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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, 28th JANUARY 1831.

[Vol. I.—No. 22.

SKETCH OF THE LIFE OF JOHN WICKLIFF THE ENGLISH REFORMER.

Concluded from last week.

It is very possible that the injustice Wickliff had experienced at the hands of the Court of Rome and the higher clergy of his own Church, awakened an hostility to their exorbitant pretensions which he would not otherwise have felt; but, whatever may have been its cause, he seems henceforward to have applied himself with increased earnestness to the detection and exposure of the Romish corruptions. He began now to view their whole religion as a system of errors; and proceeded with fearlessness, but with caution, to point out their deviations from the word of God—to expose the scandalous lives of their ministers—and to represent the decay of vital religion in the prevailing devotion to a monstrous incumbrance of unedifying forms and superstitious ceremonies.

Through the influence of the Duke of Lancaster, who ever proved a zealous coadjutor of Wickliff in opposing the Papal encroachments, an inquiry was instituted regarding the liberties of the Anglican Church, and deputies were sent from England, to confer with Ambassadors from the Pope. These on the part of England, which were the Bishop of Bangor and Wickliff, met at Bruges; and although the result of the negotiation was not perfectly satisfactory, the right of presentation to benefices in England was resigned by the Pope. But this embassy, if it was less fruitful than it might have been, served, at least, to confirm Wickliff in his opinion of the Romish corruptions more strongly than ever:—he now inveighed with aggravated severity, against all their unlawful tenets, and attacked, with unusual acrimony, the impious pretensions of the Pope and the wicked lives of the clergy. But this violent hostility was, by no means, viewed with equanimity by his enemies; and on a charge of heresy, Wickliff was summoned to appear before the Bishop of London at St. Paul's. From the vindictive judgment of this formidable tribunal he was, however, relieved by the interference of the Duke of Lancaster, who, with Lord Percy the Earl Marshal, attended him to the trial—insulted the prelates—and caused a tumultuous breaking up of the Meeting.

The bold champion of reform was not, however, suffered thus to rest. After the death of Edward III. the Bishops taking advantage of the declining popularity of the Duke of Lancaster, recommenced the persecution against Wickliff, and so heartily engaged the Pope in their interests, that he sent no less than five Bulls into England on this subject—three directed to the prelates, a fourth to the University, and the fifth to the King. By the University the mandate of the Pope was wholly disregarded; and the Regency, to manifest their contempt for the Pontiff, formally demanded the opinion of the very man they were commanded to punish on the legality of appropriating to the service of the nation—now that a war with France was threatened—the money collected in England for the use of the Pope. It remained, therefore, for the Bishops to fulfil the commands of his holiness; and they—the Bishops of London especially—were not backward in yielding their dutiful obedience. After some delay, which the authority and threats of the Duke effected, Wickliff was cited to Lambeth to answer to certain articles brought against him. Here his answers and explanations, although conducted with much art and perhaps with a culpable evasion, were far from satisfactory to his judges: but the clamors of the populace without forbade every offer of violence to the ac-

cused, and the synod was at length broken up by the authoritative interference of Sir Lewis Clifford an officer of the Court.*

The celebrated schism in the Papacy, which occurred after the death of Gregory XI. in 1378, when Urban VI. and Clement VII. contested their rights to the chair of St. Peter with any thing but Christian temper, gave Wickliff another opportunity of attacking their impious pretensions to infallibility. But more effectually to support his arguments against this and other corrupt tenets of that Church, and to afford to the people a criterion by which to judge of the lawfulness of his positions, he set about a translation of the holy Scriptures in the vulgar tongue—a work, however, which it appears he had not been the first to undertake.† This was, of course a proceeding which served but to increase the alarm and resentment of his enemies, and great efforts were made for the suppression of his translation of the Scriptures: yet so much had the spirit of religious freedom gained ground, that the Parliament could not be persuaded to assent to its condemnation. All this added to the boldness of the reformer: he went to greater lengths of opposition and even ventured at last, to attack the favourite doctrine of Transubstantiation which he had discovered to be an invention of later ages. Here, however, he failed of his usual support. The prejudices of the people were against him; the University deserted him, and even his constant friend the Duke of Lancaster advised him, on so mysterious a subject, to yield to the authority of the Church. His difficulties, too, were much increased by the elevation of his inveterate enemy Courtney, Bishop of London, to the See of Canterbury, who speedily cited him to answer to the charge of heresy on the subject of the Sacrament. His explanations, on this occasion, have been accused as uncaudid and evasive; yet it appears that he spoke his real sentiments in avowing his belief of the real presence, but denying his ability to explain the manner of it—implying his conviction of Christ's presence in the Sacrament, but after that spiritual manner in which it is maintained by most of the reformed Churches of the present day.‡

Soon after this, Wickliff retired from the increasing storm of Prosecution and resided in his living at Lutterworth. There however, he still protested against the antichristian principles of the Roman Pontiff and inveighed against the unholy practices of the Church of which he was head; and there, too, he was followed by the Popish resentment. He was even summoned to Rome by the imperious Pontiff; but he died of a palsy before the adherents of that Court could take further steps for his degradation or punishment. Thus died Wickliff—but his memory did not perish nor were his tenets forgotten. The root, as an interesting writer expresses it, was drawn, but the seeds were scattered.|| A spirit was propagated in England which proved the destruction of the Popish dominion there; and to Wickliff, as we have already observed, Bohemia and Germany owed their first resistance to the authority of Rome. His memory will therefore be cherished by the members of every reformed Church, as that of a common champion; and although his enemies have blackened his name with every opprobrium—dug up, dishonored and burned his mouldered remains—collected his writings and burned them with every mark of contempt and abhorrence—yet history bears unquestionable testimony to his sincere love and undaunted vindication of truth, to his learning, his eloquence and his piety. X.

* Gilpin, life of Wickliff, p. 30.

† Southey, Book of the Church, vol. i. p. 353, 3d Edition.

‡ Hume, Hist. of England, ch. xvii.

§ Southey's Book of the Church, vol. i. p. 355.

|| Gilpin.

* Not the whole—only a part.—Ed.

† See Collier's Eccles. History of Great Britain, vol. i. p. 565.

RELIGIOUS INSTRUCTION OF SEAMEN.

(Continued from last week.)

