

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.
- Additional comments /
Commentaires supplémentaires:

Continuous pagination.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression
- Includes supplementary materials /
Comprend du matériel supplémentaire
- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

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 22nd OCTOBER 1830.

[Vol. I.—No. 8.]

SERMON ON THE DEATH OF HIS LATE MAJESTY GEORGE IV.

ISAIAH lix. 22, 23.

(Continued from p. 49. No. VII.)

IT is not simply as subjects of the empire that we mourn in a formal manner the death of the King. That which gives its particular propriety to these solemn tokens of our bereavement, is the connection of our Church with the State, and our recognition of the Monarch as the temporal Head of the Church.—As this is a subject upon which great varieties of opinion are found to prevail, I shall take this opportunity of submitting to your consideration what I humbly conceive to be a correct view of the subject: although I must not expect perhaps to be regarded as a perfectly impartial and disinterested judge.—Let it be premised, however, that our faith in Christ, and our attachment to the Church of which we are members, ought to be something wholly independent of the accidental circumstances in which the Christian Religion, in this its primitive form, may be placed by the ruling powers of a country. Our Faith in Christ ought to be something from which “neither life nor death” nor any object within the range of creation “shall be able to separate” our hearts.—And although it is desirable, of course in itself, that men, if they can in conscience do it, should conform to the established Religion of their country, our attachment to the church, ought to rest upon far higher grounds than simply upon this principle of conformity:—While we look with the kindest charity upon those who differ from us, and rejoice in all the good which they may effect; while we lament such faults among ourselves as may tend to impede their return, “let us hold fast the faithful word as we have been taught,” and “earnestly contend for the faith once delivered to the saints.” That faith is the Protestant faith as professed by the Reformed-National Churches, who were called out by the voice of GOD to restore His truth; and in those points of discipline or usage which are peculiar to our own, we are assuredly the nearest to the ancient and primitive standard. Let us not, therefore be “like children tossed to and fro, and carried about with every wind of doctrine,” “for it is a good thing that the heart be established with grace.”—Yes; while one party overturns the foundation by denying the godhead and atonement of Christ;—another, headed by one high in popularity and fame, blasphemously represents him as liable, in human nature, to sin, and a third carries away the crowd by the false excitement of the marvellous;—while one protests against the baptism of our little ones and the confirmation of our youth;—another, (and that within our own ranks,) would release us from the obligation of the Christian Sabbath, and another still would confound Episcopacy with papal rule;—while every day serves to verify the Apostolic prediction, “The time will come when they will not endure sound doctrine, but after their own lusts they shall heap to themselves teachers having itching ears”—let us apply the maxims of Scripture to “hold fast the profession of our faith without wavering”—to “hold fast the form of sound words.”—“Remove not the ancient landmark which thy fathers have set.”—“Stand ye in the ways and see—and ask for the old paths; where is the good way and ye shall find rest for your souls.”

But to proceed with the question of connection with the State. Persons who are untouched by the power of religion, and have no effectual belief nor any other than a very superficial knowledge upon the subject,—conceiving that this or that mode of worship or system of doctrine is a matter of absolute indifference, are apt to think it injurious and absurd that any one in particular should enjoy privilege and protection above the rest; and vent abroad a certain set of phrases, such as objections to a dominant Church and other current expressions, which are conceived to envelop the sum of political wisdom and enlightened liberality upon the subject. With such persons we can hardly argue the question. With them it must be our first business,—if God grant it, to persuade

them to become religious. Till they feel the importance of Religion, till their hearts acknowledge that it is, (as it must be if it be a reality at all,) the first concern of human life, far transcending all other cares and duties whether public or private, they cannot be judges of the manner and degree in which human Governments should provide for the maintenance and extension of the truth of God. But it is evident that among those who are impressed more deeply with a sense of Religion there are many, (I am not speaking, of course, of avowed Dissenters,) who either secretly favour the same views respecting an established Church, or at best, are cold in their attachment to it, and half-hearted in their support.—They conceive perhaps that the declaration of the Saviour, “My kingdom is not of this world,” and the circumstance that the Gospel was first planted, not by the aid of worldly resources nor in conjunction with established authority,—but in utter destitution of the one and in direct opposition to the other,—are strong presumptions against the expediency of an alliance of the Christian Religion with the civil power and an endowment of the Church from its munificence. But when the Son of God was himself upon earth, and in the days of miraculous intervention which immediately succeeded, the case was widely different from that of the ages which followed afterwards. The founder of the Gospel came to break the pride of man: he appeared, therefore in the humblest circumstances himself; and, in order that his Religion might evidently stand “not in the wisdom of men but the power of God,” he selected such instruments and left them in such circumstances as humanly speaking would have rendered their success impossible in the propagation of the faith. But this work was to be effected afterwards in a different manner.—“The Lord’s hand is not shortened” nor his presence with his Church withdrawn, but he does not go before them with a cloud by day and fire by night, neither does he convey instantaneously from heaven, the gift of new tongues to illiterate men, that they may proclaim to all kindreds the tidings of salvation.—The agency is the same,—but it works by different means. The countenance of government, the protection of law, the settled institutions of authority, the bountiful foundations of public benefactors, the slow labours pursued in the halls of learning, have all, in conjunction with the zeal of piety, been the visible means of preserving and perpetuating the Religion of Christ; and it is by the operation of these means that the word of God which now falls like manna all around us, has been transfused every where into the language of the people.—Such is the ordinance of providence.—The kingdom of Christ is not of this world, because as he elsewhere says himself, “the kingdom of God is within” us;—it consists in the establishment of a spiritual influence in the hearts of men;—it prevails, if God please, not only without assistance from worldly power but in defiance of it;—it derives its efficacy directly from on high, and it points and prepares the way for a kingdom in the heavens. Yet as with respect to the ministry of the word of life, “we have this treasure in earthen vessels,”—it is dispensed to us by the hands of our frail fellow-men,—so with respect to other standing means for the propagation and support of the faith, it flows to us through earthly channels. “The kingdoms of this world,” it is declared in a prophetic passage which foretells a glorious era of the Church—observe—not the subjects, only of these kingdoms, but “the kingdoms of this world,” themselves, “are become the kingdoms of our God and of his Christ.”—The whole chapter from which our text is selected,—one of the most glowing and beautiful to be found in all Scripture, describes the calling of the Gentiles to be partakers in the covenant of mercy; and we see what is the declaration of the text itself, that the children of the Church of God should be folded in the protecting arms of power and fostered in the bosom of Royalty:—“Behold I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders; And kings shall be thy nursing fathers, and their queens thy nursing mothers.”

