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177. Pulton

# 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, 4th FEBRUARY 1831.

[Vol. I.—No. 25.]

FOR THE CHRISTIAN SENTINEL.

## A VILLAGE CHURCH.

The Church which owned the ministrations of our good Pastor was a venerable structure, situated on a little eminence which skirted one side of the village. It had stood there for centuries. Ave Marias had been repeated within its walls, prayers in an unknown tongue had been offered from its altar, and the little niches which still remained, supplied the inference that images had been there of wood and stone; while those whose bottoms had been hallowed out on each side of the little porch, near to the massive, nail-studded, iron ornamented door of entrance, had invited the worshipper to dip the finger into the consecrated element, and to mark the holy cross upon his forehead. These had passed away, and were succeeded by a worship more rational, pure, and consistent with the plain sanctity of the place. Ave Maria gave place to "Lord have mercy upon us"—prayers in an unknown tongue were changed into those which were viated to the throne of grace with the spirit and understanding also; and instead of images of saints, behold a plain open desk appended to a substantial pillar, to which was chained a Godly treatise, the object of which was to afford to all a facility in knowing and being "able to give a reason for the hope that is in them." At a little distance from this stood, in primitive rudeness, a box supported by a plain column, ready to receive any offering which the hand of charity might be disposed to deposit in it for holy purposes;—the box remains, but the spirit which suggested its purpose is fled;—it stands a venerable monitor of the more extended liberality of our forefathers, and the apathy of the present age. The custom has passed away, which made the village pastor the common almoner of the more affluent, and the dispenser of charity to the less fortunate; and though, perhaps, there is now a more splendid diffusion of this spirit, and instances of more profuse liberality are now to be produced, yet that homely principle of enabling the minister to feed his flock with food convenient for them is fading;—its very domesticity is its bane, its unobtrusiveness its ruin. The poor's rates, it is true, were then unknown, yet beneficent as in some instances they are, though by no means commensurate with the spirit which prompted their institution, they are inadequate substitutes for that spontaneous exercise of Christian charity, which made the minister of the establishment, as well the spiritual guide of his flock as the dispenser of material comforts to the poor. They exact what is paid grudgingly, and generally received without gratitude. Thus both contributors and receivers survey one another with unkindly feelings; and the spirit of good will to men, which the uncompelled offerings of the rich were calculated to foster, is evaporated, whilst one of a baser and more degrading nature is engendered. The only relic of this spirit within the Church now, is this antiquated box, and the inconsistent custom of calling meetings for fixing the rates, and announcing the information when they are granted. Near this was placed the font, of size sufficient to satisfy the tender scruples of the most strenuous sticklers for infant immersion, and showed the disposition of our reformers on that subject, whilst its six-sided structure delineated as many nondescript animals, as ranked high in the imagination of its Saxon carvers. It was canopied by a heavy piece of wood uncarved, unornamented. The massy pillars which formed an avenue down the Church, stretching upward on each side into four broad arches, evinced the rude but lasting workmanship of centuries gone by. The pulpit of black oak, with its antique carving, surmounted by a broad tapering upwards to a point in a small spire of exquisite and elaborate carving which restrained

the sound it was intended to dissipate, was a rich banquet for the antiquarian: it combined elegance with simplicity: and whilst it displayed the handiwork of science, was not without its devotional meaning. The altar and altar-rails were in admirable keeping with it. The windows, as far as regarded the apertures for light, commonly occupied by glass, were of a mixed character; fragments of glass were promiscuously joined with the dull, tattooed panes of distant days, and flouted with the transparent fragility of more modern manufacture. The hand of taste had left memorials of its beauty in some of the stone work: and though each window had something peculiar to itself, yet there was a character common to them all, save to one, which some barbarous Churchwarden had inserted near the reading desk, the modern squareness of which formed a paltry contrast to the pointed archings and tracery of stone which distinguished the others. There were few regular pews, excepting those belonging to the squire and minister: the stalls were uniform, rising in a part adjoining the aisle with an undulating sweep, into various shaped terminations, some if not all, of which had been rudely sculptured by the hands of those in former days, who, freed from the necessity of pursuing any secular avocation had time and leisure for such productions, which remain monuments of their skill, known but unrecognised.

Each stall had its peculiar appropriation; and the eye of the pastor knew where to find any of his more aged parishioners during divine service. Some of them had feasted their respective seats almost the time allotted to the life of a man. Even during the performance of occasional duties, particularly at funerals, they would have seemed transplanted to other scenes, if they could not occupy their respective places; so that when any of them was removed by death, the beautiful and mournful picture of Job was faithfully striking, "his place knew him no more." There is something of almost feudal affection in those who love to worship their Almighty Father in the house where their earthly fathers bowed, to the spots indented by their knees. It is an affection associated to the best feelings of the heart; and baneful is that effort, unallied to spiritual purity, which would destroy a principle grounded in "the form of godliness" vouchsafed to us by the inspiration of God's holy Spirit, without whose sanctifying influence our faith, our prayers, our hopes, are vain.

Chaste and elegantly firm was the roof: the naked rafters, it is true, were seen, but they were perfect and unincumbered by the superfluous supportings of huge mis-shapen cross beams, which too frequently disfigure the plain and interesting overhead work of our village churches. A careful attention had been paid to the construction and disposition of these; hence they were neither so large as to create a duskiess of shade, nor so light as to give an idea of instability. At alternate distances some larger than the rest were based upon a little projecting pedestal, carved into the figure of some quaint animal, which, it would seem, have not survived the Reformation, and of which there now remains not even the shadow of a record. The whole interior, indeed, had a sober cast, much differing from the light airiness and almost theatrical effulgency of modern conventicles. It suited that sober and rational form of worship, which was now offered up within it; a worshiping by the hand of reformation from the ruins which popery had piled upon apostolicity and evangelicalism, and scoured, without injuring, from the rust and corruption such ruins had brought upon it. Like some antique column, which for ages has lain beneath accumulated piles of earth and rubbish, but which, when reproduced by the searching hand of enterprise, and cleared of its cohesive foulness by the chisel of taste and care, appears in its original

dignity and beauty, unimpaired and fresh; so the worship of the Church of England is now set forth in all the Evangelical spirit which pervaded the assemblies of primitive Christianity, chaste, dignified, and spiritual.

