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# THE CHRISTIAN SENTINEL.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.—HAB. ii. 1.

Rev. A. H. BURWELL, Editor.]

THREE-RIVERS, FRIDAY, 18th MARCH 1831.

[Vol. I.—No. 29.]

## FOR THE CHRISTIAN SENTINEL.

NOTICES OF A SERMON PREACHED AT THE FUNERAL OF THE LATE  
REV. ROBERT ADDISON, RECTOR OF NIAGARA, U. C.

(Concluded from last week.)

In the Month of May 1792, Mr. Addison arrived in this parish with his family, having been nearly a year by the way, and exposed during that long period to much trouble, fatigue, and expence. I need hardly mention from this place the state of the Province in 1792, and the numerous privations which a person of respectability coming from England had at that time to suffer. But in addition to the severe trial of separating from all he loved—from that refined state of society in which he had lived, and all those comforts of civilized life to which he had been accustomed, our friend discovered soon after his arrival an unwillingness on the part of those who had invited him, and indeed been the cause of his coming into the Province, to comply with their engagements: so that but for his private resources, in addition to his other difficulties he would have had all the horrors of the most abject poverty to contend with. His whole income for the first five years was the small pittance of £50 per annum, allowed by the Society for Propagating the Gospel in Foreign Parts. This was the more unfortunate, as it made a deep impression on his susceptible mind, and forced him so to interfere with his private resources as to involve him in pecuniary difficulties from which he was never wholly free.

In 1793 he was called upon by the Society to visit the Indians at the Grand River, a service which he performed with great zeal and profit to the Six Nations. So much was his heart in the work, that he continued to discharge it most assiduously for nearly thirty years, till age and infirmity rendered it difficult for him to travel so great a distance from his residence, and till another clergyman was settled at the head of the Lake, who could perform the duty with much less inconvenience. So much was the Society pleased with his manner of performing this duty to the Indians, that after they relieved him they continued the small allowance which had been annually made him, as a mark of their approbation.

From the commencement of the Legislature in this Province, after the division of the Colony of Quebec into Lower and Upper Canada, Mr. Addison was Chaplain of the House of Assembly, and here also he afforded so great satisfaction, that a pension was assigned him of £50 per annum, which he enjoyed for several years, besides the ordinary salary attached to the office.

The tenor of Mr. Addison's life was so uniform, that little occurred of the nature of incident to furnish materials for an extended Biography; but while health and strength remained, every day was filled with useful exertion; and this usefulness was experienced in a great variety of ways. His early habits of instructing youth in the different branches of education, gave him great facility in communicating knowledge; and the frankness and candour with which he entered into the feelings and views of youth never failed to win their attention, and thus to afford him the most favourable opportunity of impressing upon their minds the most important truths.

On the subject of public instruction, both religious and scientific, he was always anxious. In a letter written to me in 1815, he says, "To a considerate person coming from Great Britain, the Province of Upper Canada must appear sadly destitute of religious instruction. There every parish has its Church and Minister, and

the man who neglects to attend the public worship is considered an infidel, and is generally held in abhorrence.

"In this country very little attention is paid to the Sabbath in those places where there is no regular service, and, as may be expected, it is mostly a day of idleness and dissipation. The settlers, after becoming accustomed to the back settlements, and to the want of religious worship, run gradually to lose their relish for holy things, and to forget the few impressions which had been made upon their hearts in their early years.

"It is nevertheless wise not to enforce attention to public worship by penalties: men must be led, not driven, to embrace the pure doctrines of Christianity; and I know no better way of doing this than by placing regular and valuable ministers in every well-settled neighbourhood—and this should be done without making it a matter of expence to the settlers.

"He proceeds to say, that the establishment of a College would be of great service in qualifying young men for the various stations of life—for the professions generally, and especially for the office of Parish Priests. Those educated at such Seminaries he said would be better suited to fulfil the important duties of that station than most of those who could be procured from Britain." These great objects, the moral and religious education of the people, he never lost sight of; and he was at all times pleased to give his best assistance and advice in order to promote them. His was that truly Catholic spirit which embraced all mankind, while he held firm his own principles,—a charity which confined not itself to sects and divisions, but was ever on the alert to relieve distress, whether of the body or the mind. At the same time his benevolent exertions were guided by a firmness and discretion which insured the best effects.

As Mr. Addison was ready to embrace every opportunity which presented itself of advancing individuals or of promoting the advantage of the community of which he was a member, so he took particular interest in the plans that have been devised by Christian benevolence for diffusing the knowledge of the Gospel throughout the world. He was the first to propose the establishment of a Bible and Prayer Book Society, and was of essential service in promoting its usefulness. At first, with the view of including all denominations, it confined its operations to the distribution of the Bible only; but afterwards, finding the support to arise principally from his own people, the Prayer Book was added. To the arrangements necessary for making the institution efficient, and to the discovery of those who were destitute of the means of acquiring religious knowledge, he devoted much of his time.

Amidst many vicissitudes and severe afflictions, Mr. Addison exhibited the happy influence of religion upon his own heart; in bearing his trials with Christian resignation, and exhibiting a rare example of Christian forbearance.

His discourses were well adapted to comfort and instruct his hearers, and to excite in their breasts the most serious thoughts in the momentous concerns of eternity. His own views of divine revelation were such as have for ages been entertained by the most devout and reflecting minds. He considered the Scriptures to be the only source from which, with the assistance of the Holy Spirit and the diligent exertion of our mental faculties, we can derive that knowledge of the Divine will which is necessary to the salvation of our souls. He loved and admired the Book of Common Prayer, composed almost wholly of the sublime language of Revelation, and exhibiting in the most impressive manner the truths of the Gospel. He believed, as the Bible declares, that man is fallen, and no longer capable in the present life of that perfect obedience to

the law of God, which was at first appointed as the condition of everlasting happiness, and which, by the immutable obligation of the divine law, must still be the ground on which eternal life is to be obtained. He believed that this obedience was given in our nature by the Son of God, who thus magnified the law and made it honorable: That he suffered for our sins, the just for the unjust, that he might bring us unto God: that it is in virtue of his obedience and sufferings alone that any of the human race can be saved; but that none can expect salvation through the merits of Christ, who strive not by the influence of his Spirit, and the diligent use of all the means of grace to keep the commandments of God, and to honor his law by uniform, active, and persevering obedience.