Wherever, then, true religion is established, the king is properly the guardian and temporal head of the church of God.—The happiest state of things is that which is the most nearly assimilated to the change described in a passage just cited, when “the kingdoms of this world shall become the kingdoms of our God and of his Christ.”—In a Christian country, the State ought surely to be a Christian State; and the same part and responsibility devolves upon the Government which, in a family, belongs to the *father* and *mother* of the household.—He is to use no force nor constraint whatever upon conscience, but he is to assist, encourage and promote the knowledge of pure Religion among his children and dependants; and never to make himself a direct party to that which is against the truth of God. Local circumstances must indeed be taken into consideration. In this Province, for example, where we are but a small minority, we must not maintain that either the positive advantages given to our church, or the relative situation of other religious bodies, are, or ought to be, what they are in England*. But we must maintain, till the proceedings of past authority can be reversed, (and then we will quietly and submissively acquiesce,) that we have been here DECLARED AND CONSTITUTED THE ESTABLISHED RELIGION OF THE COUNTRY; and it may be safely stated as a correct general rule, that in all parts of a Christian Empire, the Government, whatever indulgence it may extend to other systems, should upon all occasions wear the colours, if I may so express it, of its own Religion; and shew that it has a religion, and that it values that Religion; nor can the effect of this be other than to reflect credit upon the Government in all quarters; to minister to its strength, and to draw down upon it the blessing from on high.—“Them that honour me I will honour,” saith the Lord God.

The Kings of the Patriarchal ages were for the most part Priests as well as sovereigns of the tribes or nations whom they ruled. Melchisedec was “King of Salem and Priest of the most High God.”—God himself connected together the civil and religious polity of the Jews †; and subsequently to the original institution of the Mosaic Ritual, which being extraordinary and miraculous may be thought foreign to the purpose, the pious kings of that people, although they were not permitted to offer sacrifices with their own hands, took all the established provisions for divine worship under their own protection and controul, regulated the mode of religious services, and vigorously executed religious reforms—and this often in a way, neither extraordinary nor miraculous, but such as it is perfectly competent to men of modern times to exercise ‡. The services of worship were regulated by David, and the devotions were in great part, composed by him which have ever since been in use in the Church of God; the temple of surprising magnificence was built and dedicated by Solomon; the images and other objects of fond idolatry to an earthly-minded people, were broken by Hezekiah; and the church of God was purged of the same and worse corruptions by Josiah, who made known abroad to the people the contents of the recovered word of God in which the plain denunciation of then existing superstitions and abominations, had alarmed his conscience and awakened his zeal.

The Christian Church, through the depravity of man's nature, has been subject to aberrations similar to those of the Jewish, and pious kings have in various instances been chosen instruments of a blessed Reformation. Witness our own Edward VI. †.—And where the Christian Religion in its restored purity, is acknowledged by the State, the Sovereign is rightly regarded as the nursing father of the church, and in that character receives the dutiful homage both of the Ministry and the Congregation.—If Christians when living under a heathen and oppressive Government, are taught in the volume of inspiration, to offer up public prayers, supplications, intercessions, and thanksgivings for kings and for all that are in authority, —we need not be afraid, in a Christian land, where “the powers that be” are identified with ourselves in profession of Faith, to connect our king with our Religion, and to frame state prayers for the Royal Family. If Christians, under

* See Letter of the Bishop of Quebec to the Clergy and Congregations of the Church of England within his Diocese, 1827. p. 4.

† Some hints and some expressions have been taken in this part of the Sermon from a Sermon on the death of George III. by the Rev. J. H. B. Mountain, of Hemel-Hempstead, Herts, England.

‡ See the Letter of the Bishop of Quebec before referred to, p. 5.

§ See Review of a Pastoral Letter of the Clergy of the Church of Scotland in the Canadas, occasioned by the Bishop of Quebec's Letter, page 11.

¶ Wicked kings have also been instruments of good, as wicked men, of old, have in some well-known instances, been made the channels of prophecy, and gifted with miraculous powers. These are what may be called personal illustrations of the doctrine that God out of evil bringeth forth good.

these circumstances, are charged to “render unto Caesar the things which are Caesar's,” to “submit themselves to every ordinance of man for the Lord's sake,” to “submit to the king AS SUPREME,”—then surely the ordinances of man under a Christian Government—ordinances framed for the promotion of Religion, and founded in a spirit of accordance with the Gospel,—must challenge our respectful conformity: and the SUPREMACY of a Christian King over things and persons Ecclesiastical as well as civil, must receive our willing assent.

(To be Continued.)

TO THE EDITOR OF THE CHRISTIAN SENTINEL.

Rev. Sir,—In expressing the very great satisfaction, with which I read the article in your first number on the exhibitions of the stage, I beg leave to draw your attention to a subject of a similar nature, viz. the fashionable amusements of cards, balls, &c.

With regard to the former, I conceive that there are few serious Christians, if any, who attempt to defend them; but with regard to the latter, much difference of opinion exists.—For, while there are some persons, who look upon all these amusements as absolutely sinful, and who consequently condemn them altogether, there are others who defend and join in them, alledging that they are in themselves perfectly innocent, and that people should not be deprived of any thing that is so. Religion, they say, would hereby become gloomy and forbidding in the eyes of those to whom we ought to make it as acceptable and attractive as possible. The former in abstaining altogether, frequently condemn those who partake of these amusements, alledging that nothing can be considered innocent, which is not done to the Glory of God: whereas the latter, without receiving any real enjoyments from them, assert that the Apostle's injunction on this head ought not to be taken too strictly, and therefore they attend these amusements frequently, in order to shew their Christian liberty and to avoid giving offence to the world.—In acting thus, however, it must be confessed that they give a sanction and countenance to them, which produces a bad effect. For though it may be most unequivocally granted that the use of cards, and the exercise of dancing are in themselves quite innocent, no one can defend the abuse of them. Like all others of God's gifts, any amusements, not actually vicious, may be enjoyed with gratitude to Him, who gives us the opportunity of partaking of them, and therefore to His glory, if we confine them to proper seasons, and do not render them sinful by excess.—As for instance, nothing can be more beneficial than wine, when taken moderately for our health, or as it has been given to us to “make glad the heart of man”—and yet nothing is more injurious than an immoderate indulgence in the use of it. And as we should all agree, that the man, who cannot partake of a small portion of it, without incurring the danger of running into excess, or of inducing others to do so, ought to avoid it altogether, so we must agree, that if the amusements there alluded to are seldom enjoyed by society in general, without being carried to excess, and being permitted by those who partake of them, to occupy too much of their time, and frequently to interfere with positive duties, they cannot be pronounced altogether innocent.—St. Paul says, “all things are lawful for me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any:” and in another passage, “all things are lawful for me, but all things edify not.”

Therefore, if the indulgence in any of those amusements increases our worldly-mindedness, or by reason of late hours, and frequently an useless expenditure of money, which might be better employed, they cause our time or money to be diverted from proper objects, they cannot be said to be used to the glory of God, and that which is in itself quite lawful, is thus rendered not only inexpedient but sinful.

And here I think arises the great cause of difference of opinion on the subject. Some persons, seeing the frequent, I had almost said universal bad consequences resulting from the abuse of these amusements pronounce them to be all sinful; while others, seeing that in themselves they are quite innocent, cannot agree to this universal condemnation of them, and therefore defend and join in them.

How much better then would it be, if the former, allowing the innocence of them in themselves, condemned only the general abuse of them, and the latter, seeing this general abuse and consequent impropriety of frequently partaking of them, would avoid them on this account. The result would be that many persons, who now constantly partake of them, without receiving any enjoyment from them, would abstain from them altogether; and others, who did not act so decidedly, would see the necessity of using them with greater modera-

tion than they commonly practise, and thus act really according to the Apostle's precept "whether ye eat or drink or whatsoever ye do, do all to the glory of God."