The exterior of the Church was grave, decent and in character with the place, in which is found the beauty and holiness. From the western tower arose a small but elegant spire, which tapering from its base, till it ended in what appeared a sharp point, seemed from its direction to lift the thoughts above, and

"Point the way to heaven."

This tower, in which also the bells were suspended, was placed at the western end, and was at once light and durable. It was surmounted at the four angles by as many square parapets, which diverged at the top into irregular cones: the buttresses projecting from the north and south corners of it widened in their descent, and in a few irregular places were stuck some rude sculpturings of grotesque heads and figures of anomalous animals, whilst one of them on the northern side was protruded like a spout, in the form of a fantastic dragon. Corresponding with these were placed, beneath the carvings of the roof, several rude stones of the likeness of the heads of fawns and satyrs, and martyrs and confessors; and on the elevation of the chancel, nearest to the body of the Church, rose one almost in the shape of a pine apple, divided into four open compartments, the several crimped boundaries of which formed the figure of a cross. The rustic porch, with its plain seat, affording a cooling recess in summer from the intensity of the sun, and a sheltering retreat in winter from the severity of the cold. How many an autograph was there, indented in rude mis-shapen letters, which might afford to the curious in calligraphy a practical study, and convince the vain race of manual scribblers that, even with all their boast of fame, the time will come when they must lie down in the grave unnoted and unknown. The Churchyard had its usual compliment of rustic rhymes, quaint epitaphs, and the records of those whose only memorials extant are the date of their death and the length of their life.

There was nothing in any of them particularly remarkable. But who can wander through the habitations of the dead, without experiencing some sensations of mortality?—Infancy, youth, manhood, age, mixed in promiscuous assemblage, read a lesson to all; for who is there in each of these periods who does not miss from his circle of acquaintances several once coeval with himself? Each grassy mound, swelling in circumscribed importance, proclaims to each passenger, "Thou too art mortal!" and the grass that grows in unrestrained luxuriance in such spots in summer, but fades away at the approach of winter, appeals with a kindred voice: whilst the dust that crumbles from the side of a new formed grave claims relationship with him whose foot carelessly, and it may be proudly, treads it down. A churchyard is a little world: and busy fancy might imagine in it all that constitutes "the great fabric of the earth;" even the active passions there find the symbols and derive a moral. How well does the swelling of the turf image the stirrings and aimings of ambition, which, though it may awhile rise above the mass around it, is limited, and in turn trodden down! The ancient walls of the Church rising in their native strength, like virtue, stand in their own mightiness and power, and shall survive when gay and more laociful piles, like showy qualities unbuoyed by principle and truth, have perished, and

"Left not a wreck behind."

There is, indeed, something about the appearance of a country Church associated with the purest and most rational feelings of our nature. The venerable fabric, rising as it frequently does, from the eminence of a small hill, carries with it an air of soberness and sanctity, which throws into the shade all less significant and meaner things. There is an indescribable feeling which seems to envelope us, when, as

"Comes still evening on, and twilight grey,  
Has in its sober livery all things clad,"

we wander past the ancient walls which were reared by those whose dust is mingled with that on which we tread, and whose

tempered piety is evidenced by the style of building now before us:—walls which have stood for centuries, and during that time have witnessed all those varying and important events which gem the page of our history, and throw over it an intensity of interest to which no true son of Britannia can be insensible.

They who love to cherish the memory of those whose names they bear, derived from sire to son through a genealogy as clear and honored by virtue as any which heraldry can blazon, may here indulge their imagination, and, leaving present events retrograde to times remote, when papal Rome exercised its bigoted dominion over the minds and actions of men, after that the British Church had been deprived of its native authority. Thence may they shoot their excursive views beyond the era when the conquering arms of Rome Imperial held this lovely isle in common vassalage: there may they pause in trembling awe amid those deep shades of solemnity, where dwelt the Druids, whose bloody superstitions held in mental thralldom their passive and credulous countrymen. Perhaps this very spot may have witnessed the successive rites of religious worship that distinguished the dynasties which have, in turn, possessed this county. Here may the whole have flickered its religious flame, and Roman altars blazed; and here may have trod in their generation the ancestors of those who weekly cross this turf on the way to His Courts whom under various names all acknowledge, and adore with various worshippings. Thus whilst imagination in its excursive flight is retrospectively ranging through realms of time, the heart may register, for its own edification, reasons and reflections, which attach men with patriotic affection to their native soil, and teach them, in the proper performance of this duty, to behold with steady hope the prospect opened and marked out to them by Him, whose name and worship give sanctity to the temple, which here stands on consecrated ground, great in its own simple dignity. For durable as the rock of ages is that faith for which these walls form the sanctuary, not insignificant of their sacred trust, not unmeet emblems of that form of godliness hallowed within them. So that each one who is alive to the holy feelings which such places must suggest, may truly unite in the sentiments contained in these

#### STANZAS.

This is the temple of the Lord;  
With cheerful tongues in sweet accord  
Come, and your living thanks proclaim,  
Great is the Lord, and great his name.

Here is religion's hallowed shrine;  
The Christian's Shechinah divine,  
And heaven's own cherubin proclaim,  
Great is the Lord and great his name.

The Sufferer, here, for mortals slain,  
Who brought salvation in his train,  
Asserts his own eternal claim,  
Great is the Lamb and great his name.

Oh! come, let heaven the strain inspire,  
Faith warm our hearts with holy fire,  
And all confess, in sweet acclaim,  
Great is the Lord, and great his name.

The only memorial sculptured within the walls, besides some few in the old Church text, which spake of knights and dames, was a plain marble tablet, perpetuating as well the name and birth of an infant, "the only child of his parents," as their loss and affliction, chastened by the principles of their faith. Beneath the register of the birth and death of this bud of mortality, the tablet bears recorded the following verses:

Go, little flower, by death's untimely chill,  
Untimely shrivelled in thy bud so fair,  
Go, happy thou! whilst we our maker's will,  
Whatever our feelings learn by faith to bear.

And though to us no more thy beauties bloom,  
No more to light thy lovely form be given,  
Yet hope is ours, when nature meets her doom,  
Our souls shall join to part no more in heaven.

REPORT OF THE PROCEEDINGS OF THE EPISCOPAL FLOATING CHAPEL,  
OR PORT OF DUBLIN SOCIETY FOR THE RELIGIOUS INSTRUCTION  
OF SEAMEN, 1830.