This simple yet sublime and comprehensive system of truth, which our Church holds, and which is founded on the word of God, the public instructions of your beloved Pastor were formed to illustrate and expound, and to apply to the various habits and circumstances of those who heard him—and while he expatiated with pleasure on the delightful privileges afforded by the Gospel, and while he invited the humble and penitent to repose on the mercy of God through the Redeemer, he failed not to arouse the careless by a reference to the terrors of the Lord, and to inculcate and enforce upon all the obligations of the divine law as a rule of life and conduct, embracing every conceivable relation of human duty.

In his way of preaching and of addressing his hearers, he was exceedingly gentle, affectionate and winning. His compositions were distinguished by good taste and simplicity. Sometimes he indulged in a quaintness of expression and illustration, which never failed to fix the attention of the most careless: which was always felt, and which, from persons of inferior talents, might have given offence. His voice was pleasing, but not powerful; his delivery was easy, and this enabled him to give pointed effect to those passages which he considered the more important, and which he spoke with peculiar energy and feeling.

That his Ministry was of great advantage to this extensive and populous settlement, in which for so many years he was the only established Clergyman, there can be no reason to doubt. It seems indeed not unaccountable to hope, even to believe, that divine truth was never presented to an audience without producing more good effect, though of a nature and to an extent which it may often be impossible exactly to ascertain. While this general hope may be reasonably entertained by all who labour faithfully in dispensing of the word of God, it cannot be but peculiarly encouraging when circumstances of a definite nature make it appear that the labour has not been in vain: and this encouragement was enjoyed by Mr. Addison.—He came to the knowledge of many instances of good being done by his preaching, as well as by his performance of other services belonging to our Church.—A gentleman once at the head of this Society, its ornament and its pride, but who has long ago departed to give his account, told me that the impression made upon him by hearing Mr. Addison read the burial service over a friend, could never be effaced: and that every recollection produced the most serious reflexions in his mind, though many years had intervened.

For some time Mr. Addison had been rapidly declining.—He had been afflicted for many years with a difficulty in breathing: and this at length disabled him from much exertion.—His constitution was naturally delicate, and bodily infirmities for some years prevented him from being as active as he wished to be, and from preaching so frequently as he had formerly done. At length he found it necessary to procure an assistant, in whose unassuming manners and faithful discharge of the Ministerial duties he experienced much comfort: but he was always anxious to return to his duty whenever he was able.

But though feeble in body, his mind was strong, and when unable to attend to his public ministrations, he was assiduously employed in teaching his grand children—an occupation which he did not discontinue till he was no longer able to leave his sick chamber. It was truly delightful to behold our Venerable Friend

directing the last rays of his once resplendent lamp to illuminate the tender minds of the children around him.

His cheerfulness and resignation never forsook him, and the last visit that I made him shewed them in full force, and at the same time exhibited in the strongest light the loveliness of our religion.—Owing to some unexpected detention by the way, I was late in reaching his house, and he had composed himself for the night: but hearing that I had arrived, he desired immediately to see me.—On entering his room I was much struck with his appearance.—Disease had been very busy, and I was not aware that he was so ill.—I am not in much pain, he said, holding out his hand, and pressing mine with much affection, but my departure is at hand.—He spoke so strongly that I ventured to express some hope. He shewed me the swelling of his body. He said he is a disorder that seldom departs without its victim at the time of life: but I am satisfied that it is better it should be so; my faith and hope in my Redeemer are strong, while I deeply feel my own unworthiness. He then spoke clearly and judiciously of the measures taking for advancing education in the Province, and expressed a hope that they would proceed to a successful issue, and redound to the glory of God and the advantage of society. He urged me to persevere as I had hitherto done in promoting religion and education through good report and bad report, and not to shrink should my calumniators increase seven fold. The time will soon come when justice will be done you, and your enemies and slanderers covered with merited disgrace. He spoke of his grand children, and recommended them strongly to my protection should there be any scholarships at Minor College when it came into operation—or the University: and when I replied that I was afraid that I should have very little in my power, he smiled and said, I cannot expect more than you are able to perform, but you may rest assured that the present delusion will pass away, and that even now the more respectable and well informed part of the community feel deeply indebted to you for your valuable services in a cause so dear to every affectionate and enlightened parent. After speaking with great energy and feeling in this encouraging strain for some time, Mrs. Addison came into the room to do for him some act of kindness; and on her retiring, his voice faltered as he spoke of her unwearied attention and affectionate participation of all his wants: but in uttering his grateful blessings upon her he became inaudible. On my rising to depart he prayed for my prosperity and happiness, and especially for my continued usefulness. "I shall not be long here: we shall never again meet in this world: but God's will be done. I know in whom I have believed. I dislike a death bed repentance, and have not put that great work to this late period. It has long been the subject of my deepest and most earnest thoughts." I could not help reflecting on leaving my amiable Friend upon the nothingness of man were it not for Christianity. This truly catholic, firm, and devoted servant of God was about to appear in the presence of his Creator. Swiftly do our years glide away—but a short time ago his superior attainments, his courtesy of manners, calivered by the playfulness of wit and humour, used to impart joy and gaiety to every company in which he mingled. Now he is on the bed of death, yet still his gentle, pure, and benevolent spirit resting on that Faith which overcomes the world, and which enabled him to pour the oil of true consolation into the hearts of the penitent, shone in peace and resignation around him.—He was calm and collected, and while deeply sensible of his infirmity and his need of his Saviour Jesus Christ's sovereign interposition his trust was strong that this interposition would be made—the efficacy of the blessed atonement would extend to him, and that he would become one of the happy number who should inherit the kingdom of heaven.

