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# THE CHRISTIAN SENTINEL.

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

Rev. A. H. BURWELL, Editor.]

THREE-RIVERS, FRIDAY 12th NOVEMBER 1830.

[Vol. I.—No. 11.]

## EPISTLE OF ST. IGNATIUS

TO THE EPHESIANS.

Ignatius, who is also called Theophorus, to the Church which is at Ephesus, in Asia, most deservedly happy; being blessed through the greatness and fullness of God the Father, and predestinated before the world began, that it should be always unto an enduring and unchangeable glory; being united and chosen through his true passion, according to the will of the Father, and Jesus Christ our God; all happiness, by Jesus Christ, and his undefiled Grace.

1. I HAVE heard of your name, much beloved in God, which ye have very justly attained by a habit of righteousness, according to the faith and love which is in Jesus Christ our Saviour: how that being followers of God, and stirring up yourselves by the blood of Christ, ye have perfectly accomplished the work that was conatural unto you. For hearing that I came bound from Syria, for the common name and hope, [viz. of Christ,] trusting through your prayers to fight with beasts at Rome; that so by suffering I may become indeed the disciple of him who gave himself to God, an offering and sacrifice for us, [ye hastened to see me.] I received therefore, in the name of God, your whole multitude in Onesimus; who by inexpressible love is ours, but according to the flesh is your Bishop: whom I beseech you by Jesus Christ, to love; and that you would all strive to be like unto him. And blessed be God, who has granted unto you, who are so worthy of him, to enjoy such an excellent Bishop.

2. For what concerns my fellow servant Burrhus, and your most blessed deacon in things pertaining to God; I entreat you that he may tarry longer both for your's and your Bishop's honor. And Crocus also worthy both our God and you, whom I have received as the pattern of your love, has in all things refreshed me, as the Father of our Lord Jesus Christ shall also refresh him; together with Onesimus, and Burrhus, and Euplus, and Fronto, in whom I have as to your charity, seen all of you. And may I always have joy of you, if I shall be worthy of it. It is therefore fitting that you should by all means glorify Jesus Christ who hath glorified you: that by a uniform obedience ye may be perfectly joined together in the same mind, and in the same judgment; and may all speak the same things concerning every thing; and that being subject to your Bishop, and the Presbytery, ye may be wholly and thoroughly sanctified.

3. These things I prescribe to you not as if I were somebody extraordinary: for though I am bound for his name, I am not yet perfect in Christ Jesus. But now I begin to learn, and I speak to you as fellow-disciples together with me. For I ought to have been stirred up by you, in faith, in admonition, in patience, in long suffering; but forasmuch as charity suffers me not to besilent towards you, I have first taken upon me to exhort you, that ye would all run together according to the will of God. For even Jesus Christ, our insuperable life, is sent by the will of the Father; as the bishops, appointed unto the utmost bounds of the earth, are by the will of Jesus Christ.

4. Wherefore it will become you to run together according to the will of your Bishop, as also ye do. For your famous Presbytery, worthy of God, is fitted as exactly to the Bishop, as the strings are to the harp. Therefore in your concord, and agreeing charity, Jesus Christ is sung: and every single person among you makes up the Chorus: that so being all consonant in love, and taking up the song of God, ye may in a perfect unity, with one voice, sing to the Father by Jesus Christ; to the end that he may both hear you,

and perceive by your works, that ye are indeed the members of his Son: wherefore it is profitable for you to live in an unblamable unity, that so ye may always have a fellowship with God.

5. For if I in this little time have had such a familiarity with your Bishop, I mean not to carnal, but spiritual acquaintance with him; how much more must I think you happy who are so joined to him, as the Church is to Jesus Christ, and Jesus Christ to the Father; that so all things may agree in the same unity? Let no man deceive himself: if a man be not within the altar, he is deprived of the bread of God. For if the prayer of one or two be of such force, as we are told, [Matt. xviii. 19.] how much more powerful shall that of the Bishop and the whole Church be? He therefore that does not come together into the same place with it, is proud, and has already condemned himself. For it is written, "God resisteth the proud." [James iv. 6.] Let us take heed thereof, that we do not set ourselves against the Bishop, that we may be subject to God.

6. The more any one sees his Bishop silent, the more let him revere him. For whomsoever the master of the house sends to be over his own household, we ought in like manner to receive him, as we would do him that sent him. It is therefore evident that we ought to look upon the bishop, even as we would do upon the Lord himself. And indeed Onesimus himself does greatly commend your good order in God: that you all live according to the truth, and that no heresy dwells among you. For neither do ye hearken to any one more than to Jesus Christ speaking to you in truth.

7. For some there are who carry about the name of Christ in deceitfulness, but do things unworthy of God; whom ye must flee as ye would do so many wild beasts. For they are ravening dogs, who bite secretly: against whom ye must guard yourselves, as men hardly to be cured. There is one physician, both fleshly and spiritual; made and not made; God incarnate; true life in death; both of Mary and of God; first passable, then impassable; even Jesus Christ our Lord.

8. Wherefore let no man deceive you; as indeed neither are ye deceived, being wholly the servants of God. For inasmuch as there is no contention, nor strife among you, to trouble you, ye must needs live according to God's will. My soul be for yours; and I myself the expiatory offering\* for your Church of Ephesus, so famous throughout the world. They that are of the flesh cannot do the works of the Spirit; neither they that are of the Spirit the works of the flesh. As he that has faith, cannot be an infidel: nor he that is an infidel have faith. But even those things which ye do according to the flesh are spiritual; forasmuch as ye do all things in Jesus Christ.

9. Nevertheless I have heard of some who have passed by you, having perverse doctrine: whom ye did not suffer to sow among you; but stopped your ears, that ye might not receive those things that were sown by them: as being the stones of the temple of the Father, prepared for his building; and drawn up on high by the cross of Christ, as by an engine; using the Holy Ghost as the rope; your faith being your support; and your charity the way that leads unto God. Ye are therefore, with all you companions in the same journey, full of God; his spiritual temples, full of Christ, full of holiness; adorned in all things with the commands of Christ: in whom also I rejoice that I have been thought worthy by this present Epistle to converse, and joy together with you; that with respect to the other life, ye love nothing but God only.

\* To appease the heathen persecutors.—Ed.  
(To be Continued.)