For myself, I conceive cards, dancing &c., to be in themselves quite innocent, and though I would not allow myself to join in either as they are generally used in fashionable society, I would with pleasure devote an hour, at any time, to the one with a sick or elderly person, who required relaxation of this kind; or to the other, with children who may frequently partake of it, in their youthful simplicity, with advantage. But for all other persons, whose minds are at all cultivated, and who really are seriously impressed with the words and promises made in their name at their baptism, I humbly conceive that more profitable, and in the end far more agreeable amusement may be found.

I remain Rev. Sir,

Your faithful and obedient servant,

A LAYMAN.

[For the Charleston Gospel-Messenger, and other periodicals of the Protestant Episcopal Church.]

ON A SUPPLY OF CLERGYMEN.

Messrs. Editors.—In a late Philadelphia Recorder, I find it stated that there are at present 200 parishes of the Protestant Episcopal Church destitute of Ministers, that there are only 75 candidates for the Ministry, and that by estimate 20 years will be required to rear up a supply of clergymen for the parishes now destitute; but that our population doubles in twenty years, and therefore, if the growth of the Church keeps the like pace, that in 1850 there will be 700 of our parishes without ministers. This sad state of things of course was not unnoticed by our General Convention and Bishops, as their proceedings and diocesan addresses show. In the same number of the Recorder is the following extract from the London Christian Guardian:—"There are many (in Great Britain) who though they have devoted themselves to the ministry, are yet without a settled cure. For I see many advertisements for curacies, while but few for curates." The writer then goes on to invite their attention, and to press on them the obligation of going to India, to minister to the heathen and Mahometans. Now, it very naturally occurred to me, that if these curates (whom I perceive to be worthy men, otherwise the pious writer in "The Guardian" would not have addressed them as he has) were unwilling to go to India, perhaps from the best motives, a consciousness of their unfitness for that particular sphere, they might not be unwilling, and even exceedingly desirous, to minister in the American Churches, where their duties would not be dissimilar from those which they would have exercised in their own country. It is not believed that a change of their allegiance would interpose any serious obstacles, and it surely is worthy of the consideration of our ecclesiastical rulers whether encouragement should not be given to these curates to come over to help them, and strengthen and enlarge our Church. Neither do I believe that the 36th Canon would interfere with the measure now suggested. It does not forbid a clergyman ordained by a foreign bishop to officiate in any of our parishes, not only to settle, unless he have resided one year in the United States. Now might not a temporary arrangement be made with such clergymen? But if the Canon is thought to forbid that course, might it not be altered, as has been done in favour of those ministers who celebrate divine service in a foreign language? It is well known that in a few of our Churches the worship is in the French language, and they generally receive their ministers from France. To accommodate them, the 6th Canon of 1809, provides that such an one can be settled immediately, "any thing in the 36th Canon of 1808. to the contrary notwithstanding," provided he be regularly ordained. If he be not regularly ordained, the same Canon provides, that he may be ordained by one of our Bishops immediately, without his producing a testimonial of a clergyman of our Church from his personal knowledge of him for one year. If such facilities are given to ministers from France, whether episcopally ordained or not, can they reasonably be denied to the regularly ordained ministers from England? It is true, the application in the one case will probably not be frequently called for. There the door should be opened, at least so wide as not to discourage the removal to our country of pious well-educated English clergymen, is, to say the least, worthy of the serious consideration of those who have the rule over us. To supply the increasing number of destitute Churches, and to enter the wide field which our country presents with suitable missionaries, to say nothing of the foreign missions in which many members of the Church have

engaged, we know not where to look, after having in vain addressed our own pious youth and qualified laymen, if not to our brethren abroad, who though absent in body are present with us in spirit, uttering the same words of prayer and praise before the throne of the Eternal, who hold a common faith, and a like discipline.

AN INQUIRER.

DR. MILNOR ON THE LITURGY.

The Book of Common-Prayer constitutes a powerful bulwark against the inroads of Heresy; for, with one exception which I shall notice, there has been no instance among us of a Congregation which adopted the Liturgy sinking into Unitarianism, now fatally prevalent in the States. The exception to which I allude is the case of a Congregation at Boston; which has gradually, and almost imperceptibly to themselves, been drawn from the Doctrines of the Episcopal Church to those of the Unitarians. It appears, from a correspondence which had been intercepted, that the London Unitarians sent advice to some of their wavering friends in Boston, shewing the manner in which they should proceed, in drawing a Congregation from the Doctrines of the Episcopal Church, and in inducing them to become Unitarians. In this advice, the Clergy were advised to be slow—not to go to work too openly at first, but to proceed by little and little—to keep as much as possible, the Saviour out of sight—to preach beautiful Sermons, Sermons full of Practical Christianity—to preach the Moral Duties—to take their texts from the Sermon of Christ's on the Mount (I wish that they had attended to that sermon on the Mount)—to inculcate that these subjects are of a much higher character than those which they were in the daily habit of hearing—to talk of the powerful effect of Human Reason on the moral conduct of man, in opposition to those Spiritual Influences on which others lay so much stress—not to mention the Divine Influence of the Holy Spirit, but to keep that out of sight as much as possible, in the inculcation of the other—then, by degrees, to talk less of the Atonement, to insinuate that the Death and Sufferings of Christ are to be considered as a noble Martyrdom for the opinions which He was sent to preach, but to leave out any mention of His Sacrifice being the offering of the Son of God to his Father, in atonement for the sins of the world—and thus, it was added, gradually to strip the Lord Jesus of all the Attributes of the Divinity, by which, in the course of a little time, the Congregation would be brought, insensibly, to leave out his Godhead, and to look upon him only as mere Man; or, in other words, to become wholly Unitarians. This was the advice of the Unitarians of London to their friends at Boston; but how would this attempt, on the part of a clergyman, have been received by the Members of a Congregation of the Episcopal Church, who had attentively read and seriously considered their Scriptural Liturgy? They would have, at once detected the object, on the ascent of their Clergyman from the reading desk to the pulpit; they would have immediately said, "This man is a deceiver—he denies, in preaching, what he has taught us in prayers; he prays to and through the Lord Jesus, as God, whom in his preaching he endeavours to hold out as mere Man."—Address before Prayer Book and Homily Society, London.

JAMES I.—King James once went out of his way to hear a noted preacher. The clergyman seeing the king enter, left his text to declaim against swearing, for which the king was notorious. When done, James thanked him for his sermon, but asked what connection swearing had with it. He answered; "Since Your Majesty came out of your way, I could do no less than go out of mine."

If ever thou arrivest to forty years of age, consider it is that to which very few arrive. And since thou hast exceeded the ordinary bounds, thou oughtest not to expect to go much farther. And having escaped the very precipices of death, whereinto thou hast seen so many other men fall, thou should'st acknowledge, that so extraordinary a fortune as that which has hitherto rescued thee from these eminent perils, and kept thee alive beyond the ordinary term of living, is not likely to continue long.