The Directors of the Port of Dublin Society again present to the public a detail of their proceedings during the last three years; from the 31st December, 1826, to the 31st December, 1829.

They have refrained, during this period, from obtruding themselves before those benevolent persons who have hitherto supported the Society, with the hope that the importance of its object, and its evident usefulness to that valuable class of men, the seamen of the empire, would be fully appreciated without requiring the customary annual appeal to their assistance. It has also been their wish to avoid the expense of printing a report; especially as the operations of the Society have been carried on with such uniformity, as to afford little fresh matter for publication, unless indeed in the increasing evidence of its sure but unostentatious progress; thus, daily demonstrating the utility of the Society, and the imperative demand it has upon the public for their zealous support.

It is with great regret that they feel compelled, from the lamentable deficiency of their funds, notwithstanding that every effort has been made to increase them, to make a most urgent appeal to their friends and the public. And before the Directors proceed to enter into the detail of the last three years, they would remark, that as the Port of Dublin Society have no endowment, but are pensioners upon the bounty of an hour, they cannot possibly look to other sources for their support than to the benevolence of the public at large; as they lament that little or no assistance has been received from persons connected with maritime affairs in this city. To those friends, then, who are interested in the promotion of the Gospel in that neglected class of men, to whom they owe, under the providence of God, much of their comfort and security, they would urgently present their claim for their liberal and uninterrupted assistance, with the confident expectation that this appeal will not be made in vain.

The Dublin Episcopal Floating Chapel has been open, and divine service performed on every Sunday without interruption, except on a few occasions when the vessel has been under repair. The morning service at half past 10, and the evening at 5 o'clock, which has latterly been changed to 4 to suit the wishes of the seamen. The attendance of captains of vessels and seamen, which necessarily varies according to the prevalent winds, has generally been as regular as the circumstances of their being at port permitted. Every possible care is taken to preserve places for seamen and their families, while their marked attention and reverence during divine service (a fact universally noticed by every one who has visited the Chapel) at once indicates their anxiety for Scriptural instruction, and gives an evidence that they are a class of people among whom, under the blessing of the Lord, much good may be effected.

The Chaplains, who have officiated during the above mentioned period, have borne their testimony to the ready and constant attendance of several individuals, when their ships have been in port; and to the general religious and moral improvement amongst the seamen; and if necessary, could produce individual instances in corroboration of this statement. But there is a testimony that is the more valuable, as coming from those who are impartial judges, and the most competent to form an opinion: that of the Captains of the vessels, who unhesitatingly declare that since the establishment of the Floating Chapel, the vice and depravity which existed amongst the seamen have been considerably diminished; and that they are more attentive to their business, more temperate and better workmen—thus producing a glorious proof of the fact, that where the Gospel is preached, morality and good conduct will be the result.

The Chaplains have given their undivided attention to the duties of the Floating Chapel. They have regularly visited the ships in the river, instructing and exhorting the seamen, and enforcing the doctrines they preach by their presence and example; and it is but right to add, they are most gladly received by the Captain and sailors, whose affections are gained by this most essential part of ministerial duty. The Rev. Arthur Wynne, who

was Chaplain to your Society, has lately resigned his situation on account of ill health, and the Rev. Henry W. M'Grath has been appointed in his room.

(To be continued.)

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

(Continued from last week.)

Why did David know so well what love and care a good shepherd has for his sheep?

Because he had been a shepherd himself.

1 Because David had been a shepherd himself, before he was made King.

2 David had been himself a shepherd, before God had chosen him to be King over his people Israel.

What proof had David given of being a good shepherd?

He had delivered a lamb out of the mouth of a lion and a bear, and killed them; as he said to Saul: 1 Sam. xvii. 34—36.

1 Once when David was with his sheep, a lion and a bear came and took a lamb out of the flock; but David went after them, and killed both the lion and the bear, and rescued the lamb.

2 1 Sam. xvii. 34—36.

In what passages of the Old Testament is the Messiah represented under the image of a shepherd?

Isaiah xl. 10, 11. Ezek. xxxiv.

1 Isaiah xl. 11.

2 Ezek. xxxiv. 23, 24. Isaiah xl. 11. Psalm xxiii. 1.

Why is Jesus compared to a shepherd, in the Holy Scriptures?

Because He laid down his life for the redemption of mankind, as a good shepherd will die for his sheep; because he seeks the salvation of sinners, as a shepherd seeks his lost sheep; and because He watches, defends, and guides his people, as a shepherd does his sheep.

1 On account of the good care which he takes of his sheep, and for laying down his life for them.

2 Because Jesus Christ laid down his life to save his people from destruction.

What are our principle wants by nature?

We want wisdom, righteousness, strength and deliverance from the misery of this world.

1 Our food, sleep, &c.

2 We principally want by nature a new heart, and true wisdom, and the image of God to be renewed in us again, which is now, as it were, dead in us.

Why do we not want any thing, if the Lord is our shepherd?

Because through him, all our wants are supplied: for he is made unto us of God, wisdom, righteousness, sanctification, and redemption.

1 Because the Lord has said, Ask, and ye shall receive: and Jesus also said, If we seek the kingdom of God and his righteousness, all other things shall be added unto us.

2 If the Lord is our shepherd, we do not want any thing; because he gives us all things richly to enjoy.

What is meant by the "green pastures," on which Christ makes his people to lie down: and the "still waters," by which he leads them.

That plentiful provision, which our Saviour has made for the souls of his people.

1 The Holy Scriptures is, as it were, the green pastures.

2 Holiness and Heaven.

(To be continued.)

Thou canst scarcely be truly wise till thou hast been deceived. Thy own errors will teach thee more prudence than the grates precepts; and even examples of others.

## THE CHRISTIAN SENTINEL.

THREE RIVERS, FRIDAY 31 FEBRUARY, 1851.