## FOR THE CHRISTIAN SENTINEL.

## EXAMPLE OF CHRIST.—No. 1.

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

Our blessed Lord is not only the *Saviour* of sinners, but their *pattern in godliness*. It is undoubtedly the highest excellence in the creature, to be like unto the Creator. In the image of God made he man at first; and since the fall his mercy towards the sons of Adam has been manifested only in bringing them back to the divine image and likeness. Be ye holy, because I am holy. The whole family in heaven and in earth should resemble "The Everlasting Father, the Prince of Peace," who rules over it in love.

An angel might have given as perfect an example of godliness as did our Lord. Those pure and happy spirits of light might any of them have demonstrated to man the beauty and excellence of a life devoted to God in all things. And if barely a perfect example had been all that were needed, we see not why an angel, or even such a human being as Elijah or John the Baptist might not have done all. Still, as I humbly conceive, it would have been deficient in a material point. It would have been wanting in that peculiar power of application to certain feelings of which a thinking being is susceptible, which we may discover in the example of our blessed Lord. In point of dignity and majesty of character, and the air of authority therewith connected, any creature whatever must sink into the merest nothingness in comparison of the Creator and Lord of all. Long would it be remembered were the King from his throne to come in mean appearance among a poor degraded portion of his disloyal subjects, and by his daily conduct teach them a practical lesson in order to raise their moral and intellectual character, and fit them for a place among the nobles of the land, and near to his sacred person. The action would carry with it a power of appeal to the generous part of our nature, which would utterly eclipse the same line of conduct in any subject of the realm. It could lose none of its authority as a command; and it would gain amazingly in other respects,—in reaching the hidden recesses of the soul, where a solitary command could never penetrate. It would fasten its hold upon all that is yielding and relenting in the human heart. It would summon "the blushes of ingenuous shame" from their inmost retreats, in generous suffusion upon the crimsoned cheek of conscious unworthiness. It would seize with lion grasp upon the plumes of rebel pride, and lay his haughty crest in the dust.

All this and more has been effected by him in whom dwelt all the fullness of the Godhead bodily, but yet who made himself of no reputation, and took upon him the form of a servant. Though he created all things for his own pleasure, yet it pleased him to assume the garb of the lowest humility, and with all patience under every form of contradiction, to make, in his own person, a striking exhibition of the moral qualifications which in man are most acceptable to himself; and which therefore are the true elements of innocent enjoyment and lasting happiness. A particular class of temper and disposition distinguishes the inhabitants of that happy land where the Lord of Life has established the throne of his glorious dominion. It is his good pleasure that we, who like sheep have gone astray, should be invited to seek the privilege of citizenship among them. In our present tempers and habits we are altogether unfit to be promoted to such distinguished honor. We need not only a *Saviour* from the thrall of our present condition, but an *Instructor* in the manners of the inhabitants of that happy world, before we are capable of relishing its delights and enjoying its privileges. He selects not even his most trusty servants for that end:—Neither cherubim nor seraphim are charged with the commission of teaching his ways to the children of men. Before him had been the law and the prophets; but this "grace and truth" were reserved for him alone. The king himself came to teach the ignorant and reclaim the vicious—and he came too in a mean and despised condition, purposely to transfix the rebel heart of disobedience with the arrows of compunction and remorse, and to point the shafts of self reproach, and to slay the monster pride, and to

awaken the throes of contrition and godly sorrow for sin against so great a Monarch and so kind a friend, and so tender a parent, in the objects of his pity and compassion. Take *my yoke*, saith he, and *learn of me*; for I am meek and lowly in heart, and ye shall find rest unto your souls. I upon whose breath hangs suspended the fate of all things, upholding them by the word of my resistless power—I have descended from the bosom of the Eternal Father, to give you an example of humility, and to teach you by familiar intercourse how to become the reconciled friends of your offended maker and repudiated God. Be ye therefore *followers of God* as dear children; and walk in love as *Christ also* hath loved you, and hath given himself for you. As good subjects of the heavenly King, this we are bound to do. The disciple must willingly be *as his master*. How significant was that action of washing his own disciples feet. "The Son of Man came not to be ministered unto, but to minister, and to give his life to ransom for many." The ransom were ill bestowed without the pattern of godliness; and the example he adds that the redeemed may learn to be like the Redeemer; that they together may form a fit body for such a glorious head—a fit temple for such a living God!

Christ our Lord is "the *Captain* of our Salvation,"—and we are called to be "soldiers of the cross." The captain of a band of soldiers both commands and leads them. There is no danger which they encounter but he leads the way. Jesus is the believer's leader; and his course lies through trial and suffering. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps." A Christian cannot suffer ail that his Master suffered; but he must follow him *in suffering*. He must look unto Jesus the author of his faith; who for the joy that was set before him despised the shame, enduring the cross. What was this joy? Was it the simple consciousness of overcoming difficulty? No, it was not: but it was the pleasure resulting from his own works of mercy and labor of love in the salvation of sinners. We read it in his acceptance of them in the day of Judgment: Come, ye blessed of my Father, *inherit the kingdom*:—and in his word to the disciples: I go and prepare a place for you, and will come again and receive you unto myself, that where I am there ye may be also. The successful general marches in triumph at the head of his brave veterans who together with him have shared the dangers of the field, that with him they may share the glory of conquest. Be thou faithful unto death, and I will give thee a crown of life. They are to reign with the Lamb for ever and ever. But he is faithful on both hands, to himself as well as to us, and to us only as he is faithful to himself as a just sovereign. If we deny him, he also will deny us: he cannot deny himself; because he hath sworn that the unbelievers shall not enter into his rest. His promise even under oath is subject to a revocation with those who will not keep his covenant, and think upon his commandments to do them.

Our redemption has cost him dearly; and therefore our *salvation* must cost us something. He chooses that there should be a mutual suffering;—he for our sakes, we for his; he out of love and mercy, in that while we were yet sinners he died for us; we out of *gratitude* to him to whom we are so amazingly indebted. True gratitude is all,—all that he requires of us; for that is the sum total of all the faith we can have, of all the good works we can perform. But this gratitude, the price of our salvation, the only fee that he asks of us, must also cost us something:—must cost us self-denial, and the bearing of his cross. And so in the end, when his suffering mercy shall be repaid by our suffering gratitude,—then shall we understand the sublime mystery of "the *fellowship* of his sufferings;" for they who thus suffer together shall rejoice together; and the fellowship of suffering shall be regarded as the corner stone of the foundation of the fellowship of heavenly joy. "Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." David said "I will not worship God with that which shall cost me nothing." In imitation of David, the generous-hearted disciple will say: "I will not desire to wear the crown which my Saviour has purchased for my benefit with his 'agony and bloody sweat,' unless it also cost me at least a short trial of

my faith, a small proof of humble and heartfelt gratitude, the wearing of his yoke, and the bearing of his cross:" "because Christ also hath suffered for us, leaving us an example that we should follow his steps."