Accustom not thyself to obstinate and frequent arguings; it breaks friendly society: For though amongst men of judgment, even temper and good manners, profit may be made by it, yet the inherent pride that is in men, much disdains to suffer their opinions to be contradicted. And it happens to argumentators, as it doth to wrestlers; though they begin for sport, yet he that receives the fall never will leave till he have a foul fall, and then he ever after bears a secret malice.

THE CHRISTIAN SENTINEL.

THREE-RIVERS, FRIDAY 22nd OCTOBER, 1850.*(Remarks on the "Martyrdom of Polycarp" continued.)*

Irenæus, who was born in 97, says that he had seen Polycarp, who was not only taught by the apostles, and conversed with many of those who had seen our Lord, but was likewise appointed by the apostles Bishop in the Church which is at Smyrna in Asia. The same Irenæus writes that the Roman Bishops succeeded one by one in the government, one Bishop only at a time being in the Church in this immense capital of the civilised world: that Paul and Peter themselves delivered the government of the Church to Linus, (Sec. 2 Tim. iv. 21.) the first of the series; and that this is given as an example of what took place in every Church which was in all respects faithful; the Apostles having appointed Bishops in all the Churches. See Cook's Essay, p. 142.

It is said that Polycarp is "the Angel of the Church in Smyrna," to whom the Epistle in Rev. ii. 8, is addressed. This is highly probable; for, the Book of Revelation was written about the year 96; and the 80 years of his Episcopate being deducted from 166, the year in which they say he suffered martyrdom, it leaves the year 86 for its commencement; which shews that he had been Bishop of Smyrna ten years when St. John wrote the revelation. It is moreover worthy of remark, that the epistle "to the angel of the Church in Smyrna," alludes both to the death of Christ, and to the martyrdom of "the angel."—"These things saith he which was dead and is alive:—Be thou faithful unto death, and I will give thee a crown of life:"—(See Rev. ii. 8, 10.) terms of expression peculiar to this epistle among the seven. This establishes the credit of the history which records the martyrdom of St. Polycarp, (which no one denies,) and by consequence affixes the seal of truth to the same history when it declares that he was made Diocesan Bishop of Smyrna by the apostles, and for more than eighty years exercised the Episcopal functions over the Smyrnan Church.—It must also be borne in mind, that those who cut up at pleasure the writings of the primitive fathers, deprive themselves of the right to quote them as authority in any case; though some do it both against the Socinians and the Romanists.—"A liar is not to be believed, though he speak the truth," says the fable. Yet to those fathers will they appeal as undoubted evidence in one case; but yet again when their evidence does not suit the times, it must be rejected!

There is another mention of Polycarp which we must not pass by.—When St. Ignatius was on his way to Rome to suffer martyrdom by command of the Emperor Trajan in the year 108, he thus addressed one of his epistles: "Ignatius, who is also called Theophorus, to Polycarp Bishop of the Church which is at Smyrna; their overseer, but rather himself overlooked by God the Father, and the Lord Jesus Christ; all happiness." In that epistle occurs the following language: "Let nothing be done without thy knowledge and consent."—If any "desire to be taken more notice of than the Bishop, he is corrupted."—"Hearken unto the Bishop, that God may also hearken unto you. My soul be security for them that submit to their Bishop, with their Presbyters and Deacons."—In his epistle to the people of Smyrna, over whom Polycarp was Bishop, he writes thus: "See that ye all follow your Bishop, as Jesus Christ the Father; and the Presbytery, as the apostles. And reverence the deacons, as the command of God. Let no man do any thing of what belongs to the Church separately from the Bishop. Let that eucharist be looked upon as well established, which is either offered by the Bishop, or by him to whom the Bishop has given his consent. Whosoever the Bishop shall appear, there let the people also be: as where Jesus Christ is, there is the Catholic Church. It is not lawful without the Bishop, neither to baptize, nor to celebrate the holy communion: but whatsoever he shall approve of that is also pleasing unto God; that so whatever is done, may be sure and well done."—"It is a good thing to have a due regard both to God and to the Bishop: he that honours the Bishop, shall be honoured of God. But he that does any thing without his knowledge, ministers unto the Devil."—Let it be here remembered, that these are the words of an aged apostolic Bishop, who had lived the greater part of his life with the Apostle John; and that they were a part of his advice to the Church, which he gave on the eve of laying down his life as the last and highest test of his faith in Christ; and at a time when, if ever, a man will "speak the words of truth and soberness." To say that he declared concerning the ministry of the Church what he knew to be false, is too much for any one; and to assert that his words have been wrongly reported and are not worthy of respect, is but equivalent to surrendering all confidence in the veracity of historic record.

We are not ignorant that these remarks may be unacceptable to some. We regret, but cannot help it. We are certainly justifiable in drawing these weapons of defence from the armory of divine and historic truth. Primitive truth and order can never be subjects of indifference to any who truly value their faith in the Redeemer; much less to the Christian ministry whose duty it is to set forth all things that pertain to the Church of God. None of them are to be disposed of with a contumelious smile or a sneer as things of no value: no; they are of great importance to the Christian world; and they demand the serious attention and sober investigation of every Christian believer. They are as it were the out-posts and the bulwarks of the gospel—the watch-towers on which the Christian soldier should plant his feet, and from which he should lift his voice betimes; and because they are such they must be defended for the security of that precious deposit which lies entrenched behind them.

THE SEASON.—The present Autumn has been particularly fine. The weather for the most part has been soft and mild; the sky serene and beautiful, and many times splendidly illuminated at night with the Aurora Borealis; and but little of the stormy equinoctial gales has been experienced. The fruits of the earth common to this part of the Province are abundant, and the fineness of the season has afforded the farmers ample opportunity for their security.—It is truly cause of thankfulness to the giver of all good, that His blessings pursue us through the circle of each revolving year; that "seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" to make their annual and diurnal returns, and minister each its portion to the comforts of our frail existence. Though in a world of toil and vexation, the cultivators of "the ground which the Lord hath cursed," and forced in the sweat of our face to eat our bread, yet he has so far made us the creatures of circumstances that we can accommodate ourselves to our situation with a tolerable grace, and derive good from a thousand surrounding objects.

The forest has, however, nearly cast away its full green robe, the gift of the sun of Summer, and surrendered its leafy honors to the claims of Autumn, and flung its withered verdure upon the passing gale, to be scattered over the earth from which it sprung, or strewn upon the silent waves of the mighty stream, and perhaps be wafted even to the bosom of the briny ocean. The season of decay is the season of plaintive sadness and melancholy musing—of sober moralizing on the vanity of all mere worldly things—the silent monitor, that all flesh is grass, and, like the fading flower and the falling leaf, must soon pass away from this stage of being. Ah! how soon!—"The time is at hand,—"Time that never yet delayed for mortal man.—But stay—once he arrested his rapid flight—once he paused on his swift career—once he folded his raven wing at the command of the leader of Israel, and perched upon the Sun, he look'd down from high heaven in amaze, and wondered at the vengeance of an angry God upon his rebellious foes!—And once again, when the voice of the ARCHANGEL shall summon the sleepers of ten thousand years, and the thunder of His trumpet shall shatter his glass, and dash it from his hand—then shall Time fold his pinions for ever,—or scatter their plumes upon the ocean of eternity: and once again shall he pause and wonder to see the LEADER, the HOLY ONE of Israel seated on his Throne of Justice in the midst of the shining armies of heaven, and saying to the whole multitude of his enemies: "Depart, ye cursed, into everlasting fire, prepared for the Devil and his angels!"