In speaking of your distinguished Minister the Elder Brother of the Clergy of the Diocese, I have only touched a few of the most prominent parts of his character, and even these with a feeble hand. But you are so well acquainted with his various merits, that slight notice will bring them forcibly to your remembrance. What then remains but that we take the Apostles Council.—These things which ye have both learned, and received, and heard, and seen in him, do ye likewise.—And as the God of Peace was with him, will he be with you in life and death and through abled eternal

## CONTEMPLATIONS ON THE LITURGY. No. IV.

## ENTRANCE INTO THE CHURCH—VESTMENTS OF THE PRIEST.

"Surely the Lord is in this place, and I knew it not," said Jacob on awaking from his dream at Bethel: and then he added, "This is none other than the house of God, this is the gate of heaven." Jacob knew that God is at all places and at all times; but this place he regarded as witnessing the Divine presence in an uncommon manner. He called it the House of God, and said, "How dreadful is this place!" But he knew him to be a God of mercy, and therefore he vowed a vow, and promised him tithes of all he should possess. So now we may say of God's house, Surely the Lord is in this place; but we cannot say that we know it not. We have his promise that when two or three gather together in his name, there is he. How terrible is this place! Here we hear read the law given by Moses from the burning top of Sinai. Not however to deter us from his presence and fill us with hopeless dread, but to beget becoming reverence in our minds, and dispose us to serve him in sincerity. Though the law came by Moses, and is in itself full of terror, yet grace and truth came by Jesus Christ, which are able to deprive the law of its power over repeating sinners. In this confidence—in the name of the Lord Jesus, we enter this house where a God of mercy is worshipped, under the assurance that the humble and the contrite are acceptable before him. This assurance is manifold. We have it in the blessed gospel: we have it in his ministering ambassadors: we have it in his holy Sacraments, by them administered: we have it in the Church which is his body.

This is the house of God: this is the gate of heaven. Here we are in his special presence, before his footstool, at the throne of grace and mercy. Here he descends to meet those who have met in the name of Christ; descends by the Eternal Spirit, to help our infirmities, and to sanctify our unworthy services, and to fill the heart of faith with the joy and the peace of believing. This house, in a figure, we may call the gate of heaven. Here stands the holy font, the laver of regeneration, where baptism is administered in the name of the Father, and of the Son, and of the Holy Ghost; where new members are added to the body of Christ, and their names registered in the list of the soldiers of the cross. It is a solemn thing to be called into the service of the holy Lord God, and vow to him the allegiance of the heart of life. Still it is the strait and narrow way pointed out to us: it is his will that we should serve him in his holy Church.

But here comes his ministering servant. This is another mark of his good will. We look on him with reverence, because he is the ambassador of peace from the Prince of Peace, bearing his commission. He comes to assist us in our devotions, to read to us the word of God, and to apply that word to our hearts and consciences. A vestment of white is upon him. This is an emblem of peace the world over. Even hostile armies, engaged in the work of death and mutual destruction, will suspend the bloody contest on the appearance of the white flag. So this white vestment of the priest seems to admonish us of the errand of the wearer, and say, in the words of inspiration: "As though God did beseech you by us; we pray you in Christ's stead, be ye reconciled unto God." It is for reconciliation we here are met, if we know our errand; and the sensible objects that present themselves to our view call upon us from without, and preach to us of the peace making Jesus and all the royal benevolence of his compassionate heart. How can we look upon the white robe, and not remember its significance? And how can we hold back the spontaneous surrender of our hearts to that Saviour who is thus beseeching us by so many sensible means, and so many alluring motives?

The priests of the temple were dressed in white, both for glory and for beauty. The glory was to strike the eyes of the worshippers, and move them with awe of that Being whose ministers they beheld: the beauty was to add comeliness to that in itself grand, and point to the beauty of holiness before the Lord. The ministers of the new covenant may not lay aside those badges of office which point them out as the messengers of the Lord of life, nor neglect altogether the glory and beauty of external appearance. We are still creatures of sense, and must be wrought on by sensible

means; and the mean appearance of one serving before the Christian altar could not serve to "magnify his office."

White is also an emblem of purity. It points to the purity of that Being whom we meet to worship: it speaks of the clean linen pure and white, which is the righteousness of Saints: it tells us of the needful purity of our profession and views; and it admonishes both priest and people to seek after the wedding garment in which we are commanded to appear, when summoned to sit down in his presence in the kingdom of God, with Abraham, Isaac, and Jacob, and all the holy prophets and Apostles.

A DRUID.

## TEMPERANCE.

Not far from the year 1796, a brig from Russia laden with iron, ran aground on a sand bar, that makes off from Newport, R. I.

The master was disposed to unlash and get her off; but the weather was extremely cold, and none could be found to undertake the task, as the vessel was at a distance from the shore covered with ice, and exposed to the full effect of wind and cold.

Capt. G——a packet master of Newport, respected for his integrity, and who abstained from the use of spirits, at length engaged to unlash the brig and procure his own hands. Six men were employed in the hold, which, (the vessel being bilged,) was full of water. They began the free, but temperate use of spirits; thinking they should use it then if ever. But after two hours labour, they all gave out chilled through. After refreshing and warming, they made a second attempt, using cider only the remainder of the day. They now proceeded better, but still they suffered much from cold. —The second day they consented to follow the directions of Capt. G. and drank nothing but milk porridge, made rich and taken as hot as the stomach could bear it. The weather was equally severe as before, but they were now able to continue their work from four to seven hours at a time, and then came up as Capt. G. expressed it, 'smoking hot.' With this simple beverage handed round every half hour they continued their work from day to day, with not one drop of spirits, till the iron was handed out and brought to shore, and not a man had a finger frozen.—*N. Y. Journal of Commerce.*

## THE LITURGY.

Our Liturgy is so framed as to be a continual check upon the preacher; a corrector of his errors, if he venture to teach any thing inconsistent with it, a reprover of his negligence, if he omit or slightly pass over any important doctrine, a guide to direct him to spiritual truth, a pattern of zealous and earnest, yet sober-minded, and calm, and rational Christian exhortation: in short a standing monitor both to the minister and his congregation.

We must beware of taxing with wilful blindness, those whose views are limited only by the lowness of their position; as they rise in abilities and attainments, the horizon will gradually widen around them, and a larger and a larger prospect will be spread before their eyes of the boundless extent of divine wisdom and perfection.—*Whately.*

The Church.—The £11,000 usually voted by the Imperial Parliament in aid of the Church missionaries in these Colonies, has this year been disallowed: a circumstance which will seriously affect the interest of the Church in this country. We understand that his Lordship, the Bishop of Quebec, has in consequence, determined on proceeding to England, and that he will leave York for London on Monday next. When we view the above circumstance in connection with the strenuous efforts which are continually making by a party in this country to divest the Church of England of its privileges, and all its sources of support in this colony, we really cannot help viewing that Church as being in a state of a persecuted, rather than that persecuting body which the party in question so assiduously strive to represent it.—*E. C. Courser.*

Point not too much upon time to come: it's possible thou may'st live to old age, because some few do so; but it's more likely thou shalt not, because there are more that die young.—*Falmer.*

## THE CHRISTIAN SENTINEL.

THREE RIVERS, FRIDAY 18th MARCH, 1831.