Such then, in a few words, are the spiritual needs of the seamen, such his spiritual destitution. And what direct provision has been made for them by this Christian nation, of which they are, under God, the enrichers and natural defenders? Almost none. The large class of king's ships, it is true, are provided with chaplains, and not a few pious and benevolent captains, both in the navy and merchant services, have laudably endeavoured to bring their crews to the knowledge and practice of piety; but the habit of devotion cannot be effectually kept up, nor made lastingly profitable, unless, during that most dangerous of all the seasons of their life, their temporary sojournments upon shore, the duties of religion be impressed upon them with more than ordinary solemnity. Their habits are so peculiar, they are generally, so distinct from landsmen, both in appearance and notions, that it is easy to imagine the objections which disinclined them from resorting to our Churches, even where there is room (which is seldom the case) for their reception, and there was no very obvious method of supplying this defect: at length, however, the pious ingenuity of some, who well understood both the wants of seamen and their peculiarities, suggested the expedient of a floating place of worship. It must not be dissembled, that the first projectors and supporters of that measure were amongst our dissenting brethren, nor let them upon this or any other occasion be defrauded of the praise due to their Christian benevolence. If it be said, that the Established Church has moved more slowly in the same good work, let it be remembered, that it is not only natural but necessary that such a body should, in these matters, move with great caution and deliberation, and not till after due inquiry. But a movement has been made, and I congratulate you and myself, as presiding over this important diocese, as far as England is concerned, that it has first been made in the port of Liverpool. The example first set in the port of Dublin, and then of Liverpool, has not been lost upon other places. In more than one of the principal ports of England, measures have been taken, with the concurrence of the ecclesiastical authorities, to furnish seamen with the like opportunity of religious instruction and education. May the Lord prosper and carry forward the good work! But may we not reasonably expect from this highly favoured town, a larger, a far larger measure of countenance and support to our pious designs, than they have hitherto received? To what is it indebted for its unequalled prosperity? In the first place, to the kind providence of Him who is the Giver of all good gifts: in the second place, I will admit, to the enterprise and integrity of its merchants; but lastly, to the labors and perils of these brave men, the instruments of your commercial greatness, who now come before you as suppliants for that which, without impoverishing you, will make them rich indeed; if, in return for the earthly dross of gold and silver, which they are the means of pouring into your coffers, you will be instrumental in imparting to them the unsearchable riches of Christ. I am not aware of any objections to this undertaking which have not been refuted, either in the able report which has been read to us, or in the remarks which I have now made, one, alone, excepted; namely, that we are encouraging a spirit of fanaticism in seamen. No person is more opposed to fanaticism than the truly pious Christian; no person is more disposed to act according to the rules of sound prudence and wisdom; none more sensible of the mischiefs which result from the perverseness of human nature, mingling the ingredients of a corrupt reason and unholy passions in the pure matters of eternal life. It is with the express intention of preventing or counteracting fanaticism that we have opened a place of worship, where sailors may partake in the benefits of sound religious instruction and scriptural forms of worship. If there be any who suspect the tendency of such an institution towards fanaticism, I would invite them to attend it on the Lord's day, to witness the sobriety and serious demeanor of the congregation, their fixed and deep attention to the offices of devotion, the sound and practical instruction of their minister, and then let them say whether such proceedings can lead to any thing but good. As Bishop of the diocese in which this great seaport is situated, I do most sincerely deplore the prejudice which has existed against this society, and the com-

parative neglect with which it has been treated; this I say, not by way of reproach, but of earnest expostulation and friendly entreaty to the opulent inhabitants of this town, being satisfied that such neglect can only have proceeded from an entire misapprehension of the nature and objects of this institution for want of due inquiry. As to myself I wish to state distinctly my firm conviction, arising not only from serious consideration of the subject before the institution was formed, but from careful inquiry since, that it is worthy of all commendation and encouragement, and that its support is a duty incumbent upon the merchants and ship-owners of Liverpool. Anxiously do I hope that all who are here present will leave this assembly under a firm persuasion of the usefulness of this institution, and of the obligation in that case incumbent on themselves, not only to render it their own support but to do their best to dispel the prejudices which prevail against it, and to draw over many friends and contributors to the Marine's Church Society.

Mr. Gladstone, after having warmly advocated the cause on behalf of which his Lordship had so powerfully pleaded, seconded the motion.

Admiral Murray moved the third resolution—an expression of the sincere interest the meeting took in the objects of the institution.

The Rev. Mr. Buddicom seconded this motion. He said the very fact of the report having been adopted, that report having been read, and embracing and enforcing so strongly all the arguments that could be used in behalf of the society, he felt there was little occasion for his making any remarks; but yet having been privileged to be an attendant on the meetings of the committee, and feeling the warmest interest in their labors, he did himself the pleasure to give expression to his sentiments. The words of the resolution were, that the meeting feel deeply impressed by the importance of the objects of the society: He heartily hoped and trusted that this sentiment would be truly felt in the breasts of all present, that it would not be merely uttered or assented to by their lips. That man knows little of human nature, and has profited little by observation or experience, who doubts that men, in whatever station or circle their duties lie, will obey the obligations imposed upon them better from conscientious motives than from the mere habits of their occupation, or natural or instinctive impulse. Much has been said on the subject of the courage and endurance of the seamen, and it was a question, whether religious principle would augment or diminish these, would improve or deteriorate the valuable character of British seamen. The history of the British navy, in ancient and modern times, speaks with equal and irresistible force to this argument. We need only peruse the narratives of Franklin, of Parry, and Lyon, to see most luminously demonstrated the triumph of moral courage over animal vigour. In Franklin's narrative we read of the hardy Canadian sinking under those fatigues and privations which the British sailor, stimulated by moral and religious feeling, supported; and if we look into the Memoirs of Peppers, relative to the affairs of the British navy, in the time of Charles the Second and James the Second, we shall peruse an equally forcible lesson. Peppers describes the state of the navy, in its moral discipline, in the most woful terms; and it was then that the British navy suffered the greatest disgraces, feeble in power as it was lax in discipline and moral restraint. Contrast the navy then and now, and it will appear how intimately connected are habits of order, sobriety, and restraint, with warlike power; it will appear how important are the means here in consideration to promote the best interests of the navy as an arm of our power. But passing by temporal considerations, we must fix our attention on those that are eternal, and call to our recollection what should never be absent from it, the momentous importance of religion and moral propriety to the eternal state of man. Conventionally, until of very late times, the seamen has been altogether left out of such considerations; he has been put on a footing with the leper under the ancient law, cast out from all the humane considerations, as a natural outcast of society, in a religious point of view; because his profession, in some degree, withdrew him from the communion of religious worship, no effort was made to atone to him for this inevitable deprivation. But it is our duty, on the example of Christ, to seek out the outcast, and to constrain him