At the desire of the Lord Bishop, who is now in Upper-Canada, the price of the SENTINEL is reduced, with a view of extending its circulation. It is therefore set at THREE DOLLARS PER ANNUM, if paid within six months after subscribing; but if afterwards, FOUR DOLLARS, postage in both cases included, which is Four Shillings, Currency, or 80 cents.

FOR THE CHRISTIAN SENTINEL.

THOUGHTS ON THE FITNESS FOR THE DISCHARGE OF THE DUTIES OF THE MINISTRY.

THE true example of the Christian Minister in the discharge of his duty is, doubtless, as far as the imitation of his example can be necessary, the great Shepherd and Bishop of souls. "He knew what was in man." So should the Minister of Christ. He should understand the corruption of human nature, and the deceivableness of sinful affections. He should know the devious ways of that evasive principle

which exercises such a lamentable sway, over the human heart, and treads continually whispering in the ear of selfishness, like Milton's Satan in the ear of dreaming Eve. But a man can never obtain this knowledge practically, without connecting himself with its acquisition, and watching with a jealous eye the views, the aims, the desires, the versions of his own mind and will, and the discordant movements that find their sphere within the precincts of his own bosom. These he must contrast with the blessed character of the Divine Saviour, and compare them with His actions. He must also ascertain their moral value in the eye of Infinite Purity. He must take the Book of God in his hand, as Moses took his rod when he went into the presence of an ungodly king, and by its unerring test try them all, and assign to each the character stamped upon it by the sentence of Him "who searcheth the reins and the heart," and who can neither flatter nor deceive. He hath said; "Be ye holy; for I am holy." He must therefore seek to measure himself by the awful standard of His perfections, and lift his admiring eyes towards the habitation of His holiness."—The Christian Minister should ever remember that, "This is it that the Lord saith, I will be sanctified in them that come nigh me."

If in all things it behoved him who knew no sin to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining unto God, to make reconciliation for the sins of the people; how much more does it behove sinful "dust and ashes" to whom the ministry of His reconciliation is committed, to be made like unto his master in things pertaining to his office? Practical religion as a way of its own, which never can be known by any but the truly pious. It is in that peculiar way that the Christian Minister becomes properly learned in the discharge of his duties. As a scholar, he may arrive at great attainments; but a habitual course of religious exercises with the divine blessing on them must impart to other acquirements the *unction*,—the power of utility in his intercourse with the people. Without this there is an awkwardness—a left-handedness in the private duties of his calling which never fails to have a chilling effect. Man being naturally averse to true religion, he will be still more indisposed towards it when he sees that his pastor exhibits but little of its influence in his own life; and he will always be ready to conclude unfavorably of him whenever he fails to "make full proof of his Ministry."

One who is truly sensible of the value of practical religion to himself, and on whose heart and life it has exercised its divine transforming influences, is by so much the more enabled to give practical effect to his teaching. By studying the workings of his own heart and its passions, he effectually studies his fellow-men, and is enabled to give a word in due season as occasion may require. Duly estimating for himself the religion of the cross, and setting upon it an inestimable value, he is prepared to have compassion on them that out of the way, and unreasonably oppose themselves. His own sense of the danger of sin will animate his warnings, and give force to his exhortations. His experience of the riches of the grace of Christ, and his love to his cause, will constrain him to exhibit the mercies of redeeming love; to pray men to be reconciled unto God; to call sinners to repentance; to strengthen the weak-hearted; to confirm the doubting; to establish the wavering; and to bear patiently with all their waywardness. "A bruised reed will he not break, and smoking flax will he not quench." Grace in the heart is many times a tender and delicate plant, and requires the utmost skill of the husbandman to keep it alive. The flame of divine love is often trembling like a dying taper, and must be fed with encouragement or "the Spirit" will be "quenched." And who is sufficient for these things? Allowing other things in their due proportion, the sufficiency is found only with him who "gives himself wholly to them;" who meditates day and night on the duties of his calling, and properly makes them his study and delight. He never should pass an hour with a fellow-creature without making some observation in connection with the word of God, and endeavouring to lay up something in the treasure-house of Christian experience. The honour of Christ should be dear to his heart; the good of souls should be uppermost in his mind; and the credit of the sacred profession should share with them his most serious and anxious thoughts. What a happiness would it be to him at the close of his labors to be able to "wash his hands in innocency," and feel that his garments were clean from the blood of all men!—"I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day." This was the language of a particularly pious Minister and faithful servant of the Church near the close of an arduous and eminently useful life: and we are told that "all scripture is given by inspiration of God, and is profitable for doctrine, for re-

proof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." His life is therefore an excellent comment on the gospel which he preached, and is profitable for the correction and instruction of others. He had Christ before his eyes, Christ in his heart and life, and Christ the object of his future hope in the day of the Lord Jesus.

How important then is true piety in the man who enters the sacred profession! And what a miserable life must he lead who knows his duty and who does it not; whose conscience is so far alive within him as to be at war with his negligent and reprehensible conduct.

ERIEUS.

THE CHRISTIAN YEAR.

OXFORD. J. Parker; LONDON. J. and C. Rivington.

[Continued from page 51.]

Let us turn to another strain which will be read with tears by many a grateful heart. What would become of us without the ceremonies of religion? How they strengthen the piety out of which they spring! How, by concentrating all that is holy and divine around their outward forms, do they purify and sanctify the affections! What a change on his infant's face is wrought before a father's eyes by baptism! How the heart of the husband and the father yearns as he sees the wife and mother kneeling in thanksgiving after child birth!

Churching of Women.

"Is there in bowers of endless spring,
One known from all the seraph band
By softer voice, by smile and wing
More exquisitely bland?
Here let him speed; to-day this hallow'd air
Is fragrant with a mother's first and fondest prayer.

"Only let Heaven her fire impart,
No richer incense breathes on earth;
A spouse with all a daughter's heart,
Fresh from the perilous birth,
To the great Father lifts her pale glad eye.
Like a reviving flower when storms are hushed on high.

"O what a treasure of sweet thought
Is here! what hope and joy and love
All in one tender bosom brought,
For the all-gracious Dove
To brood o'er silently, and form for heaven
Each passionate wish and dream to dear affection given.

"Her fluttering heart, too keenly blest,
Would sicken but she leans on Thee,
Sees thee by faith on Mary's breast,
And breathes serene and free.
Slight tremblings only of her veil declare
Soft answers duly whisper'd to each soothing prayer.

"We are too weak, when Thou dost bless,
To bear the joy—help virgin horn!
By thine own mother's first caress,
That waked thy natal morn!
Help by the unexpressive smile, that made
A heaven on earth around, the couch where Thou wast laid!"