In the heavenly state doubtless the recollection of the trials and sufferings to which the faithful submit for Christ's sake will be permitted to be an ingredient in the cup of joy. We certainly value a thing more highly for the pains it has cost us: as also disappointment in a worthless thing of anticipated value is but the more grievous for the labour bestowed on its acquisition. It appears lawful then, for the believer to set a certain value on the grace of Christ relative to the trials of his own faith. If he did not endure hardness as a good soldier of the cross, he never could sing the triumphs of faith. And God is not unrighteous to forget those who follow the steps of his blessed Son, and conform their lives to his example, in patience under troubles, and self-denial under temptations.—Let us then ever remember that the *example* of our Lord derives both authority and value in all respects from the *dignity* of his character; and that in this view it has a claim on the affections of the human heart inseparably linked with his sufferings as a sacrifice for sin, that Christ may be all in all.

ERIEUS.

### TO THE EDITOR OF THE CHRISTIAN SENTINEL.

YORK, October 27th.

Rev. Sir.—On Thursday, the 14th October, His Lordship administered the Apostolic rite of Confirmation to 21 persons in the Church at Woodhouse. The services of the day were rendered more than usually impressive by the baptism of 4 adults, who received that Holy Sacrament before the Congregation according to the solemn and affecting ritual of our Church. A sermon was preached on the occasion from Rom. ii. 28, 29.

On the following day his Lordship left Woodhouse for the Mohawk Village on the Grand River. His Lordship consecrated St. Paul's Church in that Village, and the burial ground adjacent. On Sunday the 17th, this Church the oldest but one in the Diocese, built originally by the crown for the benefit of the Indians of the six nations, has lately undergone a thorough repair at the expense of the New-England Company under the directions and inspection of the Rev. R. Lugg. His Lordship through the medium of the interpreter delivered a short and plain discourse taking for his text Lev. xxvi. 2. "Ye shall keep my Sabbaths and reverence my Sanctuary: I am the Lord."

At the same time 89 persons were confirmed, above 80 of whom were Indians. The scene was pleasing and encouraging—particularly when the Congregation joined in singing—the voices of the Indians are peculiarly melodious and they who have not heard them can hardly conceive the really affecting manner in which this part of their public worship is performed.

His Lordship left the Mohawk parsonage on Monday the 18th, and in fulfilment of a previous notice to that effect preached in the New Court House at Hamilton on Tuesday the 19th—although the Election for the county was at the time going on, the Candidates unanimously consented to close the Poll for two hours, that no impediment to divine service might be offered. His Lordship left Hamilton the same afternoon, and having remained one day at Toronto, arrived at York on the evening of the 21st.

Yours, &c.

R. D. CARTWRIGHT.

Extracts from Dr. PINCKNEY'S correspondence, contained in the Twenty-sixth Annual Report, of the British and Foreign Bible Society, 1830.

(Continued from p. 78, No. X.)

LEIPZIG, JULY 10, 1829.

In Eisenach I found the Bible Society still in operation; they had their annual meeting on the 21st of last month. Their issues, during the last two years, were 273 copies; and their contributions enable them to supply the demands made upon them. They expressed their thankfulness for the 300 Testaments received af-

ter my last visit, and of which they will render an account in due time; but I could not persuade them to make a trial with our Bibles. At Erfurt I had an interview with two of the leading members of the Bible Society there. They had still a supply of our London edition of the German Testament, which was much liked by persons in the middle ranks of life, on account of the good paper and print. Their stock of Bibles, and their funds, are greatly reduced; but nothing that I could say was sufficient to induce them, either as a Society or as individuals, to accept of a supply of our Bibles.

In Halle I called on Professor Tholuck, lately returned from Rome, where he spent about a year as chaplain to the embassy, and where he exerted himself in favour of the spread of the Scriptures. He is much encouraged in his professional labours as professor of divinity in Halle,—a great change for the better having taken place since my visit two years ago. He has now about one hundred students attending his lectures, of whom about thirty he considers decided in their attachment to right principles. For the sake of these young men, and others, he begs to be intrusted with a small depot of Bibles and Testaments, and promises to dispose of them according to our rules. I have promised him 50 German Bibles, 50 Testaments, 50 Greek and Latin Testaments, and 50 Hebrew Bibles, to begin with. At the Orphan House I found that the Chancellor Niemeyer, and the principal director of the Canstein press, Burgold, were both dead since my visit in 1827. The present director expressed his willingness to supply us with Bibles without the Apocrypha. This is so far well because, when the public see that even the Canstein institution issues Bibles without the Apocrypha, it cannot fail to diminish in some degree, the strong prejudice which still exists among the Lutherans to Bibles in this form. I requested him to send us bound specimen copies of all their different editions, with the prices marked, and promised to make use of his offer.

During my stay here I have had several conferences with Mr. Tauchnitz the printer. We have found a literary gentleman well qualified to undertake the correction of the proof sheets both of the Polish and Servian Testaments, but I have not yet come to any agreement respecting them until I have seen what can be got in Berlin. For many reasons it seems desirable to get the Bohemian Bible printed here.

(To be Continued.)

*Summary of News.*—By the latest accounts we learn that the Continent of Europe is in a most deplorable state. Revolutions are bursting out in all directions. One has taken place at Dresden, and the King of Saxony is dethroned. He is succeeded by his nephew, and Prince Ferdinand is appointed Regent.—Disturbances have taken place at Copenhagen, Vienna, &c, but the news of a Revolution at St. Petersburg, and the sacrifice of 20,000 people is said to be unfounded.—The Dutch army in attempting to occupy Brussels has been dreadfully defeated, after several days of hard fighting in the streets; during which Lord Blantyre was killed by a random shot while looking at the combatants out of a window.—The kingdom of Sardinia is also said to be in a state of commotion if not actual revolution.—England appears to be tranquil, and France gives signs of becoming so.—A new revolution has been affected in Colombia, South America. Bolivar has been invited by the province of Socorro, the Garrison and city of Carthagena, &c. to place himself at the head of the army, and he has addressed his countrymen by Proclamation.

*Postscript Editorial.*—Several communications are received, which shall be attended to in course. We must protest against sending articles without the name of the Author or sender. The Editor thinks he ought to know who his correspondents are.