## AN INQUIRY INTO THE DOCTRINE OF BAPTISMAL REGENERATION.—No. VII.

"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

1. Our view of regeneration, so amply supported by Scripture and scriptural arguments according to the "analogy of faith," while it steers clear of all mysticism and forced interpretation, which numbers so much delight in; teaches men to pay a proper respect to the Church as a house of God's building, and to regard an authorized ministry as essential to their salvation. It teaches them to seek every spiritual blessing, regeneration; the adoption of children; the gift of the Holy Ghost for daily renewing assistance, and all necessary things, in and by the Church their mother in God;—and then they can no more think of being saved without the assistance of the Christian priesthood, than of living without food. To desert the ministry is to desert Christ.—"He that despiseth you despiseth me." But if men in general can, under the Gospel, be born again, and adopted of God, and pardoned and sanctified without the ministry, pray what was his object in giving it? The question is not, Can one or two be saved without the instrumentality of the ministry?—but, Is it lawful to desert God's method, and follow our own inventions?—Is it lawful for laymen to usurp the priest's office, and to seduce away followers from God's flock to their own? Yet such a practice is no uncommon thing, and such observation has taught us to believe, that the true cause of it is the corruption of the Scripture doctrine of regeneration, a corruption fruitful in mischief to the true interests of the Church of Christ.—The common parent of most of the religious quackery of the present day. We believe that Socinianism has received large accessions of strength from this quarter, because this error has ever been the substratum of the soil most productive of that unchristian and dangerous heresy. Look at this moment at the bodies were it abounds, including the followers of Elias Hicks. To a man they reject Baptismal Regeneration, and place the evidence of regeneration in indefinite and fanciful speculation or the effervescence of animal feelings: and with many of these people, the ordinances and ministry of God are more or less degraded from the rank they hold in the Bible.—The Quakers have quite laid them aside.

2. Regeneration is neither faith, nor conversion, nor repentance, nor renewal day by day, nor justification, nor sanctification. It is known by the name of none of them. None of them are capable of explanation by the fact and circumstances of the birth of a child, and no such explanation is given them in Scripture. They excite in our minds no relative ideas of parents and children, and need no such explanation. But if a sinner has repented, and is renewed by the Spirit, and is justified and sanctified, what is his condition? What birth does he need, except death and the resurrection, to take him safely into heaven? And what would he lose if he had never heard of regeneration at all? Does Scripture declare that one cannot be saved, or enter into heaven, without being "born of water and of the Spirit?" No: Does it say this of those who are impenitent, unjustified, and un sanctified? Yes, hundreds of times. Does it deny salvation to those who cannot partake of the ordinances of the Church? No; but it denies it to those who can and will not: the very existence of the Church is a royal proclamation to that effect. Regeneration being obtained by and in the Church only, by the ministry of God's servants, by which we become the covenant and adopted children of our heavenly Father, and are put to nurse in the arms of our spiritual mother the spouse of Christ to be fed with the sincere milk of the word and grow thereby, cannot be necessary to salvation where there is no ministry. If any truly desire to serve God regularly in the Church, and cannot for lack of opportunity, but serve him the best way they can, no doubt he will accept them. This is a great source of comfort to those willing ones who are deprived of the ordinances: but yet it

is no plea for their rejection when the means of access are at hand.

3. The contention on this subject has been in some part of it, more about words than things. Both parties have claimed the necessity of repentance, conversion, justification, and sanctification; but one party has confounded and entangled the doctrine of regeneration, in itself distinct, with some or all of them, and explained terms and expressions as originally applying to heaven, which properly belong to the Church on Earth; which involves in mystification and obscurity that which in itself is plain and easy. Certain it is that our office of Baptism and the Catechism decidedly teach the doctrine of Baptismal Regeneration in its most offensive character, and it is in vain to deny it.

But they also teach other doctrines equally important. The baptismal office opens with a declaration of the corruption of human nature, and strictly enforces the necessity of a complete renovation. It directs parents to train up their tender offspring entirely for God, as his adopted children; to teach them his will as soon as they are able to learn, to direct their attention to the fact of their connection with his covenant people, and to prohibit the expectation of heaven hereafter, unless they walk in the same all the days of their life. The Catechism takes up the subject where the baptismal office left it, and gives instruction how to obtain the fulfilment of the promise made of God in the baptismal covenant; namely, by living wholly to God, in the love of Christ and the fellowship of the Holy Ghost. If Children are not so taught, the object of their baptism is defeated, offered grace is thrown away, the Spirit is grieved, their precious souls left to go to ruin, and that which would have been a savor of life unto life becomes a savor of death unto death. The Bible should constantly be read under this view, and then it would be far more intelligible, instructive, and profitable. It would keep the attention fixed on God as our Covenant Father, on his word as our law, on his service as our meat and drink, on the Church as our Spiritual Mother, and on her ordinances as the gift of God to serve as stepping stones to the upper room, where there is provided a marriage feast, but to which we can be admitted but those who obtain of Christ the wedding garment. It would teach us to regard our baptized selves as members of the commonwealth of Israel, as citizens naturalized under the government of the Spiritual kingdom, as spiritual subjects of the eternal king, who, in the day of judgment, will demand an account of their allegiance.

This method would lead us gently along step by step from early life to old age, in a plain, simple, practical and efficient course of spiritual education in the ways of God without noise or tumult, and cut off occasion for those exhibitions of human folly which we so often witness as the effects of a hot and random zeal.

4. The corruption of the doctrine of regeneration has produced innumerable treatises, great and small, the reading of which has a pernicious effect on the mind very similar to novel reading. Nothing will please that is not in a degree extravagant. It brings ministers to something vitiated in the understanding and the taste—it has more or less deal in the marvellous or it is not esteemed *ecclesiastical*. The sublime simplicity of the book of Common Prayer cannot be heard, because it will not court popularity by harping upon the animal passions, and driving them headlong over the understanding and the judgment: and that divinity which imitates the gravity, the solidity, and the simple purity of the Church formularies, is banished the shelves of thousands to be supplanted by those frothy productions, which had far better be consigned to the flames.