Such poetry as this must have a fine influence on all the best human affections. Sacred are such songs—and sorrow—and sorrow is either a frequent visitor, or a domesticated inmate, in every household. Religion may thus be made to steal unawares, even during ordinary hours, into the commonest ongoing of life. Call not the mother unhappy who closes the eyes of her dead child, whether it has smiled lonely in the house, the sole delight of her eyes, or bloomed among other flowers, now all drooping for its sake—nor yet call the father unhappy who lays his sweet son below the earth, and returns to the home where his voice is to be heard never more. That affliction brings feelings unknown before in his heart; calming all turbulent thoughts by the settled peace of the grave. Then every page of the bible is beautiful—and beautiful every verse of poetry that thence draws its inspiration. Thus in the pale and almost ghostlike countenance of decay, our hearts are not touched by the remembrance alone of beauty which is departed, and by the near extinctions of

loveliness which we behold fading before our eyes—but a beauty fairer and deeper far lies around the hollow eye and the sunken cheek breathed from the calm air of the untroubled spirit that has heard resigned the voice that calls it away from the dim shades of mortality. Well may that beauty be said to be religious; for in it speaks the soul, conscious, in the undreaded dissolution of its earthly frame, of a being destined to everlasting bliss. With every deep emotion arising from our contemplation of such beauty as this—religious beauty beaming in the human countenance, whether in joy or sadness, health or decay,—there is profoundly interfused a sense of the soul's spirituality, which silently sheds over the emotion something celestial and divine, rendering it not only different in degree, but altogether distinct in kind, from all the feelings that things merely perishable can inspire—so that the spirit is fully satisfied, and the feeling of beauty is but a vivid recognition of its own deathless being and ethereal essence. This is a feeling of beauty which was but faintly known to the human heart in those ages of the world when all other feelings of beauty were most perfect, and accordingly we find, in the most pathetic strains of their elegiac poetry, lamentations over the beauty intensely worshipped in the dust, which was to lie for ever over its now beamless head. But to the Christian who may have seen the living lustre leave the eye of some beloved friend, there must have shone a beauty in its latest smile, which spoke not alone of a brief scene closed, but of an endless scene unfolding: while its cessation, instead of leaving him in utter darkness, seemed to be accompanied with a burst of light.

SUPPORT OF THE GOSPEL MINISTRY.

Private Christians often mention the necessity of a minister's being deeply devoted to his work; of his being ready to make any sacrifice of property and feeling; of his submitting to trials and hardships; in short, of his being ready like Paul, "to spend and be spent" in the service of God. On this subject their views are just. But have they themselves no sacrifices and exertions to make? Must the servant of Christ literally wear himself out in ministering to them spiritual things, and they feel no obligations to impart to him and to God of their earthly things? Where in the Scriptures is it said that private Christians may live unto themselves, and not unto him that died for them? are we not all alike bought with a price, and therefore, bound to glorify God in our bodies and spirits which are his? Undoubtedly, far the greater responsibility rests on the minister of the Gospel, and worldly-mindedness in him is much more criminal than in private brethren; but a measure of the same responsibility attaches itself to every person who has been made an heir of God through Christ. Shall, then, the minister be required to consecrate his time, his talents, his property, his all to the glory of Jehovah? This is, indeed, only his reasonable service—it is what every one who is faithful delights in doing. But will private brethren think it hard, when asked to devote a few dollars yearly to the support of the gospel? As surely as the Bible is the word of God, it is the duty of every Church, where the case requires it, to make great exertions to sustain the ministry of the word with themselves, as well as to do something generally in the cause of Christian benevolence. We often hear Christians mourning over a want of religious enjoyment; and certainly we have no occasion to wonder at the fact. One simple trait alone in their religious character is sufficient to account for God's withdrawing from them the light of his countenance; and this trait is a spirit which deserves no better name than covetousness. They do not consecrate their wealth completely to the Lord; but they cling to it with much the same tenacity which the young man discovered, who went away from Christ sorrowful because he had great possessions. There is not, in the book of inspiration, a single truth more plainly revealed, than that which inculcates on private Christians the duty of supporting the gospel ministry. "Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel, shall live of the gospel."—Whatever, therefore, private Christians contribute to sustain the preaching of divine truth, ought not to be considered as a matter of bounty—it is a debt which they owe to the cause of Christ.—They are really under obligation to God to discharge this debt.

Churches ought not only liberally to support their pastors, and maintain the cause of missions, but also according to their ability, to assist in a preparatory course of study, such young men as are evidently designated by God to the holy work of winning souls to Christ. Edu-

cal societies are most laudable institutions, are accomplishing great good, and ought to be sustained. At the same time, Churches support as far as they are able, young men of their own number, and bring these forward under their own nurture and admonition.—Were this course adopted, Christians would feel more cheerful and hearty in sustaining young men of promise, belonging to their own body, whose progress in piety and increase of ministerial gifts, they could from time to time witness, than they now do, when their contributions are usually expended on persons with whom they are unacquainted; and if young men of ardent piety were properly selected, nurtured and supported, there would no longer be, in our denomination so much cause for the cry, "The harvest is great, but the labourers are few."—*Ch. Watchman.*

OF THE MOON.—There is scarcely any doubt remaining in the philosophical world, that the moon is a habitable globe. The most accurate observations that have been made with the most powerful telescopes, have confirmed the opinion. The moon seems in almost every respect, to be a body similar to our earth, to have its surface diversified by hill and dale, mountains and vallies, rivers, lakes and seas.

There is the fullest evidence that our earth serves as a moon to the moon herself, differing only in this, that the earth's surface is thirteen times larger than the moon's, so the moon receives from the earth a light thirteen times greater in splendor than that which she imparts to us; and by a very correct analogy, we are led to infer, that all the planets and their satellites, or attendant moons, are inhabited; for matter seems only to exist for the sake of intelligent beings.

OF THE STARS.—The stars, in general are considered to be Suns, similar to that in our system, each having an appropriate number of planets moving round it; and that as these stars are innumerable, consequently there are innumerable worlds all dependant on the power, protection and providence of God. Where the stars are in great abundance, Dr. Herschel supposes they form *primaries* and *secondaries*; i. e. suns revolving around suns, as planets revolve about the sun in our system. He considers that this must be the case in what is called the Milky Way; the stars being there in prodigious quantity. Of this he gives the following proof. In August 22, 1792, he found that in 41 minutes of time no less than 258,000 stars had passed through the field of view in his telescope. What must God be who has made, governs, and supports so many worlds.

Use not commonly and unnecessarily the name of God, or the Devil; nor passages of holy Scriptures; nor mocking at any thing relating to piety or devotion; nor oaths; nor coarse by-words; nor indecent expressions used only by persons of ill behaviour, or near condition.

In conversations of kindness, take care that thy tongue and judgment be both of a piece, accompanying thy discourse with such gestures, countenances and actions, as are expressive of the same will and affections; giving to know, in short, the causes that induce thee to love and honour, and think thyself obliged.

If thou canst govern thyself in gaming, thou wilt hardly be moved to passion in more serious and necessary occasions; for that which vexeth, is the miss of expectation: And play is nothing but a frequent expectation of hazard; and those that use it, have continually cursed assaults by it.

FOR THE CHRISTIAN SENTINEL.

GOD-IMMUTABLE.