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

We proceed with Bishop Griswold:

He says furthermore: "Our Church, in her ministrations, wisely follows where the sure word of God directs her." She also speaks of baptism as the washing of regeneration; as a religious and very solemn transaction denoting the new birth." But mark how the good Bishop dilates her sound doctrine by the last number of the above sentence. Does he mean to say that baptism is a *type figurative or prophetic* of regeneration? What, to be "born of water AND the Spirit" a mere representation or figure of spiritual regeneration? The word "denoting" however appears not well chosen for the denoting process; for in truth it carries the idea that we cannot find the new birth without baptism by water, as our Lord told Nicodemus. To denote is to mark, to point out. For instance: a thing has two parts; an outward and visible, and an inward and invisible. Now, if you wish to find this thing, which part will you go in search of, the *visible* or the *invisible*? And if you find one half of that to which you know the other half is attached, are you not sure of the whole? If you find baptism, the outward part of regeneration, and which designates and points it out by being so, are you not by baptism directed how and where to find regeneration? The outward part—the *Scripture*—formulary of words, the substance of water, the speech and action of the minister; and the passive reception of the rite by the baptized person—the invisible part,—the acceptance thereof by God the Holy Ghost, and a numbering of him as a covenant child among those who enter the household of faith, namely, the Church of the living God, and who vow allegiance and true faith to the King of heaven.

The Bishop proceeds:—"Without interrupting the solemnities with any suspicions of hypocrisy, in the language of that charity which "hopeth all things and believeth all things," she supposes that the person or child baptised possesses, or through God's grace in a time accepted, will possess the requisite qualifications." Admirable logic this! What could be more liberal and accommodating to those who are constantly on the watch to pull down the barriers which the reformers erected to preserve sound doctrine, and who are eager to catch at every thing of the kind coming from a son of the Church? Does he intend to insinuate the doctrine of *intention* as affecting the *validity of a sacrament*? We do not mean the *moral effect* on the understanding and the heart, but the ceremonial or sacramental validity of the transaction. We think he did not:—But the *charity of the Church*. Had he forgotten that she declares the thing done, without a prospective allusion to "requisite qualifications" to follow "in an accepted time"? Does she doubt the validity of her own act, and distrust its acceptance with God? Does the apostolic commission to baptise permit such a supposition? Does it suppose exceptions, and call for this singular *official exercise of Charity*? We think not. But having declared the baptised person regenerate and grafted into the body of Christ's Church, the Church exhorts her people in the proper order of time and circumstances, to thank God that it is done, and pray (and here comes the *charity*, where it ought to come,) that the baptised person may lead the rest of his life according to this good beginning, which would insure, not the "requisite qualifications" to be admitted into covenant with God for the purpose of Christian Instruction and growth in grace, but that growth itself, and the "requisite qualifications" for a happy eternity. Does not her catechetical instruction for children assume the fact of their regeneration or admission among God's covenant people by baptism? Does she not teach them to say, that they are children of their heavenly Father, and on this ground the precept requiring them to pray for grace to become obedient children? And if there is no "outward and visible sign" of their adoption, no mark of assurance by which to establish their faith, with what

confidence short of enthusiastic presumption could the feeble in faith say our Father?

But she declares the thing done, and with assurance, yet knows nothing about it, and charitably hopes that it may be done hereafter!—She takes the instruments which Christ has given her, the water and the word, and as he directed sets a graft into the body of his church, reminds the congregation of it, and returns thanks for it, and charitably hopes that it may be no delusion! Baptism in such case can surely signify but little besides an uncertain formality. How would bride and bridegroom relish being dismissed from before the altar as "no more twain but one flesh," if that ministerial act were a matter of such uncertainty?

But the Church must possess *infallibility*.—Be not startled, gentle reader; for if she does not she cannot possess existence. The gates of hell have not, and cannot prevail against her. Her ministers must infallibly be in *due orders*, and able to commit their posterity. They must infallibly be able to administer *real sacraments*, and exercise *valid ecclesiastical authority*, and actually graft members or branches into the vine Christ Jesus, and introduce them into God's covenant as his adopted children. The Church must also be able infallibly to preach the Gospel, (to do which is simply to read the Bible to the people,) and give believers all necessary assurance of salvation, according to the declared will of God. More than this is needless: and less cannot begot confidence in the Gospel and its ordinances. More than this is to claim unwarranted exemption from the possibility of error and corruption: less is to surrender the existence of the Church altogether.

That all men from the beginning might have an adequate assurance in these things, the official transactions of the Church have ever been open and before the world. The people all knew what authority the Apostles possessed and how they came by it, and that they committed it to others for the sake of its preservation in the Church. Preaching was public—the Scriptures were public—baptism was public—confirmation was public—the Lord's Supper was public—ordination was public—in secret she did nothing.

Finally, it is plain that the language of the Church in these matters must be that of *authority* and not of charitable supposition. She must be able to say, *THUS SAITH THE LORD*, or be satisfied with mere human authority, which no man is bound to respect. It is important also that the people should understand these things, that they may have a rational attachment to the Church and her ordinances, and regard them as the instruments of God's choice, not man's for the salvation of their souls. It is true that he can save us all without any of these means; but such is not his pleasure. He has built a Church, made her "the pillar and ground of the truth," and committed to her the keeping of the Word, and the instruction of the people out of it, and commanded all ranks to obey him in and by the Church. If they have a right understanding of the meaning and use of the ordinances, they will be far readier to receive them, and far less liable to forsake them afterwards.—Infidelity never uttered a truer falsehood than when it asserted that *ignorance is the mother of devotion*.

## CANADIAN WATCHMAN AND ST. IGNATIUS.

The Watchman has discovered "POPERY IN ANOTHER GUEST" in the Sentinel, in the summing up of the Epistles of St. Ignatius and charged him with indirectly excluding all but Episcopacy from the mercy of their maker. Such an inference cannot fairly be drawn from any thing the Sentinel has said, and he utterly disclaims it. But aware that the summing up is true and tallies exactly with the Epistles, the Watchman has endeavoured to kill the evidence of Ignatius by making it appear that his Epistles are totally unworthy of credit; and for that end he, in another number, has adduced a passage from Milton, written in that spirit of modesty which is a singular feature in Milton's character, as the following will shew. Speaking, in his treatise on the Reformers, vol. 2, p. 275, of the English Bishops, he says: "But they—by the impairing and diminution of the true faith, the distress and servitude of their country, aspire to high dignity, rule, and promotion here, after a shameful end in this life (which God graciously

them!) shall be thrown down eternally into the darkest and deepest gulph of hell; where under the spiteful control, the trample and spurn of all the other damned, who, in the anguish of their torture shall have no other ease than to exercise a raving, bestial tyranny over them, as their slaves and negroes, they shall remain in that plight for ever, the basest, the lowermost, the most dejected, most underfoot, and down trodden vessels of perdition."—By this exhibition of fiendish malignity, scarcely capable of being out done by Satan himself, the reader may form some estimate of the probable impartiality of the Bard in regard to any evidence in favor of Episcopacy, and the strong temptation under which he would be to LIBEL the primitive fathers. But as others of his own party have jealously criticised the same Epistles of Ignatius, let us hear what they have to say:

"There are two editions of his [Ignatius'] Epistles, called the larger and the smaller. Dr. Lardner, who was an English Dissenter, and therefore a Presbyterian in doctrine, and whose work on 'The Credibility of the Gospel History' is a standard production, says in that work, (Vol. ii p. 68) 'I have carefully compared the two Editions, and am very well satisfied, upon that comparison, that the larger are an interpolation of the smaller, and not the smaller an epitome or abridgement of the larger.' [the smaller are given in the Sentinel.] 'I desire no better evidence in a thing of this nature.' He says again, (p. 69) 'As the interpolations of the larger Epistles are plainly the work of some Arian, so even the smaller Epistles may have been tampered with by the Arians, or the orthodox, or both; though I do not affirm, there are in them any considerable corruptions or alterations.' [The doctrine of the Trinity is what Lardner alludes to—not episcopacy.—Ed. See.] \* \* \* The only question, then, to be considered is, whether or not these are the genuine Epistles of Ignatius. Let Dr. Lardner be heard on this subject. He writes as follows: (Vol. ii. p. 68) 'Having given this general account of the age of Ignatius, I shall next transcribe the most authentic testimonies concerning him and his Epistles. And then I shall make a few remarks. We have this passage in Irenæus: 'As one of our people, for his testimony of God condemned to wild beasts, said: I am the wheat of God, and ground by the teeth of wild beasts, that I may be found to be pure bread.' Which words are in Sec. iv. of Ignatius' Epistle to the Romans. And this passage is also cited from Irenæus by Eusebius: who in another place likewise says: 'Irenæus mentions Justus Martyr and Ignatius, making use of testimonies out of their writings. We meet with Ignatius twice mentioned by Origen. Finally, says he, I remember that one of the Saints, Ignatius by name, thus said of Christ: My love is crucified.' Which words are in the same Epistle to the Romans, Sec. 7. Again: 'I have observed it elegantly written in an Epistle of a martyr, I mean Ignatius, second Bishop of Antioch after Peter,' &c. Eusebius, beside what has been already taken from him, says in another place, after the mention of Polycarp and Papias as contemporaries: 'At the same time, also flourished Ignatius, who is still highly honored, being the second in the succession of the Church of Antioch after Peter.' [Lardner continues the quotation at some length, and then proceeds.—Ed.]: 'Eusebius proceeds then not only to refer to a passage of his Epistle to Polycarp, but quotes also distinctly a passage from the Epistle to the Church of Smyrna, and then puts down a passage of the Epistle of Polycarp to the Philippians, in the latter part of which he says to them: 'The Epistles of Ignatius sent by him to us, together with what other have come to our hands, we have sent to you, which are subjoined to this Epistle: by which you may be greatly profited. For they treat of faith and patience, and of all things pertaining to edification in our Lord.' And thus we have seen also Polycarp's testimony in general to these Epistles, who collected them.'—*Extracted from Cooke's Essay.* We could also cite Grotius and others, if necessary, who are as explicit as Lardner.

The famous Professor Miller of Princeton, N. J. who has so zealously opposed Episcopacy, not only acknowledges the genuineness of Ignatius' Epistles, but actually quotes him as authority against prelacy!! Of the honesty and fairness of his quotations, take a sample from Cooke's Essay, p. 19.

Dr. Miller goes on to support this assertion respecting Ignatius' sentiments, by some quotations from his Epistles. He says,

"The following quotations are from his far-famed Epistles. The Presbyters succeed in the place of the Bench of the Apostles."

"These words are taken from the 6th Section of the Epistle to the Magnesians, and are detached from their connection with what precedes and follows them. Take the whole together and the meaning is precisely the reverse of that which Dr. Miller represents it to be. The whole passage runs thus, the words in *italics* and inclosed in a parenthesis being those only which Dr. Miller quotes; "Forasmuch therefore as I have in the persons before mentioned, seen all of you in faith and charity; I exhort you to ye study to do all things in a divine concord: YOUR BISHOP RESIDING IN THE PLACE OF GOD, (*your Presbyters in the place of the council of the Apostles*;) AND YOUR DEACONS MOST DEAR TO ME, BEING ENTRUSTED WITH THE MINISTRY OF JESUS CHRIST; who was with the Father before all ages, and appeared in the end to us"

"Dr. Miller's next quotation is in the following words: 'In like manner let all reverence the Deacons as Jesus Christ, and the Bishop as the Father, and the Presbyters as the Sanhedrim of God and the college of the Apostles.' This passage is found in the third section of the epistle to the Trallians. If these passages represent the presbyters as standing in the place of the Apostles, they place the Bishop as far above them as by any language he could be represented to be. Dr. Miller has not quoted a few words which, in the passage quoted last, immediately follow the word *Apostles*: viz. WITHOUT THESE THERE IS NO CHURCH. These words throw a blaze of light on the subject. It must be remembered that Dr. Miller is contending, [on the AUTHORITY of Ignatius!—ED] for the Presbyterian doctrine, that there is but one order of ministers, and that this order, viz. the Presbyters, are the successors of the Apostles, authorized by the said commission, and standing on a footing of official equality with those to whom it was originally delivered, so far as their office was ordinary and perpetual. \* \* The words omitted, viz. without these there is no Church, show that there were three orders. These what? These three orders just named in the forepart of the quotation, viz. the Bishop, the Presbyters, and the Deacons. Without these there is no Church."—*Cooke's Essay.*

The above specimens out of near a hundred quotations made by Dr. Miller from the ancient fathers, in the same manner mutilated and perverted, may serve to convey an idea of the Dr.'s integrity as a *Theological* teacher. The reader will readily see that he did it with a deliberate and settled intention to deceive his readers, and impose falsehood on them for truth. Since Dr. Cooke has so triumphantly exposed his gross disingenuousness, and utterly annihilated the arguments he had advanced, he has seen fit to publish another edition of his Letters, unaccompanied by any direct answers to the replies of Bowden and Cooke, determined, it would appear, to maintain his gross and multiplied corruptions of the Primitive Fathers by dint of sheer hardihood. His integrity appears to be a fair match for Milton's charity.