The SENTINEL verily is of opinion that it would have been more manly in the *Christian Guardian* to have stated some reasons for disbelieving the important doctrine of a particular Providence over the world, than to scoff at the Sentinel for maintaining it against the Edinburgh Reviewers.—The proper answers to the *Guardian's* other assertions will be found in the articles on Church and State, in an Editorial article in the Sentinel No. 10, in St. Ignatius' Epistles, &c. &c.

## THE CHRISTIAN SENTINEL.

THREE-RIVERS, FRIDAY 12th NOVEMBER, 1850.

## CHURCH AND STATE.—No. II.

In answer to the SECOND question proposed in the SENTINEL, No. 7, namely: Is a government professing to believe Christianity under obligation to support it?—We reply:

1. An acknowledgment of the truth of Christianity implies an obligation to promote its interests the same as an acknowledgment of the sovereignty of God implies an obligation to serve him.

2. *Precedent* throws a ponderating weight into the scale. Noah, as the head of the whole human race, builded an altar unto the Lord, and offered burnt offerings thereon. Abraham, as a prince, was commended for his zeal in the cause of religion. "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." By special divine appointment the Jewish State gave to religion the most effectual support, and secured to the Clergy by law a competent maintenance. If this were wrong in theory: namely, in the fundamental principles of human society and subordination to authority, it is wrong because God prohibited its being right when he made man;—it is wrong at all times and places, and in no instance can be right in practice; for first principles never change; neither doth God depart from them by necessity of circumstances. And if it were wrong in theory, we cannot conceive why the Almighty has exhibited a universal system of FUNDAMENTAL FALSEHOOD as a living practical example to the whole world, and, in case of the Jews, fortified it with such tremendous sanctions.

3. *Analogy*: and this partakes of the nature of precedent. Every head of a family, as such, is bound to maintain the worship of God in his house; in which respect he stands towards his family in the relation of a political chief, containing in himself all the first principles and fundamental powers of a complete Government—and these are but few. All false religions, not claiming to be Christian, (which are but imitations of the true,) as they have invariably recognized the necessity of sacrifice for the putting away of sin; so have they been provided for and supported by the State. This must have come by tradition regularly handed down from Noah and his Sons, and not by the assumption of a fundamental falsehood as true: for had it been of human invention afterwards, it could no more have been of universal prevalence than the Stoic Philosophy. Besides this is to be considered: it is on the side of order, regularity, obedience, and good Government; whereas in morals, human inventions are invariably on the side of licentiousness and anarchy: or of dark and mysterious tyranny.

4. This universal consent of the whole world, both by the professors of true and false religion, must have its foundation in truth; which is equivalent to saying, that God is its author. It appears as a law of nature, adapted to the condition of man in this stage of existence; and till we find it abrogated by the new enactments of the divine Lawgiver, and clearly published to the world, we are bound both to admit the principle, and to carry it into practice.

5. If a Christian country were invaded by an army of infidels, whose declared object was to put down Christianity, would not the State be bound to put forth its strength for the defence of the faith? We do not mean in the same sense as defending the civil rights and property of the people, or as maintaining its own rule: but as "fighting the Lord's battles," and not man's. Would its allegiance to the "KING OF KINGS" warrant this?

6. Prophecy foretells that kings shall be the nursing fathers and their queens the nursing mothers of the Church. This must be in their regal capacity, and not as private individuals, or the prophecy cannot apply to them. "They shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." They shall put forth the arm of political power to serve the Church of Christ;—not passively or permissively, but really and actively. This prophecy, as may be seen by a careful examination of Isa. xlix. compared with the nine last chapters of Ezekiel, with Acts i. 6, 7, with Rom. ix. x. xi. with 2 Thess. ii. and other Scriptures, has reference to a miraculous restoration of the Jewish church and state,

as the head of the whole visible moral government of God, and "the mother of us all."

7. It is the primary duty of every individual to seek first the kingdom of God and his righteousness. But as the collective duty of the state in this respect is but the sum total of the duty of the separate individuals composing the body politic; and as it is the duty of the state as the head, parent, protector and instructor of the people to guard public virtue, it necessarily follows that it is the first duty of the state to "seek first the kingdom of God," and provide the means of religious instruction for its children: for to the subject the state holds the identical relation of the parent to his child. The idea is by no means Utopian; as every one may be convinced who reads—the Bible. The analogy between every head of a family and the State as a thing of unity, is clear and intelligible to all. Every whole is but made up of its own parts, and is equal to them all taken together: and if every particular part be moving in the same direction, the whole as unity, will also move in the same direction, with a velocity equal to the mean of the different parts. The whole nation; namely, the Government, theoretically, if not practically, is constantly employed in a uniform and systematic manner, with unity of purpose, counsel, means, and end, in promoting the temporal interests of the nation collectively and individually; and in this manner the nation is as much more competent to watch over the moral and religious interest of the people, and to carry the blessings of the Gospel into every corner than opposing parties and contending factions are, which acknowledge no common head, as it is superior to a headless mob in the sober deliberations of the senate, or the wise direction of the political machine. And if a Government plants colonies abroad, it owes it to God, to its people, and to itself, to protect them as much as in its power against "false doctrine, heresy, and schism," even in a greater degree than to protect them in their civil rights. For why should a Government bestow its exclusive care on that which to-morrow is gone for ever? Or why should men profess religion privately, and teach it by authority in their families, but yet be at liberty in their capacity of public rulers and the protectors and supporters of public virtue, to treat with neglect and silent contempt that which only has the power to make men virtuous and happy? For instance: The Government should send out to some distant island a colony of the most helpless, ignorant and vicious of its people;—would it be contrary to the tenor of the Gospel, for the state to provide religious instructors for them without putting it to their vote whether they would receive them; and if so, what system of theology and mode of Church Government would best accord with their views and wishes? And with such people—such a colony, what is the meaning of "the rights and dictates of conscience," and "religious liberty," in reference to the Government, and the religious teachers placed over them, and the "word of salvation" thus kindly sent to enlighten their ignorance and cure them of their wickedness? And suppose them to become, by these means freely bestowed by their parent the state, truly "wise unto salvation," and also in addition, wise in useful worldly knowledge and prosperous and happy, what would still be the meaning of the same words, and in reference to the same things?—These are questions BIG WITH INTEREST in these our times of adventurous experiment.