"The ways of man are often made a standard whereby to judge of God:"—and thus it is that the inspired writers in their delineations and descriptions of spiritual things that we do not know, uniformly shadow them forth to the mind through the medium of temporal things which we do know; that by our knowledge of the latter we may be able to comprehend, with more precision, the nature, properties, and influence of the former.

It is thus that, in many parts of the sacred volume, we see the Almighty laying aside the awful characteristics of the Godhead, adapting himself to the weakness of his creatures, and meekly communing with them "as a man converseth with his friend." Indeed, we not unfrequently find ascribed to him many of the passions, and some of the weaknesses even, of humanity. In many places it is said "the Lord repented him" of such and such acts, after that the acts were finished. And again, that "it repenteth him;" and that, as the com-

sequence of such compunction, he did not carry into effect the design he had in agitation. Again and again we find it said of him that he was angry, that he was jealous; could bear no rival in the service and devotion of his people.

But, if these things were true of God, to the extent which is here described, and to which we apprehend some persons understand them, what becomes of that pure, and infinitely perfect Being whom we worship, in whom there is "no variableness, no shadow of turning?" He says of himself, by the mouth of his prophet Malachi, "I am the Lord; I change not."—To suppose, therefore, that he is actuated by such impressions as we are influenced by, is to destroy the nature of the Godhead, by which he is essentially holy, essentially perfect, and, consequently, must be necessarily happy.

Whenever, therefore, we meet with such terms applied to the Deity in Scripture, we must consider the inspired writers as accommodating themselves to our finite understandings, and as conveying to our minds, through the medium of human feelings, an idea of the interest and wise discrimination with which the Deity surveys, through the eye of divine law, the good and bad actions of men.

To think otherwise of these passages will be to ascribe the passions to the Deity: and we must suppose that where the passions dwell their influence will, in a greater or less degree, be felt. But to imagine that God is actuated by pride to day, jealousy to-morrow, and anger the following day, and by no one of these long, is to reduce him at once to our own level, is to rob him of the attributes characteristic of the Eternal, and, in turn, to invest him with the infirmities peculiar to mortals.

G. S.

NEWS.

On Tuesday we were enabled to give, in a postscript, a short notice of the late disturbances in Brussels and other Cities of the Netherlands. But although the manifestations of discontent have been open and violent, they do not yet amount to a Revolution, nor as the King appears willing to accede to the demands of the Malcontents, is it expected that matters will be pushed to such extremity.

In France the new order of things works well, the government continues to gain strength; we read indeed of partial disturbances but they appear to arise from local causes, are easily put down without having recourse to any extraordinary measures, and are no means of a nature to lead to the apprehension of any counter revolutionary projects.

The Ex-Ministers it will be seen are awaiting the result of the deliberations as to the proceedings to be adopted against them. It is hoped that their lives will be spared, and as delay will give time for the angry ebullition of the people to subside, it will be for the manifest advantage of the prisoners that their trials should not be hurried.—*Quebec Mercury.*

On Wednesday morning early, His Majesty's Yatch, *Herald*, Commander Maxwell, arrived in the harbor, having on board His Excellency the Lord AYLMER, Captain General and Governor in Chief of these Provinces, with Lady AYLMER and Suite.—*Ibid.*

Consecration and Confirmation.—On Sunday, October 3d. His Lordship the Bishop of Quebec consecrated St. Paul's Church with the Burial Ground, at the village of Waterloo, Niagara District, and at the same time confirmed 48 persons. On the 7th he confirmed 47 persons in St. Mark's Church, Town of Niagara.

Archdeacon of York, U. Canada.—We were highly gratified on Sunday last, by an unexpected visit from the Venerable Dr. Strachan, Archdeacon of York, U. C. and we had the gratification also of hearing from him two discourses, in St. Peter's Church in this village, which were distinguished, not only for beauty and force of expression, but for soundness of argument, and depth of piety and tenderness. We feel every day an increase of interest in the affairs of the Church in our Canadian vicinity—Separated indeed by political arrangements, but one with them in doctrine and in worship, we cannot but wish them "good luck in the name of the Lord."—*Gospel Messenger.*

Dr. Benjamin T. ONDERDONK has been chosen, by the New-York Convention of the Protestant Episcopal Church, as Bishop of that Diocese, vacant by the death of the late lamented Dr. J. H. Hobart.

CHILDRENS DEPARTMENT.

What is the first duty of Children? "Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee." This is the first commandment with promise, saith St. Paul. The three first commandments had no direct promise of good to be returned for the keeping of them; but to this God added a promise of prosperity as the reward of obedience to it.

"Children, obey your parents in the Lord; for this is right. Honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and that thou mayest live long upon the earth." Obey in the Lord: that is, in the Lord Jesus Christ, whose are all the commandments. And Paul says elsewhere: "Children, obey your parents in all things: for this is well pleasing unto the Lord:—knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

Thus God has given the parent authority over his children, and commanded them to obey him the same as if he spoke to them. And Children should always remember, that when they cheerfully obey their parents, and willingly do what they command them, that God is pleased with them for it, and intends, if they continue to do good, to make them for ever happy in heaven.

Hear also what the wise son of Sirach, a learned and pious Jew of old times, says on this subject.

"Hear me your father, O children, and do thereafter that ye may be safe. For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons. Whoso honoureth his father maketh an atonement for his sins: and he that honoureth his mother is as one that layeth up treasure. Whoso honoureth his father shall have joy of his own children; and when he maketh his prayer, he shall be heard. He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother. He that feareth the Lord will honour his father, and will do service unto his parents as to his masters. Honour thy father and mother both in word and deed, that a blessing may come upon thee from them. For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations. Glory not in the dishonor of thy father; for thy father's dishonor is no glory unto thee. For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children. My son, help thy father in his age, and grieve him not as long as he liveth. And if his understanding fail, have patience with him; and despise him not when thou art in full strength. For the relieving of thy father shall not be forgotten; and instead of sins, it shall be added to build thee up. In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather. He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God."

Children should never forget the trouble and anxiety they cause their parents in taking care of and providing for them in their many years of helplessness; and especially for teaching them to serve God in his holy church.

METRICAL PARAPHRASE

ON THE COLLECT FOR THE SEVENTEENTH SUNDAY AFTER TRINITY.

Lord, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; thro' Jesus Christ our Lord Amen.

From Adam's fall how great the curse
Deriv'd on all mankind;
A heart deprav'd, a will perverse,
And reason often blind.

What power, O God! can rescue man
From this vile abject state?
Thine image in his breast revive,
His heart anew create.

Thy grace alone has sov'reign power
To work a change like this;
To raise our souls from sin and woe
To holiness and bliss.

O! let that grace our ways prepare,
On all our works attend;
And lead us up thro' Christ to thee
Our Father and our Friend.

FOR THE CHRISTIAN SENTINEL.

A PRAYER.

I ask not for increase of wealth,
For with it comes increasing care;
I ask not for return of health
For oft it brings a snare.

Nor yet for knowledge is my suit,
That Eden scarcely can allure:
Tho' fair and pleasant be the fruit
And wholesome—when mature.

But give me, Lord! myself to know,
My ways to search, my thoughts to scan,
Give me—each purpose to forego
Which thwarts thy gracious plan.