## FROM THE RECOLLECTIONS OF A LONDON CURATE.—No. I.—Concluded.

Is this a true portrait of what a country Curate ought to be? I believe it is; and also a description of what he may be in every instance of his character.—Is this the delineation of what thirty years back the majority of country curates were found to be?—Let me not answer this question. If it is not so, I fear that to the defect may be largely attributed that growth of dissent which about

each a period manifested itself in so many towns and villages of the kingdom, when meeting houses were seen starting up in every neighborhood, and even the waste land abutting upon the public road was appropriated to the erection of them. I remember well the first symptom of this wandering from the pale of the Church, in the country in which my curacy was situated. Much was said about it; but I grieve to add, more was mentioned of the cause. It was said—

It was not, however, in the faults of others that I was to constitute my claims to the good opinion of my flock. The evil report to which I allude was matter of deep regret to every friend of the Established Church—and more especially when it was seen that the reign of prejudice was begun, and a criterion was set up which was employed on all sides of me as a standard of faithfulness and truth, which, overstrained as it was in its application by uncharitable caprice, consisted of too many just indices of correctness not to be generally allowed and adhered to.

In the good sense and kind candor of my charge I knew that I could safely depend, and I found in them a constant resource of just opinion and liberal discrimination. We still co-operated in all measures calculated to preserve the inviolability of that union which had so long subsisted between us as minister and people. The heaven of dissent had not yet begun to work among us, and no fermentation of distinctions without difference rose in our community. So that when I left them, all was uniform and connected. As far as lay in my humble power, I had sought to meet their claim upon me, and to conform myself both personally and professionally to the example which I have just delineated; and whether I had succeeded or not, I was able to rejoice in all that affection, friendship and respect which it was likely to produce. Be this, however, as it may, I can safely assert that, whatever were their satisfactions, I had no cause to complain. But, alas! the sunshine of my hope became involved in clouds and darkness; and although I could have been content to have passed my life among them, an adverse coincidence of events denied me such a consummation of my wishes. Yet I have the happiness to recollect that our parting was mutually regretted—and to this hour, imperfectly as I had fulfilled my task of duty, I have sometime the unfeigned delight to be accosted by some one of my former cure with the same cordial greeting as that with which we were wont to meet when I was their curate, and they were my beloved flock. Nor would I banter this pleasing reflection of mutual remembrance of past days for all the revenues of the Church.

It was on the Friday evening previous to the day of my public farewell, that I had been sitting in the midst of a family in which I was always received as the friend and companion of them all, and had been detailing my future plans; I felt more than usually depressed by the circumstances which came under my observation. This family was the one I had been known to the longest, and we had never experienced any intermission of our friendship. The feeling excited in my heart accompanied me to that home which, pass a few hours, would be an untenanted roof. Under the influence of a melancholy, that can be better felt than expressed, my pen traced the bitter current of my thoughts, in the following address to the estimable family whom I had left:—

## Farewell.

“’Tis not to part, to lip the word ‘farewell’  
With all the flippancy of fashion’s tongue;  
’Tis not to part, to bend our frolic step,  
With light indifference, from those dear friends  
We ne’er may see return to us again;  
O, no! ’tis hateful to the feeling mind,  
To view the simpering coxcomb’s vacant smile,  
When from his slender accent glides ‘adieu.’  
—’Tis not to part, to dress a lying face  
In all the formal pomp of unfeeling woe,  
To rant in tragic whine and curse the star  
Whose will despotic chains man down to fate.  
Nor is the pain of parting known to those  
Who skill’d in cold dissembling complaisance,  
Can squeeze the hand, divide the labored sigh,  
Can breathe the wish unfeelt, the vague desire,  
And prostitute a tear to falsehood’s vow.  
—But oh! to part from those with whom the soul

Is closely knit in kindred sympathy,  
To turn our eyes from those, whom friendship plants  
Within the hallowed mansion of the heart;  
—To say ‘farewell,’ perhaps for ever too!  
To those whose social converse oft has cheer’d  
The hour of sad despondency; whose wit  
Has oft unbent the brow of dull reserve  
And taught even sullen discontent, sometimes  
To wear a smile:—to friends like these to bid  
A long, a last adieu! Oh! ’tis a pang  
That strikes most keenly through the breast sincere,  
And paralyzes every hope of joy?  
This then it is to part, to honest minds,  
To such as suffer not professions lip  
To trifle with the laws of truth and gratitude.”

There is not much poetry in these lines, for the sentiment that dictated them was not in itself congenial with the fiction of the imagination. The heart spoke without the aid of ornament—and this is language of which it may justly be said, it is—“when unadorned, adorn’d the most.”—All was prepared for my departure, and I set off with an inward sorrow that threw a sickly foreboding over my journey to the Metropolis.

## SHOEMADOO, THE GREAT TEMPLE AT PEGUE.

The following letter describes some of the offerings made by the Burmans at their festivals, and also contains a description of the celebrated pagoda at Raingoon:—

“This is the season for the great feast of Gaudama. It commenced yesterday, and it is to continue for three days. It is observed all over the country; but I presume the multitude collected in this place is much greater than at any other, excepting Ava. Priests and people come in boats from a great distance, to worship at the Pagoda in this place, which is supposed to contain a relic of Gaudama. The Viceroy, on these days goes out in all the pomp and splendor possible, dressed and ornamented with all his insignia of office, attended by the members of Government and the common people. After kneeling and worshipping at the pagoda, they generally spend the day in amusements, such as boxing, dancing, singing, theatrical exhibitions, and fire-works. Most of the older people spend the night at the pagoda, and listen to the instructions of the priests.

“Great and expensive offerings are made at this season. One, last year, presented by a member of Government, cost three thousand tinkals or twelve hundred dollars. It was a kind of portable pagoda, made of bamboo and paper, richly ornamented with gold leaf and paintings. It was a hundred feet in height, and the circumference of its base about fifty. Half way up its height, was a man ludicrously dressed, with a mask on his face, white wings on his shoulders, and artificial finger-nails, two inches in length, in the posture of dancing. This offering was carried by sixty men, preceded by a band of music, followed by the officer who made it, and his suite. Other offerings presented at this festival, are various kinds of artificial trees, the branches and twigs of which are filled with cups, bowls, handkerchiefs, and garments of all descriptions; these are given to the slaves attached to the pagoda, who, the week following, have something like a fair, to dispose of their offerings.”