to profit by that which it was so infinitely important he should share. When I consider, said Mr. Buddicom, the great importance of Liverpool, its public spirit, as it is abundantly demonstrated in its public institutions, I am surprised at the neglect this institution has met with. In a town whose "merchants are princes, and whose traffickers are the honorable of the earth," that an annual subscription of £170 should be the amount of its bounty to this institution, is a subject of extreme surprize and regret, and, indeed, of deep humility, and I can only account for it by the consideration that its objects are primarily religious, while those institutions whose liberal support displays the character of the inhabitants, aim to relieve wants and assuage distress more tangible and more obvious to ordinary apprehension and sympathy. I do hope, however, that we shall see a new exertion, and, (addressing the Mayor) I rejoice in this hope from seeing you, sir, in that seat, presiding over this meeting. I delight to believe I see in your presence the representation of the interest the town will display ere long in this business, and I entreat the blessing of God on your kindness in so coming forward on this occasion. This nation is placed on an eminence of power which no other nation ever yet reached; but it has not been so placed for the sake of the spectacle only of that greatness; an awful responsibility has been delegated to us along with our stupendous power: we are the instrument fashioned by the providence of God, to spread the light of the Gospel along with the lustre of our temporal achievements; and woe unto us if we neglect that solemn obligation. Seventy or eighty thousand seamen navigate the seas from this one port to the uttermost parts of the earth—wherever mercantile enterprize desires to penetrate, and nautical daring can go. They are the representatives of the character of England in distant lands—they are to bear the names of Christian and Protestant to the ears of distant people—and if in their lives and deportment they show a worse than savage character, what reproach and scandal to the Christian name ensues. Our obligation, therefore to spread the truths of Christianity, suggests to us the absolute importance of having our seamen such as will not belie that name of Christian which they bear. It has been said, it is visionary to hope to meliorate the character and habits of seamen to that standard which religion requires; but I say, the visionary is he who expects results without using means. The farmer who expects a crop, and yet does not sow, is a visionary; the merchant who expects his vessel shall be steered into harbor, with neither chart nor compass on board, is a visionary. In like manner, he would be a visionary who should expect that melioration of the character of our sailors by wishing it only; but we are not visionary who adopt the obvious means of accomplishing the end we desire. In conclusion, said Mr. Buddicom, I would refer to the motto around the blazon of our own town:

"Dues nobis hæc olia fecit."

As God has given us that prosperity in which we rejoice, and by which the name of our town is illustrious, let us not forget the obligation we are under to him, and let us pay to these. His creatures by whom, under him, in a great measure our prosperity has been achieved, that debt which it is impossible we should discharge to Himself.

REV. DEOCAR SCHMID'S METHOD OF EXAMINING SCHOLARS, ON THE SERMONS HEARD BY THEM.

Mr. Schmid, in his sermons preached at the Female Orphan Asylum in Calcutta, follows an order of subjects, which he conceives, might be generally adopted with advantage. As the portions of Scripture appointed for the Sundays from Advent to Trinity lead to a consideration, in regular succession, of the Advent, Life, Sufferings, and Exaltation of Christ, he chooses such passages of scripture as the ground of his Discourses, from Trinity to Advent, as lead him, in the course of the whole year, to bring in their proper order, the entire series of the principal Truths of Scripture before the Congregation. Beginning his course about the Sixteenth Sunday after Trinity, he dwells, till Advent, on the Histories and Facts of the old Testament, as preparatory to the Advent of Christ—from Advent to Whitsunday, he follows the

order of subjects as pointed out—and from Trinity Sunday to the fifteenth Sunday after Trinity, he discourses on the History of the Christian Church, as contained in the Acts and the Epistles and on the Prophecies which respect its final establishment in the world.

On these discourses he grounds a system of Examination, from week to week, whereby the Girls of the Asylum are brought to a considerable degree of acquaintance with the Truths of Scripture. Some account of his method is here subjoined, as it may furnish useful hints to others.

I comprise the substance of each sermon in ten or more questions and answers. These questions are dictated to the girls of the first class; who after having read the Text and one or two chapters of the Bible on which my sermon was founded, write down the answers which they think the questions require. Then Mrs. Schmid reads what the girls have written, and points out to them the mistakes which they have made. Hereupon she dictates to them the answers which I have composed; from which they see in what respects their own answers have been incorrect or incomplete. These questions and answers, after having been corrected as to spelling, are fairly copied by them, and committed to memory.

As according to my plan for a new arrangement of the Ecclesiastical Year which I follow in my ministrations in the Asylum, I go every year over the whole Bible, the most important histories, doctrines, precepts and prophecies of the Holy Scriptures, are by this exercise impressed on the understandings and memories of the Children; and we have reason to hope, that the Scriptural knowledge, which they thus acquire, will not remain without its due influence on their hearts and conduct. Nay we see already that our labor has not been in vain; the remarkably reformed conduct of some of the girls seems to prove that they have received serious impressions on their hearts.

In order to give you a better idea of the nature of this exercise, I send you herewith a copy of my questions and answers on two of my sermons; together with the answers given by the two most advanced girls in the Asylum, without any addition or correction.

[Mr. Schmid's answers are printed first: those of the two girls are numbered 1. and 2.]

FOURTH SUNDAY IN LENT—

TEXT, PSALM XXIII. 1-4.

Why did David choose the image of a shepherd, in order to describe the love and care which God has for his people?

Because there is no occupation in human life in which more care, vigilance and tenderness are required, than in that of a shepherd.

1. Because a shepherd has to spend all his time for the care of his sheep, and must expose himself to any danger for them.

2. David chose the image of a shepherd to describe the great love which Jesus Christ has for his people, and because shepherds run the risk of losing their life in endeavoring to save their sheep.

(To be continued.)

St. Thomas, December 21.—St. Thomas was surnamed Didymus, from a Greek word signifying a twin; which meaning is also attached to the Syriac word, *Thauma*, whence is derived his name Thomas. The province allotted to him for the exercise of his apostolic office was Parthia. He preached the Gospel to the Medes and Persians; and at last suffered martyrdom in the Indies. The most remarkable event recorded of him in Scripture, is the sudden conviction of the truth of our Lord's resurrection, after expressing the most obstinate incredulity. What Jesus said to St. Thomas on this interesting occasion—"Blessed are they that have not seen, and yet have believed"—should enforce the reasonableness and necessity of yielding assent on sufficient testimony, without requiring the strongest possible. And the impassioned acknowledgment of the Apostle—"My Lord, and my God"—should remind us of the divine dignity of him whose advent we are about to celebrate.