Polycarp, who was Bishop of Smyrna when Ignatius suffered martyrdom; Irenæus, who was born twelve years before his death; Eusebius, emphatically called the father of Ecclesiastical History, Origen, Jerome, and others, who all testify to the genuineness of his smaller Epistles, could not be mistaken about them, and cannot with any show of fairness be charged with handing down to posterity such gross falsehoods as are charged on them. If their character fails in a point of such moment, of what value is it in any case? With what face could the Canadian Watchman appeal to their writings as evidence of the then non-existence of certain peculiarities of Romanism? His rejection of Ignatius is also the rejection of all the primitive authors who assert the genuineness of his smaller Epistles, and establishes the necessity of regarding all their writings as mere forgeries. But what necessity could there have been to forge so many assertions concerning Episcopacy, when there was no dispute about it, no controversy to occasion them? Their existence must be accounted for on rational principles, and in a way that will not destroy the credibility of primitive history. If then the collective History of the Church for the first three hundred years after the Apostles be true and worthy of credit, the smaller Epistles attributed to Ignatius are his, and contain a true account of the Christian Ministry; and that the learned world do regard such primitive history as true, is evident

from the fact that modern writers invariably appeal to it as the only source of information respecting those times. The famous Dr. Miller must himself have done so, or he would have rejected it in a body instead of committing so many forgeries on the weight of its authority. No man will adulterate that which he deems already below adulteration, in order to make it marketable. The greatest rogue in being would not counterfeit bad money.—We should be pleased to see the Watchman, and those who copy him, publish the *genuine Epistles of Ignatius, together with the primitive proof of their authenticity.* It would form an admirable comment on his cry of popery against the Sentinel.

FOR THE CHRISTIAN SENTINEL.

### EXAMPLE OF CHRIST.—No. III.

Christ also suffered for us, leaving us an example, that ye should follow his steps.—1 Pet. ii. 21.

Though there are some things in the life of our blessed Lord which cannot be the proper subjects of imitation by us; yet in treating of his example they may be profitably dwelt on as the subjects of pious contemplation and grateful remembrance. And since he prepared himself for giving us a pattern of godliness by first taking upon him our humanity, let us behold him on his first entrance into the world. In tracing him through the varied scenes and duties of life, let us begin with him at the breast of his Virgin mother, and follow him to the house appointed for all living.

He came to give us a suffering example, as well as "to be a Prince and Saviour," and therefore he placed himself in the very entrance and first beginning of human life. "It became him to be made in all things like unto his brethren." Helpless are the children of Adam on their entrance into this world, the object of pity, anxiety, and care. The hand of kindness must ever hold them in its keeping, and the eye of parental solicitude must constantly watch for their safety, and both paternal and maternal providence must be "forecasting devices" for coming necessity. No sooner was "God manifest in the flesh," than his chosen protector must arise by might, and take the young child and his mother, and flee for their lives into a strange land. The kings of the earth take counsel together against the Lord and against his anointed; and their design must be frustrated—not by the forms of Justice—not by appeal to the protecting hand of public rule,—nor yet by a display of Almighty power,—but as a thief would hide himself from his pursuers under the friendly mantle of darkness. They that would live godly in this present world must prepare to suffer persecution. Why not, when their great exemplar and pattern was hunted for his life as soon as his advent was known? Is the disciple better than his Lord, that he should plead exemption from the condition of a pupil?

But here we see that the Lord Jesus has consecrated and made honorable the human condition even in its most helpless and pitiable circumstances. What a lesson of encouragement is here furnished to every pious parent. Poor heart-stricken Joseph and Mary, while flying from the bloody hand of cruel ambition, and going down to Egypt, were entrusted with a charge—ah, how beyond computation precious! Love and forsaken as they might seem, yet were they saving alive THE LIFE of a dying world! Doubtless "the angel of the Lord" cheered them on their toilsome journey, while "THE JOY OF GRIEF" sprung up in their hearts like "the day-spring from on high"—the visitation of the holy Comforter! While fleeing from cruelty and injustice, they carried with them the LORD of mercy and truth! While toiling along the lonely way of the desert, they were commissioned with the safe keeping of THE WAY by which a lost and guilty world must return to light and life! And are not other parents also entrusted with a valuable charge, while they "plod their weary way" through this hostile world? That life which is precious in the parental eye, and dear to the parental heart, can be preserved only by continual watchfulness and care. It is God's will that children should become men; but yet the *preserving of life* is but a small part of a parent's duty. There is a life beyond this world

infinitely more valuable than this mortal life can be. For its final attainment there is a peculiar provision necessary; and the preservation of infant life ought to be coupled in the parents' mind with the unfading glories of immortality. The infancy of the blessed Jesus should remind the fond parent of the reason of his coming into the world, and press home the responsibility of his charge, and the reason there is to—"train up a child in the way he should go." Existence is no blessing unless accompanied with happiness. Happiness cannot ultimately be obtained unless in the favour of God. That favour cannot be found except in his fear and love. These are not the spontaneous production of the human heart; but are implanted by the grace of Christ, and brought to maturity "in the nurture and admonition of the Lord." That grace is purchased by "the holy Child Jesus," and imparted through faith in his name, and instruction in his holy law.

What then is the parents' first duty to his child? Remembering the tender infancy of the spotless lamb of God, and the cause of his being "made man," and why he "gave himself for us," he will return his tender offspring back to him who gave it. He will remember the holy covenant of grace, and in the name of the Father, and the Son, and the Holy Ghost he will devote him to the perpetual service of the living God. And since God cannot be served in ignorance of his will, his character, his law, and the high destiny of those who serve him in truth, the godly parent will prepare to discharge his imperious duties by training up his children in fear of the Lord.