“The pagoda to which such multitudes resort, is one of the largest and most splendid in the empire\*. After having ascended a flight of steps, a large gate opens, when a wild, fairy scene is abruptly presented to view. It resembles more the descriptions we sometimes have in novels, of enchanted castles, than any thing we ever meet in real life. The ground is completely covered with a variety of ludicrous objects, which meet the eye in every direction, with the banyan, cocoa-nut, and toddy trees. Here and there

\* In 1824 this pagoda was occupied by the English troops as a fortress, and was defended by a small force against the attacks of a large Burman army who made several assaults upon it, but who were at last obliged to retire with the loss of great numbers of men.

are large open buildings, containing huge images of Gaudama; some in a sitting, some in a sleeping position, surrounded by images of priests and attendants, in the act of worship, or listening to his instructions. Before the image of Gaudama, are erected small altars, on which offerings of fruit, flowers, &c. are laid. Large images of elephants, lions, angels, and demons, together with a number of indistinguishable objects, all assist in filling the picture-que scene.

"The ground on which this pagoda is situated, commands a view of the surrounding country, which presents one of the most beautiful landscapes of nature. The polished spires of the pagodas glistening among the trees at a distance, appear like the steeples of meeting-houses in our American sea-ports. The verdant appearance of the country, the hills and valleys, ponds and rivers; the banks of which are covered with cattle, and fields of rice; each in their turn, attract the eye, and cause the beholder to exclaim, 'Was this delightful country made to be the residence of idolaters? Are those glittering spires, which, in consequence of association of ideas, recall to mind so many animating sensations, but the monuments of idolaters?' O my friend! scenes like these, productive of feelings so various and opposite, do, notwithstanding, fire the soul with an unconquerable desire to make an effort to rescue this people from destruction, and lead them to the Rock that is higher than they."

Many of these pagodas or temples are exceedingly imposing in their appearance. A very exact drawing of one of them, said to have been built 600 years before Christ, Shoemadoo the great temple of Pegue, about 60 miles from Ragoon is here presented to our readers. *[The cut is here wanting.]*

This edifice, is 362 feet high; and near the top of the spire are suspended several bells, which make a continual jingling, as they are moved by the wind. There are here a number of images representing good and evil spirits. On the north side of the temple are three large bells of good workmanship, hung near the ground between pillars: near them several deer horns lie strowed on the ground, and those who come to pay their devotions first take up one of these horns and strike the bell three times. This is done to let the idol know that a worshiper has come. There are several low benches near the foot of the temple, on which the person places his offering. When this is given he does not care what becomes of it, nor does he take the trouble to drive away the crows and dogs who frequently eat it before him.—*S. S. Journal.*

#### THE PRE-EXISTENCE AND DIVINITY OF CHRIST.

Before Abraham was, I am.—John viii. 58.

The Saviour was at Jerusalem teaching the people. In the course of his remarks he announced, "If a man keep my sayings he shall never taste of death"—meaning eternal death. The Jews are indignant and demand "Art thou greater than our father Abraham which is dead? and the prophets are dead: whom markest thou thyself?" In replying to these inquiries, he declines bearing witness of himself, leaving them to be convinced of his works which he had wrought. He informs them, however, that Abraham whom they were sitting up as superior to him, and in whom they so much gloried, was in his feelings very-unlike them, for he says, "Your father Abraham rejoiced to see my day, and he saw it and was glad." Then said the Jews unto him, "thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said unto them, "verily, verily, I say unto you, before Abraham was, I am."—Reader, take your Greek Testament, and see if these words in Italics are not correctly rendered. No man will deny that this is the most natural and obvious sense of the original. Priestly, himself, admits that "the literal meaning of our Lord's expression is, that he had lived before Abraham."—Is it not the true meaning also? I believe it is, and for the following reasons:—

1. Christ had said that Abraham rejoiced, or anxiously desired to see his day and was glad. His hearers understood him that he lived when Abraham lived, and therefore immediately object that he was not fifty years of age, whereas Abraham had been dead almost 2,000 years. It is to meet this objection the Saviour uses the remarkable words quoted above, and therefore to make them relevant, they must be understood literally, that is as implying that he had actually conversed with Abraham, and even lived before that Patriarch's day.

2. Our Lord introduces the words, with the solemn asseveration, "verily, verily," which leads us to expect an important truth, and a simple and intelligible statement of that truth. But we have neither one nor the other, if Christ does not here assert his pre-existence.

3. The Jews understood our Saviour on this occasion as orthodox Christians do.—They believed him to assert not only his pre-existence, but existence from all eternity—to make himself God; and therefore they sought to stone him.

4. Christ himself has sanctioned this interpretation by not undeceiving the Jews—by his bare silence. We know with what holy indignation Paul and Barnabas refused divine honors from the idolatrous Lystrians, and how promptly the angel declined the homage of St. John, when the latter fell down to worship him. Would not the same feeling have caused Christ, if a mere man, and a man of piety, to shudder at the thought of thus holding himself forth as God; and would he not do his utmost to undeceive the Jews forthwith as well in order to relieve his own mind, as to prevent their imbibing an invincible prejudice against his person and doctrine?

5. I find Origen, in reply to the heathen philosopher Celsus, saying, "we do not pay these honors which are due to God alone, to an upstart of to-day, nor to one who has not heretofore existed, for we believe him who saith, 'Before Abraham was, I am.'" And Origen flourished in the middle of the third century, and understood Greek quite as well as most modern critics.

6. I find those who renounce the literal meaning straitened to find any other of the least plausibility. Socinus was for a long time troubled with this text before he could devise any other meaning at all for it; till at length his nephew informs us he received from heaven a solution of his difficulty.—"Non sine multis precibus ipsius, Jesu nomine invocato, inpotavit ipse." The inspired version is this—"Before Abram can be ABRAHAM, I must be—the MESSIAH!"—The followers of Socinus are ashamed of this and have proposed other renderings, but they all labor under two essential defects—they are far-fetched and irrelevant.