THE CHRISTIAN SENTINEL.

THREE RIVERS, FRIDAY 28th JANUARY, 1831.

THE CHRISTIAN REMEMBRANCER AND DR. CHALMERS.

In No. 20 of the *Sentinel* we gave an article from the *Christian Remembrancer*, in which some sentiments of this celebrated and truly great man concerning the Established Church of England and the Dissenters were severely criticised. In one point of view, namely, were the question to be decided by *theoretical* perfection alone, we think the criticism extremely just; but in another, we think it should have been qualified, in a certain degree, so as to take off or soften the offensiveness which truth may be made to wear. Abstractly considered, the doctrine held by the Reviewer, is true doctrine. It is founded on the many assertions of Scripture involving the unity of the Church as a special peculium, as a particular kingdom, as a thing of unity in fact and in appearance in contradistinction to an indefinite number of sects.—upon which it is unlawful to make a breach, from which men have no permission to depart, much less erect counter systems so as to undermine the Church, break down the walls of her fold, and set her members free from their obligation of obedience to herself and to no other system, society, or government, claiming power over them as a church. In no part of the Old Testament do we find a recognition of the principle, that in order to correct abuses in the Church, a part of the people should desert her cause, and commence offensive operations against her, as with intent to effect her ruin. We do not find the least hint to this end in all the defections of the Jewish Church from doctrine and worship. We read of no parties and factions formed to subvert the hierarchy—no setting up the standards of opposite communions—and we find no admission of the principle which certainly receives Dr. Chalmers' high commendation. On the contrary, the setting up a simistry the rival of the Levitical, and which was intended to draw away the hearts of the people from it, was charged on the son of Nebat as a grievous sin: and it was one of the good acts of Josiah to bring as many of the Israelites as possible to worship at Jerusalem, and offer their devotions by the priests of the Temple. God, it is true, gave Jeroboam the kingdom of the Ten Tribes; but he gave no Church with it that did not already exist; and had he believed God, and gone to worship at Jerusalem instead of doing as he did, the kingdom would have been established in his house, and the unity of the Church preserved inviolate. Neither do we find any thing in the conduct of our Saviour to countenance the doctrine which the *Christian Remembrancer* condemns. We know that, as a Church, he treated the sect of the Samaritans precisely as if they had been heathens; and those people had as fair a claim to valid churchship as any other sectaries; for they both believed in and aimed to worship the true God according to the law of Moses, expected the true Messiah, were far less wicked than their neighbours the Jews, and after a short time received the doctrine of Christ in a body. Yet we nowhere find them recognized as the necessary checks upon the Jews, or the salutary correctors of corruptions in faith and practice. And had they in our Lord's time sent missionaries into Judea in order to purify the Jewish Church, we have no ground to suppose that he would have acknowledged their ministerial or priestly character. The New Testament abounds with the severest censures against the principle of separating from the Church at all; and the principle of Church Unity, as held by the Church of England, runs through the whole Bible. Indeed, no other was ever heard of till after the Reformation. Even the Samaritans claimed it; for they claimed, in opposition to the Jewish, that theirs was the true and authentic church. The simple idea of ecclesiastical unity, has nothing to do with corruptions of doctrine and practice, unless they trench upon that unity; because the true foundation of such unity is the primitive authentic holy orders or valid ministry derived from the Apostles through the legal channel of tradition. But Dr. Chalmers' position appears to require a recognition of the position, that any sectaries can

and do possess a valid and authentic ministry; and that the communion established by law is no otherwise preferable to any other than that it is so established, and by receiving public patronage is enabled to be more efficient than if it did not; while it is no breach at all on the principle of unity for bodies to separate from and oppose the legalized communion: which principle can be recognized as true by no Episcopalian, whether Romish, Protestant, Greek, Syrian, Coptic, Armenian, or any other. In short, if we admit the principle of separation to be lawful, we set aside that of unity, and fully admit in theory, that every single individual may lawfully form a sect or church by himself: which annihilates the Church of Christ at a blow, and reduces all to human authority alone.

But it must also be borne in mind, that the Church is not secured from abuses and corruptions, even tho' she strictly maintains her unity untouched; and that accordingly, abuses are found in that part of it called the Church of England. It is perfectly natural that some one should notice them, and those the sooner who either had separated, or, not understanding the principle of unity and adopting latitudinarianism, might be disposed to separate, and thus attract a notice they could not otherwise command. Various causes might be assigned—sincere and pious scruples founded in some mistake or want of proper information—a desire to correct abuses for the present, without weighing the principles involved in the method, or what might be the general result if all were to act in accordance with those principles, and as present expedience might appear to demand on a partial view, and each one follow his own judgment—or a fault-finding disputatious spirit, always dissatisfied except with innovation and heaping to themselves teachers—or almost any thing else. It is no violence to probability to imagine, that a very worthless clergyman might officiate in the Church and give serious offence to ignorant piety, and thus drive it to attempt the correction of a partial evil by forsaking the Church, instead of the man who disgraced it, and charging that to the body which barely was accidental to the individual member. It is very possible that a man, who cared nothing for unity, or who knew nothing about it, might well understand the moral truths of the Church, and teach them with good effect, and even think, as some have claimed to think, that zeal constituted holy orders, and that moral turpitude alone is capable of annulling holy orders. Though some of these things are certainly great absurdities, yet who does not see that any of them acted upon with vigor, and combined with the morals of Gospel truth, might alarm the men of the Church, "provoke them to jealousy," and cause them to become more faithful to that sacred charge which is committed to them for the glory of Christ and the good of souls? And would it not be folly to deny, that some of these things, which may perhaps be real theoretical vices, may serve as emetics and healing plasters to "the wound of the daughter of my people?" God may make use of one error to correct another without sanctioning either. He did so under the law, and "his hand is not shortened that he cannot" do so as long as "sin abounds" under the Gospel. But that error which is made the instrument of correction, ought to remember the fate of those wicked nations who corrected the Church of God of old. Dissent should beware of the road that leads "out from us." Socinianism, Universalism, &c. can never become embodied and fortified with formulaires and a regular scheme of entail upon posterity within the Established Church in its present condition, much as it may need repair;—but without it, they are furnished with every possible facility. And since she has enemies, would to Almighty God that none were found performing the office of correction upon her, but real heretics—and the fewer of them the better! No man who can, with a pure and sincere conscience, offer up to his Maker the *Litany* in our morning Service as words of truth and soberness and sound in its acknowledgment of the true faith in the Messiah, ought to wish the fabric of the Church demolished, and every man left to follow the imaginations of his own mind, uninfluenced by the salutary check which,—blessed be God!—our established ritual has exercised over the outbreakings of "false doctrine, heresy and schism." And if those "who separate themselves" to "draw away disciples after them," have ever been the means of making the Sons of the Church more faithful to their "calling and elec-

tion: surely we are bound to thank the great Head of the Church for the gift and grace of repentance come by what means it may.