## CREED OF ST. ATHANASIUS.

Much has been said against the Church of England for retaining this Creed in her formulaires of devotion, chiefly, we believe, on account of the damnable clauses contained in it. It is objected to on the ground of uncharitableness, as dogmatically asserting something respecting our neighbor, and assuming to judge him in a manner more becoming the Judge of all. But if we attend to the following considerations, it may appear that this objection is a mere quibble and sophism, calculated for no purpose so well as to draw away a person's mind from his own religious duty, without at all benefiting his neighbor.

1. The exclusive object of each worshipper in repeating the Creeds is intended by the Church to be for himself, and not for his neighbour. "Hast thou faith? have it to thyself before God." For as no man comes to public worship as the representative of his neighbours; so the Church, in setting forth the Creeds, designed

that each worshipper should use them to God for himself only, and leave his neighbors to do the same for themselves, attending each to his own affairs, which is the surest way of having them well done: and this kills the plea of uncharitableness, while it convicts of a cavilling disputatious spirit, allied to unbelief.

2. The Creeds are intended for practical purposes, and not for speculation. They contain what a Christian man ought to know and believe respecting the leading points of the religion which he professes, in order to his being a faithful servant of God in the discharge of his religious duties: namely; whom he is to believe in and serve; whom to honor as his God and Saviour, and in what character he is to recognise him.

3. The Creeds are of the nature of the Ten Commandments; because, professing belief in God is but professing to be ruled by his law, and to stand in fear of all its damnatory clauses. Of course then the Creeds necessarily possess a legal character, and the damnatory part is to be understood whether prominently expressed or not.

4. The Creeds also possess the character of oaths of allegiance. What is repeating a Creed in sincerity but professing allegiance to God? And whoever thought of despoiling oaths of their damnatory strength, by robbing them of their power over the conscience? Repeating a Creed as an act of religious homage is only calling down the curse of heaven upon apostacy and unbelief, the same as upon perjury in a solemn oath.

5. No law contains a saving clause for the benefit of those who may transgress it:—in other words, no law declares itself to be null and void. Neither can we with any reason expect a religious Creed to hold out palliatives to unbelief.

6. Therefore a Creed is not to be regarded as a casuistic scheme for determining how much sin constitutes unbelief, or how much righteousness constitutes saving faith; but rather as a solemn warning, renunciation of, and deprecation against all sin, and assurance on the divine authority, that when the wicked man turneth from his wickedness, he shall save his soul alive.

7. No man possessing the feelings of an humble sinner, in repeating the Creeds to his Maker and Judge, would for himself, desire to have the damnatory clauses taken away; for they neither offend his pride at the strictness of God's law, nor grieve his conscience, nor rob him of the hope of salvation, nor discourage him in his petitions for grace, nor tell him that the Almighty is cruel and unmerciful to any human being. And as he is not believing for his neighbor's particular benefit and edification, he of right has no quarrel against the Creeds arising from a patriotic view of the subject, or as a redresser of other men's grievances.

8. This objection against the Athanasian Creed lies equally heavy against every denunciation upon unbelievers, and especially against these words in the Apostolic Commission: "He that believeth not shall be damned." A man's faith must of course be accounted "whole and undefiled," or it can profit him nothing when it is called for by his Judge. He will not be permitted to produce any fractional part of faith less than the whole of that which Christ shall acknowledge to be faith. "Almost," but not "altogether," will not then serve his turn. The Creed under consideration is as silent respecting the time when a man's faith shall become "whole and entire, wanting nothing," as this arbitrary and unqualified assertion of our Lord. And why is this? For the same reason that statute law declares that whosoever commits murder shall be capitally punished. These things are intended to prevent crime altogether, or to produce immediate repentance. "To day, if ye will hear his voice, harden not your hearts."—The Gospel never directs us to begin to-morrow.

It is our humble opinion that those awful words of our Lord; "He that believeth not shall be damned,"—ought to be inserted in the body of every Christian Creed. They can offend none but such as are dissatisfied with the Bible generally, and would fain be saved in the absence both of faith and its necessary fruits of obedience and a holy life. And the writer of this article earnestly hopes that no person who may chance to read the above short defence of the Athanasian Creed, (and with it the others also), will thereafter scruple to repeat it cheerfully in his place, giving glory to God, when called upon by the Church so to do, and to pray earnestly to Him for grace to incline his heart to keep the law contained under it "WHOLE AND UNDEFILED." "For all those things hath mine

hand made, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."—Such a one never complains of its severity, nor hesitates to profess his firm conviction, that "he that believeth not shall be damned!"

It seems as if nearly one half of the nominal followers of Christ were constantly employed about the "walls and bulwarks" of his Church with hammers and axes, fixing up pins and hooks for the conveniency of hitching on objections, and saving clauses for unbelief and impiety.

#### SOCIETY FOR PROMOTING AND CIVILISING THE INDIANS IN UPPER CANADA.

At a meeting of a number of persons friendly to this object, assembled at the Court House this day, the Lord Bishop of Quebec having been called to the chair, His Lordship, after briefly stating that the design of this meeting was to form a Society whose object was to bring the Indians in this Country and neighborhood to the knowledge of true religion and the comforts and happiness of civilized life, remarked, that as all progress in good depends on the blessing of God, it was reasonable and scriptural that this blessing should be asked for in prayer.

After having invoked the divine blessing accordingly, His Lordship proceeded to state, that although the Society for the propagation of the Gospel in Foreign parts, and the new-England Company, together with the Roman Catholics and Methodists in Canada, and especially the latter, have lately not without success used means for the conversion and civilization of the Indians, yet the members of the Church of England, in this country, have not come forward ostensibly, or at least not in a body, to promote these objects. He was, however, happy to say that it was now the desire of those resident at York and its vicinity to do so, and to form themselves into a Society for these purposes. But it was to be observed, that it was not their wish to confine this society to the members of their own church—that, on the contrary, all Christians were invited to join, though it was still to be clearly understood that the religious instruction to be given to the Indians would be conformed to the principles and doctrines of the Church of England. It was, however, to be particularly remarked, that it was the intention of this Society to avoid all interference with the labours of any other denominations of Christians. His Lordship then stated, that the plan of the laudible business in which this meeting was now employed did not originate with himself, but with His Excellency the Lieutenant Governor, and the Rev. G. Archbold, Visiting Missionary of this Diocese, who had, during great part of last summer, at much personal inconvenience, resided among some of the Indians inhabiting the shores of Lake Huron; and concluded by proposing that the Society be now formed, and that it be called "The Society for Converting and Civilizing the Indians in Upper Canada."