For these reasons I believe Christ to say in this passage, that he was not only contemporaneous with Abraham, but that he lived before his day,—yea, from all eternity. Mark the expression. He does not say, "Before Abraham was, I was;" but "before Abraham was I am." By this form of expression he implied, that his priority to Abraham was not that of a creature which had a beginning, but of the Creator who is without beginning of years. Jehovah in Exodus assumes I AM as a title by which he was to be known and distinguished from the gods of the heathen, and all things which have a derived existence and exist only in time. By using the expression therefore, Christ evidently asserted his eternity and self-existence, and consequently his divinity.—*Camden Observer.*

#### FOR THE CHRISTIAN SENTINEL.

##### BENEFIT OF THE HOLY COMMUNION.

Mr. Editor:—

I have sometimes heard it said, that experience is a good schoolmaster. This is perhaps meant to apply more particularly to those persons whose the experience is; but certainly we may profit if we will by that of other men. I have, I trust, benefited by my own; and because what I am going to relate will apply to all who own the name of a crucified Master, I sincerely hope that my experience may be made profitable to your readers.

I am convinced that one object of our Lord in giving Sacraments to his Church was, to serve as the means of faith, as it were, stakes to the tent of our holy profession, to keep it steadfast in the soul amidst the temptations of a deceitful world. Thus we may at any time recur to our baptism in the name of the Lord Jesus, and be reminded, by a visible sign and seal, of the holy covenant into which we have been admitted with a holy Lord God. A recollection of the sign of the Cross made on our foreheads, may remind us that the eyes of men and angels are upon us, and watching our conduct as the enlisted soldiers of the Captain of our sal-

vation. For several years I have made it a constant practice to think of my baptism every day, and to read over the baptismal service as a subject of solemn meditation once a month: and I am sure that it serves to increase my faith. At all events, it seems to bring me nearer to my heavenly Father, who has been pleased to give me the adoption of a son, and to love with a fonder affection that holy Church my Spiritual Mother, by which I am a member of my God and Saviour.

But to my story.—I was born in the State of Connecticut, and, till eighteen years of age, resided in it. I was brought up in the Church by a pious father and mother, who died not far asunder, and left me before I came of age. At their death the family broke up, and I travelled Westward to make my way alone through the world. I took up my residence in various parts of the State of New-York, where I spent ten or twelve years; and now I reside in Canada.

Before the death of my parents, I had several times been a partaker of the holy Communion. But when I rambled off alone, I fell into company that was unfit for a Christian, and the good impressions that had been made on my mind gradually lost their influence, and gave way to the lax principles of my companions. There was no Church in the parts where I resided, and the meetings which I occasionally attended were not calculated to do me any good, especially after having been accustomed to our orderly and solemn services. My companions only ridiculed the oddities we sometimes saw exhibited, which gradually extended among them to the Bible itself.

Business called me to Buffalo. A Church had lately been built there; and as I had to remain over Sunday, I went to Morning Prayer. Ten years had almost elapsed since I had been within a Church. I had but just seated myself when the priest rose in the desk and repeated the sentence—"I will arise and go to my Father," &c. Then, Rev. Sir, did I witness in my own soul the power of early associations. My conscience smote me like a two edged sword for my backsliding; and when the confession was read, my feelings so wrought upon me that I could not repeat it after the Minister. Perhaps a recollection of my poor mother, who died after my father, served to excite them; as she said to me one day shortly before her death, that she feared I should be as a sheep wandering from the fold among wolves.—O what a blessing is a pious mother!

I felt myself deeply humbled during divine service. The Minister read the notification for the Sacrament the next Sunday together with the exhortation. When night came, I felt a great change in my feelings from what they had been in the morning, and I heartily resolved on a reformation. Business detaining me three or four days, I concluded to remain over the next Sunday, and go to the communion. I spent the week in preparing for it, by a review of my past life, and confession of my sins to God. I did so. The Communion Service never seemed to me so beautiful, so solemn, so heavenly before. It appeared to set forth Christ crucified with wonderful clearness and power. It was by far the best sermon I ever heard.—O what do they lose who desert the divine Services of the Church, and go after crude and tempestuous effusions!

Suffice it to say, that I found the Lord's Supper a wonderful strengthener of my poor shattered faith. The thought that it was a solemn renewal of my so often broken covenant, wherein I was accepted of my heavenly Father afresh for his dear son's sake, was precious to my heart. I often remember it with peculiar pleasure. Having found so much benefit to result from that partaking of the Sacrament, I have ever since gone to the Lord's table whenever I had opportunity, and have always left it with my faith more firmly fixed on my Saviour, and my charity to my fellow creatures increased. This is the practical value of the Sacrament of the Lord's Supper. It brings us near to God, and makes Christ appear more like the salvation of sinners, and settles our hearts into charity with our neighbors. Men may speculate on it all their days, but if they never partake with true devotion of heart, they never will know what it is. They must "taste and see that the Lord is gracious," or they cannot estimate his goodness. The disciples said: "Lord, increase our faith." Let us

say so too, and "do this in remembrance of him," that he may increase it.

I beg you will take this in good part, and find it worth laying before your readers; and I pray God that my experience may benefit those backsliders who may chance to read it.

Yours, &c.

A CHURCHMAN.

*Projected Swedish Mission.*—Sweden appears at length likely to be added to those nations in which missionary societies have been established. M. Haegmann, the hospital Chaplain in Stockholm, commenced seven years ago the circulation of a weekly sheet, afterwards converted (the loss on the publication being considerable) into a monthly paper, to make his countrymen acquainted with what was doing in other lands by missionary institutions. The losses on his publications have obliged him to discontinue them: but he has resolved to devote himself anew to the object, by procuring the establishment of a missionary society, with a view chiefly to "the pagans of the woods and mountains in the north of Sweden." May his efforts be abundantly blessed! We echo his own words when we say, "May He who gave the desire further it; and reveal his mighty arm in Sweden, as he has done in so many other lands!"—*Christian Observer.*

The Baltimore American states that of nine hundred and ninety two adults admitted to the Alms House in that city during the last year, *nine hundred and forty four were ascertained to be habitually intemperate.* What a fact is here for the opposers of Temperance Societies and Temperance reformation! The truth is, that rum, and its kindred liquors, are the foundation of almost all the pauperism and crime which afflict our country. Remove the cause and the effects will cease.