It would be unjust—it would be wicked, to deny that many dissenters have been most excellent men, and able preachers of the word: and strange indeed would it be if God should discard the honest intention of ignorance itself, when exerted with a view to his glory, —or deny fruit to the word when it is heard with an obedient heart. The Church has many sins—let her put them away,—let her, as far as the case may require, imitate the Church under the good kings of Israel, and as Josiah did, win back by her godliness such of her strayed children as are willing to be won by such means. Let her explain the true doctrine of Church unity by a faithful discharge of the duties of the sacred office: for to such a comment very many would be glad to listen, and willing to accept the doctrine in consequence, when evidence from the dead would otherwise be disregarded.

AN INQUIRY INTO THE DOCTRINE OF BAPTISMAL REGENERATION.—No. I.

The Editor of the Christian Sentinel proposes to examine, in a few short essays, the much disputed doctrine of Baptismal Regeneration as held in the formularies of the Protestant Episcopal Church, and endeavour to ascertain by the warrant of Scripture, whether or not it is the true doctrine. He is fully aware that it is, as held by the Church, offensive to the generality of dissenters, and in some instances a hindrance to their cordial return to her fold. He is convinced, however, that this is from misapprehension, and an impression that some of the doctrines of grace are by it driven out of their place as they stand in the Gospel. But he fully believes that the doctrine as held by the Church can be clearly maintained without any sacrifice of truth: while all the others shall be allowed to hold their due weight. Repentance, faith, renewal unto holiness, obedience, progress in "knowledge and virtue," renovated or changed affections from bad to good, sanctification, justification,—all these must be retained—and if they are not injured in any way by the doctrine in view, we need be under no alarm.

But before we proceed to the examination of the doctrine, we deem it expedient to consider an opinion of some, that when the Church in the office of Baptism declares the baptised person *regenerate*, she merely does it *charitably*. For this purpose we shall select the language of BISHOP GRISWOLD, of the Eastern Diocese in the United States, as given in the Episcopal Watchman of August 7, 1830, under the head "Review."

"Baptism represents the new birth, in like manner as the Lord's Supper does the body and blood of Christ; and the outward part, and the thing signified, are not more necessarily connected in the one sacrament than in the other."

Now, what is merely a *representation* can no more be a sacrament than a shadow can be a man. For in what lies the sacramental force of baptism? Truly in that it is an original transaction and not a representation of one, in that it is an agreement between two parties, in which the first takes the second to be his child by adoption and grace, and covenants to be his *Father*; and the second takes the first to be his *Father*, and covenants to be his obedient *Child*; in which reciprocal and mutual transaction there is a bond and compact of fidelity to each other, on pain of forfeiture and disinheritance to the adopted orphan in case of apostacy. But this child, in passing through the formulary of adoption, and coming into a covenant relation of sonship under an oath of fidelity as the Bishop intimates, only passes through a shadow, and not a reality! And this shadowy sacrament can possess no sacramental character, because it is only significant of some reality as a shadow is of a substance! His adoption into God's family the Church does not constitute him a son by adoption, but only in a shadowy sense signifies his sonship or that he is a son! If baptism be only a representation of the new birth or entrance into God's family, we are wholly at a loss how it can confer, or rather constitute Church membership, or union with Christ's body the Church.

But the Bishop tells us, that, "The outward part and the thing signified, are not more necessarily connected in the one Sacrament

than in the other." True; the necessity of connection is the same in both. * But how one thing can be the outward part of another thing, and yet have no connection with it, we verily believe would have puzzled the Council of Trent itself to determine.—Let us throw it into something resembling a syllogism.—A man's skin is the outward part of a man, and represents a man. But a representation of a thing being only the outward part of a thing is no part of it, but only its shadow: therefore a man's skin has no more connection with him than his shadow, and is his shadow! But no substance can suffer by the loss of its shadow. Admirable logic this!

Arguing in this manner, the Bishop goes on to assert, that "The washing of regeneration, means, then, a washing which signifies regeneration."—Illustrated thus: The name of Peter, means then, a name which signifies Peter; but it is not Peter's name and designation by which he is known from John!!! But perhaps he means that the washing of regeneration signifies regeneration prophetically.

But let us attend to the grammar of this expression. The washing of regeneration, The noun regeneration is in the genitive case, which signifies possession or property: namely, the washing which belongs to regeneration: and yet the Bishop insinuates that there is no connection between them!—If one should say, the head of John, would he not be understood to mean John's head? But if another should say, there was no connection between them, would it not be fair to conclude that John had been beheaded? And so when we find the connection between regeneration and its washing denied, are we not at liberty to suppose that the doctrine has suffered martyrdom?—Episcopal jurisdiction should not be so extensive.

But also—along with the expression, "the washing of regeneration," St. Paul coupled "the renewal of the Holy Ghost." But the Bishop's mode of reasoning would tear the Holy Spirit and his renewal asunder, and deprive us of the grace of God!—a thing which he could not contemplate.