The fond mother, as she watches over the helpless one, and drops on its sleeping face the tear of affection in view of the dangers of life, has indeed many reasons to be thankful. She is not called upon, as was "the mother of Jesus," to arise by night and flee from the hand of cruel jealousy to save its precious life. It is true that the little innocent has entered into a state of being where there is peril at every step; and that in itself there is a latent seed of sin which may bring forth eternal death. But yet there is an ample remedy. There is a Saviour ready to save. He has set up in this world a kingdom of righteousness which shall live and flourish in eternal glory when this world is no more. This kingdom is for the reception of all such little ones, to be for them a school of celestial virtue, and to prepare them for citizenship in it when it becomes triumphant, and its glory is complete. The King hath said: Suffer the little children to come unto me, and forbid them not. Well then may the mother weep tears of holy gratitude over her little babe, and in the strength of a praiseworthy faith, pledge the solemn vow to watch the dawning of its understanding, and the first openings of its intellect, and teach it the way of God, and its stake in the kingdom of grace before it is led astray by the wiles of Satan, and the snares and temptations of a wicked world. God has pledged a double security to such as in their tender years are well instructed in his law. For when truth has the first occupancy of the soul, and the works of truth are formed into a habit, the heart will learn to love what the mind and will is exercised upon, and what the understanding cannot fail to approve; and the wily enemy will have to encounter and overcome habit, principle, the fear and the grace of God, before he can hope for a triumph. Let it then be the first ambition of parents to establish their children in the truth, that God may establish them in his grace.

ERIEUS.

### PROVINCIAL PARLIAMENT.

#### SPEECH

Of His Excellency the Governor in Chief on opening the first Session of the Fourteenth Provincial Parliament.

Gentlemen of the Legislative Council,

Gentlemen of the House of Assembly,

The convening of a New Parliament which has been rendered necessary by the death of His late Majesty, and my own recent appointment to this Government, are circumstances which would have made it desirable to call you together at an earlier period; but I have been induced to defer doing so, until the correspond-

ing season of last year's meeting, under the impression that I was thereby more effectually consulting your personal convenience.

The loss which His Majesty and the Royal Family, and the whole of His Majesty's Subjects have sustained by the demise of His late Majesty, will, I doubt not, have been the cause of grief, to His Majesty's faithful Canadian subjects.

My inexperience in regard to the local concerns of this Province, does not as yet, permit of my directing your attention to any particular object connected with its internal improvement; but I can assure you that I am now, and have been ever since my arrival amongst you, diligently employed in acquiring such information on these points; as may, I trust, enable me hereafter, to offer some useful suggestions for your consideration.

There is, however one subject to which I wish briefly to advert, I mean the currency, and I do so merely for the purpose of informing you that I am in possession of some further information on that subject, which shall be placed at your disposal in the event of your taking up the consideration of it again.

I had entertained a hope that I should have been enabled to lay before you some communication from His Majesty's Government upon the question of Finance, which has occupied much of the attention of the Legislature of this Province, but not having it yet in my power to do so, I think it necessary to apprise you that I have reason to know that the unavoidable pressure of public business incidental to the death of His late Majesty, and the change of Administration which has recently taken place in England, have interrupted the progress of measures contemplated by His Majesty's Government on that subject.

These measures, I have reason to believe, will soon be brought to maturity. In the mean while it may be satisfactory to you to learn, that His Majesty's Government is deeply impressed with the necessity of an immediate and satisfactory adjustment of the question to which I have alluded, and I am sanguine enough to hope that the instructions which I am led to expect, will be calculated to prevent the chance of future collision on this subject.

Under these circumstances you will, I trust, see the necessity of making some provisional arrangement for meeting the expenditure of the Government, upon the assurance that His Majesty entertains an earnest desire to see the financial concerns of the Province placed without loss of time upon a footing which may be at once compatible with the exigencies of the public service, and with the wishes and feelings of his Majesty's faithful subjects in Lower Canada. His Majesty has no desire to call upon them for any supplies beyond such as may upon full consideration be found essential, His Majesty having no object more at heart than the comfort, the prosperity and the happiness of a people who are endeared to him by many ties, and whose growing importance in all the relations of the British Empire His Majesty fully appreciates.

Gentlemen of the House of Assembly,

The accounts of the past year are in forward preparation, and I have every reason to believe that they will be ready to be laid before you previous to the expiration of the period fixed by Legislative regulation, for production of the public accounts.

An estimate of expending for the ensuing year, is also in preparation and will shortly be ready to be submitted to you.

Gentlemen of the Legislative Council,

Gentlemen of the House of Assembly,

The accession of his Majesty King William the Fourth, and His Consort Queen Adelaide, an event which has filled with joy the heart of every British subject, affords an opportunity of expressing those sentiments of loyalty and attachment to the Reigning Royal Family, by which His Majesty's faithful and loyal Canadian subjects have ever been distinguished.

Where I to consult my own inclination on the present occasion, I should avoid saying any thing regarding myself personally; But appearing before you, as I now do, for the first time, I think it necessary to detain you a few minutes longer while I express the deep sense I entertain of the importance of the arduous duties which the King has been graciously pleased to confide to me; and although

personally a stranger to this part of His Majesty's Dominions, I am nevertheless, fully aware of the nature and extent of the difficulties by which those duties are surrounded.

How to surmount the difficulties to which I now allude, shall be the object of my constant study, and conscious of my own deficiencies, I will endeavor to supply my want of ability for the task, by a strict and steady adherence to those principles of justice and impartiality which I am quite sure will never mislead me.

It may be, that my efforts are not destined to be crowned with success, I will at least endeavor to deserve it.

In conclusion: It is worthy of observation that your present meeting is marked by peculiar circumstances. You are now for the first time, called together under the authority of His present Majesty, King William the Fourth, and the popular branch of the Legislature, which has been considerably extended by a late Legislative enactment, assembles now, also for the first time with its augmented numbers.

These circumstances, Gentlemen, constitute the commencement of a new Era in your Parliamentary History; an Era, which I do most earnestly hope may be distinguished by that harmony and good understanding between the several branches of the Legislature which is so essentially necessary to give full effect to the advantages of the Constitution you have the happiness to possess, and for the preservation of which, as by law established it is, I am well convinced, equally the interest of every Canadian subject of His Majesty to pray fervently to Almighty God.

It does not require a great deal of time to love God, to draw near and enjoy his presence, to lift up our heart to him, to adore him at the bottom of it, or to make him an offering of what we do and suffer; for the very "kingdom of God is within us," Luke xiv. 24, which nothing can molest.—*Fenelon.*

When the hurry and distraction of the senses, and the roving of the imagination, hinder us from getting into a quiet and composed frame of mind, let us, at least, calm ourselves by the integrity of our will; and the very desire of a composure does, in a manner, prove a sufficient one. We must also turn our minds inward to God, and do whatsoever he would have us, with a pure and upright intention.—*Ibid.*

The presence of God calms the mind, gives sweet repose and quiet, even in the midst of our daily labors; but, then, we must be resigned to him without any reserve.—*Ibid.*

## CHILDRENS' DEPARTMENT.

### THE EXCURSION.

(Continued from last week.)