*Important Ecclesiastical Movements.*—Letters from Paris, received by the last French packet, state the important fact, that a very extensive defection had taken place in the Catholic Church in France. It is said that a Gallic Church is to be established, independent of Rome, and renouncing the authority of the Pope:—that the organization will take place immediately, and include some thousands of priests.—*N. Y. Jour. of Com.*

*Emigration of the "the Free People of Color."*—The New-Orleans Argus states that a joint resolution has passed both houses of the Legislature of Louisiana, for appointing a committee to inquire into the expediency of encouraging the emigration of the free people of color to Liberia. The Editors express their regret that all the laws which she has hitherto passed, to send away to other States the large number of blacks within her territory, have proved unavailing—but entertains no doubt, that some measure will now be adopted by the Legislature, for contributing to their emigration.—*Episcopal Watchman.*

We must often lift up our heart to God; he will purify, enlighten, and direct it. It was the daily practice of the holy prophet David: "I have set," says he, "the Lord always before me," Psalm xvi. 8. Let us also, frequently repeat to ourselves these beautiful expressions of the same prophet: "Whom have I in heaven but thee? there is none upon earth that I desire beside thee, God is the strength of my heart, and my portion for ever." Psalm lxxii. 25, 26.—*Fenelon.*

Thy danger, or safety, must flow from a principle within thee. The devil and world may tempt thee, but they have no power to constrain thee, if thou standest but up for thyself.—*Fuller.*

Letters received from the following persons:—Rev. A. N. Bethune; Rev. F. Evans; Mr. John P. Crysler, and Mr. Alexander Westly: the last dated and posted at Williamsburg the 13th December last, and received March 13th Instant.



As soon as we feel that some foreign subject gives us pleasure and joy, let us withdraw our heart from it; and, that the heart may not take up its rest in it, let us immediately shew it its true object and sovereign good, that is, God himself. If we are but faithful in ever so small a degree to wean ourselves inwardly from the creatures, so as to hinder them from resting in the heart, which God has reserved to himself, there to be honoured, adored and loved, we shall quickly taste that pure joy which God never fails to give to a soul that is free and disengaged from all worldly affections.—*Fenelon.*

### CHILDRENS' DEPARTMENT.

#### THE RAINBOW.

The grass was yet wet with the drops of rain, and the flowers of the fields were bent down along their path by the weight of the friendly moisture, when Mr. R—— walked out with his two sons to enjoy the air and behold the beauties of the works of God. 'We shall get our feet wet, I fear,' said he, 'but we must not be stopped by small inconveniences, if we would gain any great enjoyment.' Upon the clouds yet hanging in the East was painted a beautiful and very vivid double rainbow—the air, cooled by the shower of the afternoon, was made sweet by the perfume of flowers and strawberries—the rainbow, stretching across the sky, fixed the attention of the boys: 'Is not this a pretty rainbow, papa?' said Alfred, the youngest of the boys.

*Father.* All the works of our great Creator, which sin has not spoil'd, are beautiful my children: and this is among the fairest. Can you tell me, William, what is said of it in the Bible?

*William.* That it is a sign of God's promise that the waters should never again cover the earth.

*Father.* And has not God kept his promise?

*William.* Yes sir, all history speaks of but one deluge.

*Father.* Of what then should you think my child, when you see this great and beautiful work of God?

*William.* That God always keeps his promises.

*Father.* Yes William; you could not have given a more fit answer. God always keeps his promises: and these promises, my children, have been your father's stay and support since first he became acquainted with the troubles and sorrows that all must feel on earth. For every one of these God has given a promise to those who love and trust him. He says he will deliver the righteous out of all his troubles: and, above all, the Godly have the promise of the life which is to come. I have been cheered by this promise, when all things else have failed to cheer me; and when I look upon the rainbow my heart is always gladdened; it seems to be a messenger from that other world, bidding me to wait still upon God, because He always keeps his promise. Over your mother's grave I have wept with you, my boys, and there have thought of 'the life which is to come,' and dried my tears; and now when I think of that separation which must soon or late leave you orphans, I remember that God has said, 'He will be a father to the fatherless,' and that rainbow tells me, 'God always keeps his promises.'

—*Children's Magazine.*

J. V.

#### PARENTS.

(Exodus xx. 13.)

The voice of nature, yea the voice of God,

Commands to honor those that gave us birth,—

Even her, from whose supporting bosom flowed

By far the sweetest stream that flows on earth;

Whose tongue of kindness never knew a dearth

Of soothing words that could our griefs allay—

Even him who listened to our prattling mirth,

Who early taught our infant lips to pray,

And led our tottering steps to walk in wisdom's way.

A parent is indeed a tender friend,

And, if once lost, we never more shall find

A bosom that so tremulously can blend

Its feelings with our own congenial mind;

Our lips may speak with anguish to the wind  
That hurries heedlessly and wildly by—

Our hearts, to lonely agony consigned,

May throb without relief—for so reply

Comes from the mouldering breasts that in their grave had lie.

And then we pause to think—alas! how late!

Of deeds that wrung a parent's heart with pain:

And oh! could we but open death's dark gate,

And lead them back into the world again—

Oh! but once more to see their face!—'tis vain!

Once more to hear their voice!—'tis sweetly driven

Across our fancy, and expires,—and then

We wish ourselves away—away to heaven,

To weep upon their breast, and there to be forgiven.

KING'S SONGS OF ISRAEL.

#### HEBREW MELODY.

*The Defeat of Benhadad.*—Kings. vii. 6.

BY MORNA, IN THE N. Y. MORNING COURIER.

Where had thy war host oh Israel! fled,  
When ye crouched at the sound of the Syrian's tread,  
Nor raised was the banner, nor grappled the sword,  
Yet the Syrian shrunk at the voice of the Lord.

It came when at midnight was closed every eye—  
Hark! startling and fearful it burst from the sky!  
And chariot and horsemen with crash and with clang  
All trackless and wild o'er the slumberers rang.

The foeman leap'd up—fly, oh fly from the strife—  
Leave purple and silver, and rush for your life!  
Through thy forests, Manasseh, they swept like the wind,  
And the anger of heaven roll'd fiercely behind!

Rise, daughters of Judah—no wail for the slain  
Shall mingle a sigh with your harp's merry strain—  
And gather young garlands and bind on your brow,  
The red drop rests not on their loveliness now.

Yet no chieftain shall laugh in the pride of his might—  
To the King of the Kingly the sword of the fight  
Be the gush of your heart at his altar seat poured,  
And wreath a green leaf round the shrine of the Lord!

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