Again he says: "The notion that they who are born of water, are of course renewed in the spirit of their mind, is too evidently erroneous to need refutation." True; and because regeneration is not such renewal, to the washing of regeneration St. Paul added the renewal of the Holy Ghost; and so earnestly contend the very persons with whom the truly good Bishop is "beating the air."—"The renovation of the heart is represented in baptism." Certainly, the same as all the acts of allegiance are represented by the oath of allegiance; and therefore all consistent Churchmen are careful not to confound renovation with baptism—not to confound the act of adoption and becoming a child of covenant grace with what is to follow in order to successive growth in grace towards the fulness of stature in Christ. Ordinarily, the act of adoption into the household of faith is the extreme beginning, and no more. The way to have the heart renewed, as St. Peter teaches, Acts ii. 38, is to be baptized; and then, being in covenant with God, to receive the renewing Spirit by a holy faith, which he promises to baptized persons, and with which he will supply them as long as they do not resist him. Adoption into a family signifies that we should live in that family and be conformed to its man-

* In our humble opinion, the sacramental force of the Lord's Supper consists in its being a renewal of the covenant and oath of allegiance entered at baptism, and broken by our daily shortcomings. The outward part of this Sacrament is, the elements, and the action of giving and receiving. The inward part, sincere repentance, humble faith, with new resolutions, and the presence of the invisible Spirit, together with his acceptance of the worshippers, and their pardon for the time being for past sins. And that the heinousness of sin, and the motives of repentance, and the grounds and reasons for gratitude may be the more striking, the death of Christ is commemorated, and its commemoration is a part of the substance of the renewal of the oath of allegiance, figuratively sealed afresh, as it were, by the Saviour's blood. "Do this in remembrance of me." And this places the sin of unworthy participation on the footing of the most awful perjury! But as the sin is great, so on the other hand, the benefit is great—an oblivion to past offences—the gracious renewal of a broken covenant and forfeited favor! Thus this sacrament, like the other, is both a real transaction, and a figurative representation, and has both an outward visible and an inward invisible part—the one on the part of man; the other on the part of his merciful God.

ners. But no one will pretend that the course of life in it is the act of introduction into it. In the same way, the Church tells us that baptism represents to us our profession; namely, places the Christians warfare before the mind, and calls on us for faithfulness to him that hath called us into his blessed service. Surely being taken into his covenant signifies that we should not henceforth live after the flesh and the carnal mind, but to God our covenant-Father after the law of Christ, that our bodies may become the temples of the Holy Ghost.

The Editor of the Sentinel begs leave to call the attention of his subscribers to certain matters of finance without which he cannot long continue his weekly operations. It is now five months since he commenced, and the payment received is small in proportion to the expense incurred. He therefore hopes this part of the matter will soon be attended to.

He furthermore would remind his brethren of the clergy of the necessity of a hearty co-operation with him on their part, in extending the lists of subscribers in their neighborhoods. To some this is unnecessary; but not to all. He thinks that a strong claim exists on every one of them, as far as they can exert their influence. Was it for private emolument he could not speak with so much confidence. But since his own labor, which is no trifle, goes unrewarded except in the consciousness of serving the Church, he thinks the least his brethren can do is to use their best interest in extending the circulation of the Sentinel, and collecting its dues. Other denominations spare no pains to extend their influence and prevent the people from becoming acquainted with the Church of their forefathers; and why should we be at all backward, or quietly witness their efforts crowned with success? They enlist the press; and why should we be dilatory with the same powerful engine at hand?

We request our correspondents furthermore to remember postage. It is discouraging to be under the necessity of paying postage on two or three letters for perhaps a single subscriber. To this however, we should not object if the Sentinel promised to be *productive*. But since it is not for *private gain*, but the good of the Church, we think the *onus ferendi* ought to be distributed on many shoulders.

RELIGION IN SCOTLAND.

The celebrated preacher, Dr. Chambers, of the Scotch Presbyterian Church, sometime since published a work called "The Book of Scotland," from which the following statements are taken:—

"Roman Catholicism is progressing fast in Scotland, chiefly by the emigration of Irish, and the conversion of Presbyterian outlying Highlanders. The sect which is making the most perceptible progress after the Roman Catholics, is the Unitarians. The chief rallying place of the party is in the West of Scotland, where the Socinian doctrine meets with a ready support from the operative manufacturers. We are however, of opinion that the number of professing Unitarians gives a very imperfect idea of the actual amount of this species of belief, which it is to be feared, is now spreading its influence among all classes of Presbyterians."

Does not the above justify our remarks heretofore upon the tendency of the Calvinistic doctrines? If it is true, as Dr. Chambers states, that Unitarianism is "spreading its influence among all classes of Presbyterians," there must be a cause for it worthy of careful and philosophical, as well as religious investigation. We have more than once, unhesitatingly expressed our conviction, not however with any personal disrespect to the very many pious and distinguished members of that communion, that the difficulty is explained by the want of Episcopacy and a Liturgy, and by the tenacious defence of Calvinism. To these causes may be added, so far as the congregational system of Church polity prevails, the great variety of creeds existing in each single minister and parish, having a right to frame articles of belief according to their own fancy.

We have no intention of interfering with the Christian liberty of others, nor will we question the motives of those who differ from us, but the fact stated by Dr. Chambers is one of public concern to every one who values the honor of Jesus Christ and is looking for salvation through the merits of his atonement for sin. What the Dr. asserts in relation to Scotland is not confined to that coun-

try. Geneva, the very theatre of Calvin's glory, has been overrun by the impugners of Christ's Divinity, and the same "species of belief," it is well known, has followed in Europe in the path first described by the opinions of that reformer. And in our own country we may point to the condition of many parts of New-England in confirmation not only of the opinions we have frequently declared, but in justification of the fears entertained by Dr. Chalmers in the above quotation from his "Book of Scotland." — *Auburn Gospel Messenger.*

CASTIGAT RIDENDO MORES.

TO THE EDITOR OF THE CHRISTIAN SENTINEL.

Rev. Sir,

Though there is a manifest incongruity between the motto I have chosen for this communication and the sacred title with which I address you, yet I trust you will not throw it down unexamined under the impression that seeming opposites cannot serve

"TO POINT A MORAL AND ADORN A TALE."

nor be made the vehicle of serious instruction. It is often by contrast that we elicit truth, as we strike fire from the flint and steel. We may say of laughter it is mad; and of mirth, what does it? But how can we know its madness without a comparison with the sober realities of truth, or call it to account for its follies without calling in the aid of solid wisdom?

Let this serve as an introduction to my communication.

The other night I called at the house of an acquaintance for half an hour's chat, and found my friends on the point of going out. They apologised—said they were going to the *old House of Correction* to be laughed out of their follies by a company of *Amateur Players*, who had chosen the above Latin words as the motto of their play-bill:—literally, he castigates your manners by laughing.

They politely invited me to accompany them, and be laughed at too.—Well—no doubt correction is a good thing for the best: but whether these Amateur players will wisely administer "correction" is another thing. This house was built, thinks I to myself, for the benefit of rogues and rascals: but why should honest people go there to be corrected by being laughed at? There seemed to me an unmeetness in the idea; and I declined their invitation. I declined furthermore from a conscientious feeling that stage exhibitions are, in general, contrary to the word of God, and unfit for the recreation of a Christian. I do not say that the stage cannot be made an instrument of good; but I think it never has been, except in the sense that a shipwreck on a shoal of sharp rocks may be.

