laugh at me for saying that God made all things. He even said that if I had not the Bible to go to, which says there is a God without proving it, I could find no other proof. He asked me if I had seen God make all things. Now papa, I wish you to tell me something to stop that bad boy's mouth when he talks so wickedly.

Father. You are right my child: when you hear any thing spoken against God; you ought to feel concerned both for his honor, and for the sake of such wicked people as talk against him and his holy religion—You might tell Tom Brown to consider how he came into being himself. He did not make himself.

Robert. I told him so, but he said that he *grewed*.

Father. Yes, but who caused him to grow? He can no more make himself grow, than make himself in a minute without growing. He eats bread; and such things as nourish life, and something within him turns it into blood, and carries it all over his body, and makes flesh and bones and hair of it. He cannot say that bread and meat made him, for they know nothing; nor that one hand made the other, for neither hand nor foot nor any part of him has the power of thinking. He cannot say that wheat (out of which men make bread,) or beef or grass made him. He cannot say that mud and water contrived grass, and made it grow, and turned it into bread and beef, for he knows that earth and water cannot think at all. But none of these things can be, without some *thinking* power to contrive them, and some *working* power to set them going in the first place. A watch keeps time by the motion of its parts kept going by a spring: but yet the watch neither made itself, nor knows any thing about itself. A piece of iron cannot turn itself into a watch; but a man who understands making watches can. So the grass that the ox eats cannot turn itself into an ox: but he that made the ox in the first place made some curious contrivances in the ox by which from a small calf he grows up, as ignorant of his growing as a piece of iron in the hand of a watchmaker, and out of the grass he eats he becomes a large beast. It is plain enough also that air, and water, and earth and fire, and stones did not make themselves, for they cannot think. And though Tom Brown can think, yet he knows that he did not make them. He knows too that he did not make his own thinking machine, and then set in motion: for if he did, he must have had wisdom and power before he had a being.—Look here Robert, at this fly in the magnifying glass.

Robert. Oh papa! it is the most wonderful thing I ever saw! it looks as big as a cat, and has the most curious shapes and beautiful colors in the world! I'm sure if Tom Brown saw this sight he must confess some one made it who can think and do every thing! Why there are ten thousand little shining things on this fly that are utterly invisible without the glass! I'm certain no watchmaker could contrive such a thing, and give it those colors, and make it move about like God has done.

Father. Try, Robert, if you cannot find some reason for Tom Brown's denying God. Now I remember of seeing him break the Lord's day.

Robert. O yes, that is it. He told me that I was a blockhead for shutting myself up in Church for half the day; and when I told him that it was to hear the word of God and pray to him, and ask for grace to keep holy the Sabbath day and all other days, he said there was no God, and so he could give no such commands. I now see that his *wicked disposition* made him desire to spend the day in bad company, and tempted him to wish that God had given no commandments about our conduct, and to deny his existence.

Father. Tom's father is a drunkard, and a profane swearer, and a reviler of religion; and it is no wonder that he has such a bad boy.

J. J.

When we have found God, there is nothing worth looking for in men: we must then give up our best friends, for the good friend is in the heart, the spouse who is jealous, and will have every thing else put out.

Letters received, with their contents, from the following Rev. Gentlemen: Mr. Grout, of Grimsby; Mr. Parkin, of Sherbrook; Mr. Nelles, of Grand River, U. C. and Mr. Patton, of Kemptville.