After some little refreshment, our little travellers were delighted by a summons from their mother "to prepare for a walk." They had had a little time to become acquainted with their new residence and had diligently employed it in examining the situation, and especially in running about the pleasant piazza, which stretched round three parts of the house. From the front they had watched the steam boat depart on her return to the city, and when they were called were looking at the sloops which almost every minute passed, sometimes within a few hundred feet of the house, enlivening the beautiful river with their snow white sails and rapid motions, under the stiff blowing breeze.

The children were quickly ready, and in a few moments were on their way, jumping and skipping around their mamma and little Emily, who held her hand, with all the happy playfulness of healthy and good humoured children. For some time their walk extended along a very pretty road, and then they came to an old mill, which was not at work, but seemed to be disused. They soon observed that the surface of the mill pond was not like that of the river, but almost all over covered with some slimy substance of a dark green color.—Lucy asked the reason of the difference. Jane explained to her that the water was what is called stagnant, that



is, always quiet and not supplied with enough fresh water to displace the old, or keep the leaves and other matters that fall in from corruption. "But do see, mamma," said she, addressing her mother, "how very beautifully the trees are reflected, even where the slime is on the top! I can hardly tell at this distance, which are the real trees!" "It is indeed beautiful," said her mother, "but my children, we may derive more profit from this stagnant water, if we reflect upon the resemblance it holds out to us. What do you think it is like?"

Amelia, always the first to speak, said, "Idle people, I suppose." Jane, after thinking a little, as was her custom, (and certainly not a bad one,) before she made up her opinion, said, "perhaps, mother, it is like our hearts, when we depend on our own strength to be good. You teach us all texts and hymns which tell us how bad our hearts are without God's Holy Spirit renewing them. So our hearts, if God should not supply them with his grace, or if we would not receive it, would grow more and more corrupted."—Here seeing her mother very attentive, she blushed, and was silent. She was commended for the correctness of her answer, and encouraged, with her sisters, to seek earnestly for the grace of God, that their evil hearts and tempers might be changed, and daily increased in holiness, by the grace of God through his son Jesus Christ.

A little after, Emily who had followed Amelia, the youngest and most thoughtless of the groupe, some distance up the road in advance of her mother and sisters, came running back in great haste and fear. Before she could recover breath to tell the cause, it came in sight. A boy and girl were driving home their parents' cows, and the children not accustomed to see so many together, nor to be so near them, were quite alarmed. Mamma assured them of their safety, and bid them stand close under the fence on the road-side until the cattle had passed. They did so, and amused themselves in imagining that they saw pleasure in the faces of the cows, at going home to be disburthened of their milk. Continuing their walk, they presently came past a farm yard, where they were milking. This was a new wonder. "So, mamma, that is the way we get milk?" said little Emily; "how good the cows are to let us have it!" Does my little girl forget who made the cows subject to man, that we might have their milk?" said her mother. "Oh, God to be sure!—Yet so it is God who is good! He is good to us, indeed; he gives us so many good things! Milk is very sweet and good!"—"And butter is very good, and cheese," interrupted Amelia, "and they are made from milk. And then the cow's skin is used for a great many things, when it is dressed; and its horns make combs, and knife-handles, and lanterns; and its fat makes candles, and its bones make buttons, and many other things. I was reading all about it the other day, in one of our books. So you see Emily, we have more reason to be thankful for the cows than you thought."

As she was speaking, they came near to an opening, where the mountain began to rise up before them, and all at once they heard the pleasant sound of rushing water. Directly after, a turn of the road brought them suddenly upon a beautiful little fall. "Sweet!" "Lovely!" "O, how pretty!" was heard from all. Their mother joined them in admiring the wild beauty of the place, and feeling rather weary proposed finding a seat, to rest herself, in some spot whence she might admire the beautiful scenery around. A fragment of rock was soon found, and putting the two younger children under the care of Jane, she sat down to enjoy the coolness of the shady retreat, and the fine summer evening.

[FROM THE GOSPEL MESSENGER.]

#### LINES

ADDRESSED BY SAMUEL WESLEY\* TO HIS SISTER ANNE UPON HER MARRIAGE.

No fiction fire shall guide my hand,  
But unless truth the verse supply,  
Which all with ease may understand,  
But none is able to deny.

Nor, sister, take the care amiss,  
Which I in giving rules employ,  
To point the likeliest way to bliss,  
To cause, as well as wish you joy.

Let love your reason never blind,  
To dream of Paradise below;  
For sorrows must attend mankind,  
And pain and weariness and woe.

Tho' still from mutual love, relief  
In all conditions may be found;  
It cures at once the common grief,  
And softens the severest wound.

Thro' diligence and well earned gain,  
In growing plenty you may live;  
And each in piety obtain  
Repose that riches cannot give.

If children e'er should bless the bed,  
Oh rather let them infants die,  
Than live to grieve the hoary head,  
And make the aged father sigh.

Still dutious, let them ne'er conspire  
To make their parents disagree;  
No son be rival to his sire,  
No daughter more beloved than thee.

Let them be humble, pious, wise,  
Nor higher station wish to know;  
Since only those deserve to rise,  
Who live contented to be low.

Firm let the husband's empire stand,  
With easy but unquestioned sway;  
May he have kindness to command,  
And thou the bravery to obey.

Long may he give thee comfort, long  
As the frail knot of life shall hold;  
More than a father when thou art young,  
More than a son when waxing old.

The greatest earthly pleasure try,  
Allowed by Providence divine;  
He still a husband blest as I,  
And thou a wife as good as mine.

\*The Rev. Samuel Wesley is to be distinguished from his two brothers John and Charles, he having continued a sober-minded Christian and a social Churchman to the end of his life.—He is the author of that beautiful hymn the 204th of our collection, beginning "The morning flowers display their sweets"—and another, beginning "From whence these dire portents around," is named as his by Adam Clark, which is probably the same as the favorite hymn for Good-Friday, the 65 of our collection, beginning "From whence these direful omens round." Adam Clark says, "I wish the above verses in the hands of every new married couple in the Kingdom."—Editor Gospel Messenger.

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 Subscriber 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. STORRS, AT THE OFFICE OF THE  
CHRISTIAN SENTINEL, THREE-BUILDINGS.