My friends bundled off to the "House of Correction," and I made my way through the cold to the house of another acquaintance.—Certainly this world is full of enigmas and contradictions: what we see now gives the lie to what we saw but the last minute!—I entered the house, and found a shade of solemn sadness on the countenance of every member of the family—and the physician by the side of my aged friend! *Castigat ridendo mores!* I exclaimed to myself:—away with such perversion of language! Here is a House of Correction in reality, where folly may learn wisdom,—not by levity and vain mirth—not by the figments of imagination metamorphosed into pantomime caricature—not by the meed of empty plaudits paid as the honorary tribute to ribald nonsense—but by the exhibition of human frailty in one of the most interesting moments of human existence—a practical view of the absolute worthlessness of all that the unhallowed affections of men are wont to doat upon—by the near prospect of that awful hour to a fellow sinner which, if any thing can, will compel the mind to be more than serious, and think of what we are to be when the spectral messenger shall lead us captive through the valley of the shadow of death along the interminable vista of eternity!—We spoke of death and judgment, of heaven and hell—of the folly and danger of sin; of the wisdom and fear of God, and the safety of living faith in the Lord Jesus Christ!—My aged friend appeared emaciated by sickness. I alluded to it: but he met my allusion with a reference to the resurrection of the body, when that which is sown in dishonor shall be raised in glory; when corruption shall put on incorruption;

when that which now is mortal shall be clothed in the pure vestments of holiness and immortality.

I left the house of my friend in a moralizing mood. I thought of those who had gone to the "House of Correction:" and I envied them neither their pleasure, nor the instruction they were likely to receive. I felt myself the wiser for what I had seen, because it compelled me to think of my latter end—of my stake in that world where fiction can never come,—where all things are real, and certain, and unchanging—where the laugh of folly and the plaudits of vain mirth can never be heard:—but where all that is of joy shall spring from holy gratitude to the Redeemer:—where the strains of the harp shall swell only to the glory of God, and the voice of gladness be but the Anthems of eternal praise.

This is wisdom:—He that hath ears to hear, LET HIM HEAR.
A DRUID.

There is hardly a more interesting connection formed in human life, than that between a pious and faithful Clergyman, and a pious and faithful flock. It embraces in its bond of fellowship all that is good, and lovely, and valuable, and excellent in this world—and all that can render existence an object of desire in the next. His duty is to teach Christ crucified by doctrine, precept, and example; theirs is to learn Christ crucified by obedience to that word of which he is the messenger. His duty is to minister to them the word and sacraments of reconciled and reconciling grace; it is theirs to become reconciled in the Spirit of their minds—in their temper and disposition to that holy rule of obedience—that good news which is contained in the Book of Life. It is his duty to "magnify his office" by maintaining the character of an Ambassador of Christ; it is theirs to receive him as the accredited messenger of the Lord Jesus. "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me." Under these circumstances they will be of one heart and one mind; they will mutually love and be loved in return; and a separation must be a tax on the best feelings of the heart. The parting tears of a pious flock should be more precious in the eyes of a pastor than the brightest gems in the diadem of a monarch; because they are so many unexceptionable witnesses that among them his labour has not been in vain in the Lord.

It is with much pleasure that we insert the following documents in the Sentinel: and we trust our prefatory remarks may be read by the parties concerned in the spirit which appears to have originated the address and reply.

Cornwall, 5th Jan. 1831.

Rev. Sir.—You will confer a favor upon the Congregation of the Parish Church of Cornwall by giving the following a place in your very valuable Sentinel.

Your very obedient Servant,

GEO. JARVIS.

(Copy.)

To the Rev. J. L. Alexander.

Cornwall, 27th Dec. 1850.

Rev. Sir.—I am directed by the Churchwardens and Members of the Vestry of the Parish of Cornwall, to express to you the respect they feel in consequence of the separation that is about to take place between you and them. It is a pleasing task for me to add that the members are unanimous in expressing the opinion that during the time of your residence in the parish, your conduct in performing the duties of your sacred office as our spiritual guide, as well as your demeanor in private life, has been such as to merit the warmest esteem of the parishioners.

The prayers of the members will be fervently offered up for your future welfare, and wherever it shall please the Almighty hereafter to place you in the ministry, they pray that he will add his gracious blessing and quickening grace to assist you in "turning the sinner from the error of his ways," and that our blessed Lord at his coming may greet you with this commendatory benediction, "Well done good and faithful servant, enter thou into the joy of thy Lord."

I have the honor to be, Rev. Sir,

Your very obedient Servant,

GEO. JARVIS.

Churchwarden.

(ANSWER.)

To Geo. S. Jarvis, Esq.

Cornwall, January 5th, 1831.

Dear Sir.—I beg you will assure the Churchwardens and Vestry of the parish of Cornwall, that I am sincerely grateful to them for the very kind and friendly sentiments towards me, which they have been pleased to express, at the close of my short ministry among them. Although it is the approbation of his heavenly Master, and not the praise of men, that the ambassador of Christ should be ambitious to obtain; yet, conscious as I am of many and great deficiencies, it affords me much gratification and encouragement, to reflect, that my public services and private conduct during my residence in the parish, have been so favourably regarded by those amongst whom, I may be permitted to say it has been my earnest endeavour and desire to maintain a conscience void of offence towards God and towards man. I would, therefore, gladly hail, as an omen of future success, a commencement so unexpectedly favourable, of my ministerial labours, which, I am thus encouraged to hope, have not been entirely in vain, or unprospered by the Divine Blessing; and I heartily join in the prayer of the Churchwardens and Vestry for that "quickening grace" of the Holy Spirit, without which the ministrations of a Paul, or an Apollos, would be fruitless.

But of what degree soever of success it may please God to make me the honoured instrument, and in what corner soever of his vineyard, it may please him to place me, I shall never forget those with whom I have held sweet communion for a season, in the scene of my earliest labours, but shall pray for their welfare temporal and eternal.—I shall pray, that, with "the general assembly of the Church of the First Born, who are written in Heaven, and the spirits of just men made perfect," our communion as glorified Saints, may be renewed, purified and perfected never to be interrupted in the regions of bliss.

I have the honor to be,

Dear Sir,

Your obedient Servant,

J. L. ALEXANDER.

CHILDRENS' DEPARTMENT.