My state more closely to behold,
My real wants at length to see:
To feel how dark I am, and cold
How erring and how blind!

Open, I pray, my heart and eyes
Whate'er thou teachest to receive—
Dispel the mists, which still arise,
And give me to believe.

Convinced that for thy broken law,
None but the righteous could atone;
No hope hereafter let me draw
Save from the Cross alone.

Be mine, thy truth reveal'd, to see,
That God is just—while he forgives;
The death of Christ my comfort be,
My triumph—that he lives.

Mine be that gift, whose promise sure
Thou gavest to the "seed divine,"
A love to all thy precepts pure,
A will—conformed to thine.

Grant me, secured by this defence,
Through life's vain toils, my course to steer,
Tho' struggling oft with self and sense
Yet still to persevere.

And oh! if clouds should rest between;
If death his frown terrific wear;
Support me, Lord! amidst the scene
And let thine arm be near.

Teach me to know that perfect sight
Would make these doubts and terrors flee:
And that the darkness or the light
No change can make with thee.

J. C.

Errata in No. 7.—Commencement of "the Christian Year," for Mr. Kemble, read Mr. Keeble.

Page 53, first column; for *Christian Watchman*, read *Christian Guardian*.

LIFE OF BISHOP HEBER.—BY MRS. HEBER.

To be published by the *New York Protestant Episcopal Press*.

The Life of Bishop Heber, with a selection from his correspondence and from his unpublished works, is now preparing in England by his widow. Besides a faithful statement of the most important incidents of his life, it will contain a journal of his tour through the North of Europe, and many interesting letters addressed to various friends. Materials from which to publish this work, have been sent out to a friend in this city, with a view to its appearance here, simultaneously with the London copy.

It will be printed in the best manner, with new type, and upon good paper, and will form a handsome book for libraries.

It will consist of Two Volumes, in octavo, and to the first volume a handsome likeness of the Bishop will be prefixed.

Arrangements have been made, by which all the profits of the work will be secured to the family of the Bishop.

The above is now completed in two large vols of 570 and 650 pages each, well bound in boards with cloth backs. I have a full supply on hand and will send them to the orders of any of the Clergy in Canada at the same price as sold by the agent in New York. I am also agent for the "Standard Theological Works."

C. GOODRICH, Bookseller,
Burlington, Vermont.

SERIES OF STANDARD THEOLOGICAL WORKS.

To be Published by the *New York Protestant Episcopal Press*, and to be Edited by the Rev. William R. Whittingham, A. M.

Present Editor of the *Family Visitor*, and the *Children's Magazine*, of the General Protestant Episcopal Sunday School Union.

PLAN OF THE WORK.

1. Translations from the precious fragments, still in existence, of the writings of men who derived their knowledge of Christianity immediately from the Apostles, and from such other of the works of the Fathers as are of immediate interest to the Church in the present age will be given. Prefaces, Biographical and Historical, Introductions and explanatory and illustrative Notes, will accompany them in such manner as to render their perusal easy, interesting, and useful, to the modern and unlearned reader, and to apply them to the support of our primitive and apostolic doctrine, ministry and worship. The Epistles of Ignatius, Polycarp and Clement; the Apologies of Justin Martyr, Athenagoras, Tertullian, Minucius Felix, and Lactantius; many portions of the works of Irenæus, Tertullian, Cyprian, Clement of Alexandria, Origen, Eusebius, Jerome, Augustin, and Chrysostom; and smaller writings of minor note, but not less usefulness; will thus be made accessible and useful to the English reader.

2. Tracts and Essays by English divines, often called forth by temporary exigencies, but containing matter of lasting interest and utility, are now concealed in our large libraries, unknown and inaccessible, while they should be employed, as they might be with the most advantageous results, in defence and advancement of the interests of our church. The names of Cranmer, Tindal, Jewel, Whitgift, Sanders, Hall, Taylor, Renolds, Leslie, Hicks, Waterland, Jones of Nayland, Horne, Daubeny, &c. are well-known to Episcopalians. Their efforts in behalf of Christian truth and order, and the arms which they wielded in defence of Christ's Church, as founded by Himself and his Apostles, it is intended now to hold forth to view, collected with reference to their subjects, in volumes, and furnished with every thing in the way of Preface, Notes, &c. found needful to facilitate their use.

3. Entire works of the master spirits who have been the ornament, and, under God, the support of Protestant Christianity, will be re-published in a cheap and convenient form. Thus the influence which Bull, Beveridge, Barrow, Taylor, Hall, Hicks, Leslie, Law, Hales, Waterland, and their fellows: and in more recent times, Horne, Secker, Jones, Porteus, Burgess, Jerram, Faber, Grey, the Summers', Rose, &c. have so successfully exerted, in the old world, in behalf of the principles of Protestantism and primitive Episcopacy, will be enlisted in the support of those principles in their trans-atlantic contest. Biographical sketches of the writers, notices of their peculiar circumstances and opinions, and notes illustrative of obscure allusions or obsolete expressions, with full indexes, will be given to complete the measure of their usefulness to the American Episcopalian.

TERMS. Four Volumes in duodecimo, will be published yearly, to appear as nearly as possible once a quarter, commencing May 1, 1830.—Each volume will contain 300 pages, neatly printed on a good substantial paper, and well done up in muslin backs, with labels.—Subscriptions will be received for no less term than a year, at four dollars per annum, if paid within the year, and twenty-five per cent. less, if paid at the time of subscription.—No departure will be made from these terms.—To those who may so direct, the volume will be sent by mail, stitched in paper covers, at their expense.—Postage, to the extreme limits of the Union, will be 26½ cents per volume; in proportion for a less distance.

Communications to be addressed, post paid, to "John V. Van Ingen, Agent New-York Protestant Episcopal Press, No. 46 Lumber Street, New-York."

VOLUME I.—*Treatises on the Evidences of Christianity*.—General Preface—Leslie on Deism; with a biographical notice of the author—Horne's Reply to Adam Smith; with a biographical notice of the author—Lytleton on the Conversion of St. Paul; with a biographical notice of the author—West on the Resurrection; with a biographical notice of the author—Index.

VOLUME II.—*Writings of the Apostolical Fathers*.—General Preface—Introduction to the Epistles of Ignatius—Epistles of Ignatius; with notes—Introduction to the Epistle of Clement of Rome—Epistle of Clement of Rome—Introduction to the Epistle of Polycarp; with the Letter of the Church of Smyrna relating to his Martyrdom—Epistle of Polycarp—Index.

Terms of the Christian Sentinel.—Fifteen Shillings per annum, (postage included), if paid within six months from the date of the first number taken, which will be considered the time of subscribing; if paid after that time, four dollars per annum. Subscriptions for less than six months cannot be received; as the cost of attending to such small things eats up more than the profit. After our Subscriptions are brought in, and the first Subscribers supplied with files from the beginning, it is our intention to give to our voluntary agents one copy for gratis distribution for every twelve Subscribers procured in their immediate neighborhoods.

PRINTED AND PUBLISHED BY G. STOBBS, AT THE OFFICE OF THE
CHRISTIAN SENTINEL, THREE-RIVERS.