The Chief Justice expressed his concurrence in the objects which His Lordship had recommended, and his conviction that all who were present felt themselves much indebted to His Lordship for his assistance in forming a Society for so excellent a purpose. He remarked that some years ago the design of civilizing and converting the Indians had engaged the attention of a number of benevolent persons in this town, but it seemed not practicable to make any satisfactory progress. The truth was, that many efforts of the same kind in the United States, as well as in this Province, had been attended with such indifferent success, that he believed an opinion was very generally entertained that the Indians could not be reclaimed from the habits of gross intemperance in which they were sunk, and that there was some defect in the mind of an Indian that must render every effort for improving his condition utterly hopeless.

This error can prevail no longer. The great exertions of some religious sects and in particular of the Methodists to whom His Lordship has justly ascribed great credit, have been attended with such satisfactory results, that we can no longer, with reproach remain inactive spectators of the good done by others, in this interesting cause. The Chief Justice observed that the change produced in the Indians was so sudden and so striking that he could not but regard it as a signal instance of the special interposition of divine pro-

vidence, but that conviction seemed to make it more imperatively our duty to contribute our aid in so good a work, for since Providence has so remarkably seconded the labours of others, we have no reason to doubt that our exertions will be blessed with the like success.

He said he was convinced he might safely assure His Lordship that he would not only find himself warmly supported in his endeavors by the Venerable Archdeacon of York who happened now to be absent, and by all the Clergy of his Diocese, but he would find a willing co-operation from the inhabitants of this Town who have been forward on all occasions in works of charity and benevolence.—The efforts of individuals, he said, however well intended could accomplish little without proper direction, and a well arranged system of proceeding—that the piety and zeal of His Lordship, not less than his dignified station in the Church, pointed him out as the one best qualified to preside in the Society they were about to form, and he was sure his motion that His Lordship should be requested to become the president would meet with the hearty concurrence of all who were present. The motion was then put and carried.

Moved by the *Chief Justice*, and seconded by *Captain Philpotts, R. E.* that his Lordship the Bishop of Quebec be requested to accept the office of President of the Society, which was unanimously agreed to.

His Lordship expressed his sense of the confidence reposed in him and readiness to promote, as far as might be in his power, the objects of the Society. His Lordship, at the same time, stated that he had much satisfaction in informing the meeting that his Excellency the Lieutenant Governor had consented to be Patron of the Society.

It was proposed, that in addition to the president, the officers of the Society consist of Vice-Presidents, Secretaries, Treasurer and a Committee of Management, who shall form a Board for conducting the business of the Society and regulating the application of its funds.

The following resolutions were subsequently adopted.

Moved by the Hon. J. H. Dunn, and seconded by the Rev. J. Hudson—That the Chief Justice, the Archdeacon of York, the Archdeacon of Kingston, Mr. Justice Sherwood, Mr. Justice Macaulay, and the Rev. Dr. Harris be requested to act as Vice Presidents.

Moved by the Hon. Col. Wells, and seconded by Dr. Baldwin—That the Rev. R. D. Cartwright and Captain Philpotts, R. E. be requested to act as Secretaries.

Moved by C. C. Small, Esq. and seconded by S. Washburn, Esq. that F. T. Billings, Esq. be requested to act as Treasurer.

Moved by the Rev. R. D. Cartwright—that the Managing Committee be composed of the following Gentlemen:—

The Hon. Jos. Wells; The Hon. D. Cameron; The Hon. G. H. Markland; The Hon. J. H. Dunn; The Hon. W. Allan; Dr. Baldwin; The Attorney General; The Solicitor General; Colonel Givens; Alex. Wood, Esq.; C. C. Small, Esq.; G. Ridout, Esq.; Jas. Fitzgibbon, Esq.; S. Washburn, Esq.; R. Stanton, Esq.

It was subsequently agreed to that all Clergymen of the Church of England be ex officio members of the Committee.

After the above resolutions were passed, His Lordship observed, that the services of the Society might be directed to various points where no charge of interference with the labors of other denominations could be alledged. Particularly it was expedient to follow up the undertaking of civilizing the Indians on the north shore of Lake Huron, whither Mr. Cameron had gone, and from whom favorable reports of his prospects of success had been received. On the shores of Lake St. Clair also there was a body of Indians who had not been visited by any missionary, and a field for the prosecution of pious and charitable labours opened. The Six Nations on the Grand River, where the Rev. R. Luggar, and the Rev. A. Nelles, missionaries devoted to the cause, were zealously engaged, presented strong claims on our benevolence. Much had been lately done there by the New England Company, still there were powerful calls from that quarter for further assistance in the work of civilization. The Mohawks in the Bay of Quinte, also, particularly deserved our attention. And the Indian tribe, already settled in villages at the mouth of the River Columbia—notwithstanding

their distance from us—ought not to be passed over unnoticed. Governor Simpsont, of the Hudson Bay Company, who had repeatedly visited them, represents that they are a mild and docile people, ripe for improvement, and instruction in religion and the arts of civilized life. The funds of the Society might also be beneficially employed in printing tracts in the languages of different Indian nations. Mr. Portt, lately a schoolmaster in the Bay of Quinte, has translated the history of Joseph and his brethren out of the book of Genesis, and two of Berens's Sermons into the Mohawk language, which would be an acquisition to the means of instruction possessed by the Society if they were printed. The establishment of schools amongst the Indians, and the education of some of their youth to fit them for the office of Catechists or even of holy orders, present an object upon which the funds of the Society may very profitably be expended. Other beneficial objects might be pointed out, but it is not necessary to enlarge at present on the numerous and obvious means which recommend themselves to your adoption for the conversion and civilization of Indians. His Lordship congratulated himself and the gentlemen present on the auspicious commencement of the business of the Society, at the same time he regretted the absence of the Archdeacon of York and several friends to the cause, they being out of town, but he expressed his confidence in their hearty co-operation in the measures of the Society.

Moved by James Fitzgibbon, Esq., seconded by R. Stanton, Esq., That an annual Meeting of the Society be held on the last Friday in October; and quarterly Meetings on the first Tuesday in January, April, July and October, at 12 o'clock each day, and that any five members of the board shall form a quorum at the annual meeting, and any three at the quarterly meetings.

Moved by the Rev. R. D. Cartwright, and seconded by the Rev. Wm. Boulton—That a subscription be now opened to promote the objects of this Society. That the Vice Presidents, Secretaries, and Treasurer be authorized to receive subscriptions and contributions, and that all monies collected on behalf of the Society be paid to the Treasurer, who will present an account of the state of the funds at the annual meetings, at which time also the Secretaries shall present a report of the proceedings of the society.