THE EXCURSION.

(Continued from last week.)

I promised to tell my young readers what the mother of the little party told them about happiness in the houses of the poor.

"One thing," she said, "was certain; if the inhabitants of the hut were pious, praying people, and those who lived in the splendid houses, gay and thoughtless, regardless of God and his holy religion, she could safely assert that the first must be very much the happiest; for there is no true or lasting happiness but that which religion gives. There are many poor persons who, as the bible says, are "rich in faith and heirs of the kingdom," and who are kept in grace and inward joy by the precious promises of God: they live in preparation, as we all should do, for another and a better world, loving and believing in God and in his only Son our Saviour, they feel it to be as possible to please God, and to be happy in the hope of salvation which he has provided for poor lost sinners, in their mean houses, as it could be in those houses much more handsome. Hearts which are taught by the holy spirit, understand how very short the life of man is, even at the longest, and they live in daily hope of a change to one holier and happier."

By this time when this lesson was finished, the boat had passed the Palisades, and had come into a wider part of the river, which the sailors called a bay. The wind was rising, and there were black heavy clouds fast gathering, and passing quickly over, while thunder was heard rolling in the distance. Some of the passengers were frightened, and as the boat was tossed by the water very roughly, many more were sick. Our little travellers looked at their mother, round whom they clustered like a brood of chickens, and seeing that she appeared easy, they all made up their minds that there could be no danger, or else mamma would be alarmed. In consequence, they witnessed with much pleasure the sight quite new to them, of a heavy shower upon the water. They saw it raining on the land in the distance, which was almost immediate.

ly hid from their view by the falling shower, while the sun yet shone brightly on the place where they were passing. As the thunder grew louder, and the black clouds came on nearer and nearer, the little ones shrunk still closer to their mother, who reminded them who it was that preserved them at home, and that he was there also. She directed their attention to the beautiful views which the occasional gleams of sunshine through a breaking cloud would lighten up, as they seemed to display themselves in fresher and more vivid colours, washed by the heavy rain, and set in contrast with the gloom around them; and then, as the cloud came nearer, she pointed out the advancing streak of foam upon the water, and made the children listen to the rattling sound of the falling drops.

The shower was not long in passing over, and presently the clustering houses of the little village to which they were going came in sight. The children watched it as it became more and more distinct, and were much pleased with its appearance, while they amused themselves in making guesses which was the house in which they were to stay. In a few minutes, they had the pleasure of walking on the shore. It was equal to all their expectations, and they quickly concluded that in such a pretty place they should never grow weary, and pressed their mother to promise a long stay. Mamma made answer, that as she had no one with her to assist in the care of the younger children, the elder sisters must of necessity have them constantly in charge while out of her sight, and that this would soon tire them, who were not accustomed to have much beside their studies to employ them. Many fine promises were instantly offered, and strong assurances made, that mother should see how good and careful they would be. Their mother smiled, and told them that she would talk more upon the subject on the morrow or the next day, when, she had no doubt, they would have made the discovery that it was quite possible to enjoy as much happiness in their own home and little garden, as in this place, with all its pretty walks, and the view of the noble river all the while before them. This they would hardly believe, even though mamma declared it, and with one accord pronounced it impossible.

Whose opinion was nearest the truth, I mean to tell you in another number. Now, I have only room to ask my readers if they cannot find some useful lesson in this part of my little history.

Perhaps if they read with a little care, they may learn, *First*, that the rich as well as the poor can only be called happy, when they love and serve God.

Secondly, that they who trust in God need fear no evil, as they are safe every where, for there is no place where God is not.

Childrens' Magazine.

W.

ORIGINAL.

LINES ON THE DEATH OF MRS. E—A—B.

BY REQUEST.

'Tis done! thy glass of life is spent, thy frail existence o'er,
Death's final shaft has pierc'd thy heart—and he can strike no more—
Thy mortal frame has sunk beneath his long repeated blows;
His work is finished, and with it are finished all thy woes.

Thy patience has been wonderful beneath the racking pains
That gnawed upon the living nerve and run thro' all thy veins:
From month to month the lean disease fed at life's tender core:
But thy unshaken constancy one moment gave not o'er.

I tell not of the sympathy my heart shared with thy pain;
But I will tell whence was the strength that did thy soul sustain:
Twas faith in Christ that made thee strong such mighty ills to bear—
Strength caught from heaven, and borne to thee upon the wings of prayer.

Farewell!--the bitterness of death--its deadliest sting is past--
No taste of death for thee remains when others stand aghast--
Thy steps have followed where thy Lord the way triumphant trod;
And thou shalt rest in glorious hope till sounds the trump of God.

Farewell!--but not a long farewell; my days must soon be told;
My mortal flesh must fall and sink beneath its parent mould:--
Tis mine however to keep the faith, that when that trump shall sound,
To praise and honor life and peace my faith may then be found.

Our promise is that he shall come, and burst the bars of death,
And breathe upon our sleeping dust his life restoring breath,
And raise us like his glorious self--such grace has he in store!
Then shall we live and meet again, to die and part no more!

ORBATUS.

• At the day of Judgment.

THE HOUR OF DEATH,

BY MRS. HEMENS.

Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set,--but all
Thou hast all seasons for thine own, Oh death!

Day is for mortal care,
Eve for glad meetings round the joyous hearth;
Night for the dreams of sleep, the voice of prayer;
But all for thee, thou mightiest of the earth.

The banquet has its hour,
Its feverish hour of mirth, and song and wine;
There comes a day for grief's o'erwhelming power,
A time for softer tears; but all are thine.

Youth and the opening rose
May look like things too glorious to decay
And smile at thee; but thou art not of those
That wait the ripened bloom to seize their prey.

We know when moons shall wane,
When summer birds from far shall cross the sea,
When Autumn's hue shall tinge the golden grain;
But who shall teach us when to look for thee?

It is when spring's first gale
Comes forth to whisper where the violets lie?
It is when roses in our path grow pale?
They have one season;--all are ours to die.

Thou art where billows foam;
Thou art where music melts upon the air;
Thou art around us in our peaceful home;
And the world calls us forth,--and thou art there.

Thou art where friend meets friend,
Beneath the shadow of the elm of rest;
Thou art where foe meets foe, and trumpets rend
And skies, and swords beat down the princely crest.

Leaves have their time to fall,
And flowers to wither at the north wind's breath,
The stars to set; but all
Thou hast all seasons for thy own, Oh Death!

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