It was then moved and agreed to—That a meeting of the Committee be held on Tuesday the 9th Nov. at 12 o'clock, and a special meeting of the Society on Monday the 22nd Nov. to take into consideration what further steps it may be advisable to adopt for promoting the objects of the Society.

His Lordship having left the Chair, the Chief Justice being called to it, moved—That the thanks of the meeting be given to the Lord Bishop for his conduct in the Chair—which was unanimously agreed to.

His Lordship briefly returned thanks, proposed that the meeting should be closed with prayer, which being read by the Rev. Mr. Cartwright, the meeting then adjourned.

Amount of Donations Subscribed at the time	£63 0 0
Annual Subscriptions	£71 13 6

*U. Canada Courier of Oct. 30*

## CHILDREN'S DEPARTMENT.

### THE TOWER OF BABEL.

“And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the earth.”

These were the men who lived upon the earth many years after the flood. Noah and his children lived for a long time upon the mountains upon which the ark had rested; but when their children came to be very many, even whole nations, so that they needed more room to feed their flocks and herds, they moved from the mountains into the plain of Shinar. This plain was a very pleasant land, and the ground was very fertile, bearing plenty of every thing needful for the people and their flocks, so that it seemed to them good to live there. But God, when he saved Noah and his children alive, meant that they should people all the world. It was not his will, that their children should crowd together in one place. Now it is likely that the people knew what was the will of God, for God had told their father Noah about his will, and taught him

his duty. Yet they were proud and self-willed, and chose to make their own plans, and do what seemed best to their weak and foolish minds. They thought, perhaps, that they should be more happy by living all together, than by spreading abroad over the earth which God had made for them. They could think of no better way of keeping in one company than building a great city and an enormous tower. So they agreed to build it. "Go to," (or, Come,) they said; "let us build a city and a tower." Perhaps they meant to live in the city, and have the tower as a mark to find it by, so that they might never wander far away. It was to be extremely high, (for that was all the meaning of what they said of its "top reaching unto heaven,") so that it could be seen from very far, and might "make a name" for its builders; that is, make them famous, by showing their power and skill.

But mark how vain it is for men to set themselves against the will of Him that made them! God knew the wishes of their hearts before they formed them, and when they had agreed together, and even begun their work, He put a stop to it at once.

"And the Lord said, 'Go to, let us go down, and there confound their language, that they may not understand one another's speech.'" Here the Bible speaks of God as if he moved from one place to another: but it is only to help us to understand what he did, by telling how we would do if we had power to set about such a thing. God is everywhere, and over all, and his will was enough to hinder men from going on in their design. He might have taken away their power to build, or he might have broken their work as fast as they could finish it, or even have destroyed the men themselves for their rebellion.

But he chose another way. They had all agreed together, and they could not go on without each other's help. But God put confusion in their counsels, and in their language. They disagreed among themselves about their plan, and, besides, were made unable to talk together as before. Perhaps some wanted to build the city in one way, and some chose to have another. God had taken his blessing from them, and their plans could come to nothing but ruin. In their work, too, everything must have been confusion; for none could make the others understand what they wanted, or how they were to do. So they were forced to leave off building, and to separate from one another. "The Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city."

How true is what the Bible tells us; "the fear of the wicked, it shall come upon him!" Those men were afraid of being scattered, and the way they took to hinder it, brought it on them the sooner. How much better it is to love and obey the will of God, than to murmur at it, or try our own foolish wills! We may bring misery upon ourselves, but we can never change the will of God, which is always for our good. Remember, then, the tower of Babel.—*Children's Magazine.* E.

*William Whiston.*—This eccentric but ingenious man affected a more than ordinary skill in expounding the dark prophecies of Scripture; and by his mathematical knowledge, thought he had discovered the precise time of the commencement of the Millennium, and the calling of the Jews: which period having nicely computed, he himself happily outlived, and having reviewed his calculation and corrected his error, outlived the prediction also; at length upon another review, he fixed it for the year 1766, which he was not likely to live to see. About the time of his uttering this prophecy, he offered a small estate for sale, to a gentleman who was well acquainted with the obstinacy with which he maintained his opinion in these matters: and having asked the gentleman *thirty years purchase* for it, he appeared astonished. Mr. Whiston demanded the reason of his surprize, as he asked no more than other people gave.—I don't wonder, at other people, said the gentleman, because they know no better; but I am surprized that you should ask *thirty years purchase*, when you know that in half that time all men's properties will be in common, and no man's estate will be worth a groat.

#### ON THE DUTIES OF SERVANTS.

(Concluded from p. 69, No. X.)

2. You are not to be eye-servants. Now eye-servants are such as will work hard, and seem mightily diligent, while they think that nobody is taking notice of them, but when their masters and

mistresses' backs are turned, they are idle, and neglect their business.

I am afraid that there are a great many such eye-servants among you, and that you do not consider how great a sin it is to be so, and how severely God will punish you for it. You may easily deceive your owners, and make them have an opinion of you that you do not deserve, and get the praise of men by it. But remember that you cannot deceive Almighty God, who sees your wickedness and deceit, and will punish you accordingly. For the rule is, that you must obey your masters in all things, and do the work they set you about with fear and trembling, in singleness of heart, as unto Christ, not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart: with good will doing service, as to the Lord, and not as to men. If, then, you would but think, and say within yourselves—My master hath set me about this work, and his back is turned so that I may loiter and idle if I please, for he does not see me. But there is my great master in heaven, whose overseer my other master is, and his eyes are always upon me, and taking notice of me, and I cannot get any where out of his sight, nor be idle without his knowing it, and what will become of me if I lose his good will, and wake him angry with me. If, I say, you would once get the way of thinking and saying thus, upon all occasions, you would then do what God commands you, and serve your masters with singleness of heart, that is, with honesty and sincerity; you would do the work you are set about with fear and trembling; not for fear of your masters and mistresses upon earth (for you may easily cheat them, and make them believe you are doing their business when you do not) but with fear and trembling, lest God, your heavenly master, whom you cannot deceive, should call you to account, and punish you in the next world, for your deceitfulness, and eye-service in this.

3. You are to be faithful and honest to your masters and mistresses, not perloining † (or wasting their goods or substances) but shewing all good fidelity in all things.

If you were to rob or steal from others, you know that it would be a very bad thing, and how severely the law would punish you for it. But if your master is robbed of what belongs to him by your wastefulness or negligence, do not you think that is wicked? For pray what is the difference to me, when my substance is gone, whether a thief took it away from me, or whether I am robbed of it by my servant's negligence? The loss is the same, and they will have it to answer for. How then can many of you be so careless about your master's business? How can you be so unfaithful and wicked, as to see their substance perish and be lost, when a little of your timely care would prevent the loss? Is not this a very common case among you? And do not most masters complain, with great justice, that unless they happen to see into every thing themselves, their servants will take no care? Nay, even when they are told of it, and ordered to do it, they will still neglect, and let the goods perish? Do not your masters, under God, provide for you? And how shall they be able to do this, to feed and to clothe you, unless you take honest care of every thing that belongs to them? Remember that God requires this of you, and if you are not afraid of suffering for it here, you cannot escape the vengeance of Almighty God, who will judge between you and your masters, and make you pay severely in the next world for all the injustice you do them here. And though you should manage so cunningly as to escape the eyes and hands of man, yet think what a dreadful thing it is to fall into the hands of the living God who is able to cast both soul and body into hell.

4. You are to serve your masters with cheerfulness, reverence and humility. You are to do your masters service with good will, doing it as the will of God, from the heart, without any sauciness or answering again. How many of you do things quite otherwise and instead of going about your work with a good will and a good heart, dispute and grumble: give saucy answers, and behave in a surly manner? There is something so becoming and engaging in a modest, cheerful, good-natured behaviour, that a little work done in that manner, seems better done, and gives far more satisfaction than a great deal more that must be done with fretting, vexation, and the lash always held over you. It also gains the good will and love of those you belong to, and makes your own life pass with more ease and pleasure.

\* Written for the instruction of Blacks.

† Tit. ii. 10.

Besides, you are to consider, that this grumbling and ill-will does not effect your masters and mistresses only: they have ways and means in their hands of forcing you to do your work, whether you are willing or not. But your murmuring and grumbling is against God, who hath placed you in that service, who will punish you severely in the next world for despising his commands.

Thus I have endeavoured to shew you, why you ought to serve God, and what duty is particular you owe him; I have also shewn you, that while you are serving your masters and mistresses, or doing any thing that God hath commanded, you are at the same time serving him; and have endeavoured to shew you what duty or service you owe to your owners, in obedience to God, and that in so plain a manner, as I hope the greatest part of you did well understand. The other parts of your duty, and the rewards which God hath promised to you (if you will honestly set about doing it) I shall endeavour to lay before you at our next meeting here for that purpose. In the mean time, consider well what hath been said. Think upon it, and talk about it one with another, and strive to fix it on your memories. And may God of his infinite mercy grant, that it may sink deep into your hearts, and taking root there, may bring forth in you the fruit of good living, to the honor and praise of his holy name, the spreading abroad of his Gospel, and the eternal salvation of your precious souls, through our Lord and Saviour Jesus Christ, to whom, with the Father, and the Holy Spirit, be all honor and glory, world without end. Amen.—*Christian Gos. Mess.*

#### ON THE DEATH OF THE RT. REV. JOHN HENRY HOBART.

"A GREAT MAN IS FALLEN IS ISRAEL."

There is a song above;  
In those glad mansions where the righteous rest,  
That glorious heaven, where smiles of endless love  
Beam on the bless'd.

Their harps are strung;  
Glad hallelujahs swelling, as the sweep  
Of their light fingers o'er the chords are flung—  
Men only weep.

Men only weep;  
Weep as they lay the honoured in the tomb;  
Those whom they reverence most, in their last sleep  
Of silent gloom.

Oh! shall that eye  
Once clothed in mild, parental love to men;  
Awake no more save in the trellised sky?  
In glory then.

Cold, cold in death,  
To man, to earth, that soul shall wake no more;  
No more in gentle words shall sound that breath,  
Scarce breathed but to adore.

Sage Hobart sleeps;  
Where the bright stars, nor the all-glorious sun  
Can smile upon him, where the night-dew weeps—  
His race is run.

Sad sons of men,  
Before his cold remains with reverence bow;  
The form ye loved, but none can love again—  
'Tis ashes now.

Hear! "dust to dust."  
On his home sleeps, Oh! what a solemn gloom,  
But that strong spirit sleeps not in the rust  
Of the damp tomb.

The corse to earth—  
The spirit to her ever glorious reign.  
Yet weep: for heaven may never equal worth  
Bestow again.

Utica, Sept. 1830.

C. A. G.  
*Gospel Messenger.*

#### METRICAL PARAPHRASE

ON THE COLLECT FOR THE TWENTIETH SUNDAY AFTER TRINITY.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and in soul, may cheerfully accomplish those things that thou wouldst have done; through Jesus Christ our Lord. Amen.

Thou, God, whose awful power can strike  
A sinner to the grave;  
But who by mercy art inclin'd  
To succour and to save.

Whatever ills around us wait  
To injure or alarm,  
Thy power and goodness we implore  
To keep us safe from harm.

Whilst thus preserved may we improve  
Each talent we possess,  
And thus to thee with cheerful hearts  
Our gratitude express.

For thee our bodies and our souls  
Exert their utmost powers,  
Thy glory is our highest joy  
And all thy will be ours.

There is such a touching proof of the spirit of sincere contrition and humble piety in the following lines, that we believe they will be acceptable to every one sensible of the influence of human passions, and of the necessity of secret, unostentatious self-abasement for past errors of life and heart.

#### CONFESSION.

"Nay, holy father come not near,  
The secrets of my heart to hear;  
For not to mortal ear I tell  
The griefs that in this bosom swell,  
The thoughts, the wishes, wild and vain,  
That wander through this burning brain.  
Faint fellow being! why should I  
Before thee kneel imporingly?  
'Twere worse than madness to believe  
Man can his brother worm forgive,  
Or yield unto the contrite one  
That peace which comes from heaven alone.  
No! let me spend my vesper hour  
In commune with a higher power:  
The world shut out I'll lowly bend  
To my Almighty Father, Friend!  
To him for mercy I'll appeal,  
To him my utmost soul reveal;—  
He knows the heart that he has made,  
By each alternate passion sway'd,  
And can forgive it; for he knows  
Its wants, its weakness, and its woes.  
By his protecting pardon blest,  
How sweetly might I sink to rest,  
And sleep his sheltering wing beneath.  
Though 'twere the last dark sleep of death!"

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