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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 15th OCTOBER 1830.

[Vol. I.—No. 7.]

SERMON ON THE DEATH OF HIS LATE MAJESTY GEORGE IV.

ISAIAH XLIX. 22, 23.

(Continued from p. 34. No. V.)

THE King is dead.—Well—the King was only a man, and like other men must die. Yes—but his death is an event of public interest. He was the head of the first empire on earth, to which his regency and reign have added a lustre which will beam through all history while the fashion of this world endures. And, as subjects of that wide spread empire, his death concerns us all. He stood in a direct relation to us all. He loved his people—that cannot, I think, be questioned,—and under his rule they were permitted to win resplendent trophies which are associated with the preservation of the best interests of mankind. His own personal qualities and attainments were such as eminently fitted him for dignity, for counsel, for command. He was a man cast in no common mould, and gifted in no common way. But here we must make a general observation, without particular reference to the case now before us, that the faults of Kings and Princes are as conspicuous as the points which we admire in their characters; and although we ought in duty and decency to veil them, the pulpit is the last place in which the language of flattery should be heard. There at least we must estimate things by the pure and holy standard of the word of GOD who is to judge us all;—and which of us, from the Prince who is exposed to all the most dangerous snares of pride and pleasure, to the humblest individual who keeps his way

“Along the cool sequestered vale of life,”—

which of us can bear to be brought to such a test? “Who may abide the day of his coming, and who shall stand when He appeareth?”—As a King, we may venture, I think, to say of the deceased Monarch, that he “fed” his people “with a faithful and true heart, and ruled them prudently with all his power.”—As a Christian,—we surely ought to indulge in the same charitable construction of his preparation for eternity, which we should put upon any other case where equal grounds of hope might be afforded.—All of us are sinners before God, and it is no treason to say that our King was among the number;—it would be treason to the KING OF KINGS to say otherwise:—but we may hope that he was a repentant and believing sinner. Many contradictory things are always said by different parties, of the private life and habits of a king; and persons on either side, affecting to enjoy the best information, make statements inconsistent with each other, in a manner the most positive and precise; but one thing we know, that the King had for a length of time about him the present Bishop of Winchester, a prelate of decided and eminent piety, in whose society he much delighted, and who was believed with good reason to have been an instrument in producing a salutary effect upon his mind.—We know also that there were other faithful and uncompromising Preachers of the truth of God whom the King often heard. When therefore we hear that, upon the bed of death, the Monarch received the announcement of its near approach with the words, “The will of God be done!”—and that he then called for another Prelate who was in attendance upon him at the last, to administer to him the pledges of a Saviour’s love,—we ought to hope that a mind so discerning and so well informed, would not, in that last struggle, when Royalty in the grasp of death was the mere frail thing that other men are, desire to participate in those holy memorials as in an empty ceremony or a superstitious charm, but that he believed and sought an interest in the redemption of sinners by the blood of Christ, whose sufferings are represented in that ordinance. This is what we ought to hope; and thus we leave this portion of our subject—only adding a general caution, that this hope to which we cling for others, ought never to be perverted into a delusive reliance for ourselves. For though God,

whose favours are of grace and not of debt, may receive and recompense those who engage in his service at an advanced period of their day, and even at the eleventh hour which precedes its close,—it is not for those who deliberately calculate upon such an opportunity that the mercy can be expected to be reserved. They who abuse his long-suffering, are in the direct way to be “given over to a reprobate mind,” and are only “heaping up to themselves wrath against the day of wrath and revelation of the righteous judgment of God.”

(To be Continued.)

MARTYRDOM OF POLYCARP.

Marcus Antoninus, at the age of twelve years, embraced the rigid system of the stoical philosophy, which he also endeavoured to inculcate on the minds of his subjects. He even condescended to read lectures of philosophy to the Roman people, in a manner, says Gibbon, who nevertheless eulogizes his character, more public than was consistent with the modesty of a sage, or the dignity of an emperor. Under his reign commenced what is generally accounted the fourth persecution of the Christians. It is not improbable that he had beheld with an anxious eye the lenity which had been shown them by his predecessors, and that the occasional interruptions that had been given them were at least with his connivance. Certain it is, that no sooner had he attained to the full exercise of power, than he completely discarded the tolerant principles of Antoninus Pius, and threw open once more all the flood gates of persecution.

The churches of Asia appear to have suffered dreadfully at this period. Polycarp was pastor of the church in Smyrna, an office which he had held for more than eighty years, and which he had filled up with honour to himself, to the edification of his Christian brethren, and the glory of his Divine Master. It only remained for him now to seal his testimony with his blood. The eminence of his station marked him out as the victim of popular fury. The cry of the multitude against Polycarp was, “This is the Doctor of Asia, the father of the Christians, the subverter of our gods, who teaches many that they must not perform the sacred rights, nor worship our deities. Away with these atheists.” The philosophy of the emperor could not teach him that this pretended atheism was a real virtue, which deserved to be encouraged and propagated among mankind. Here reason and Philosophy failed him, and his blind attachment to the gods of his country caused him to shed much blood, and to become the destroyer of the saints of the living God.

The friends of Polycarp, anxious for his safety, prevailed on him to withdraw himself from public view, and retire to a neighbouring village, which he did, continuing with a few of his brethren, day and night, in prayer to God for the tranquillity of all the churches. The most diligent search was in the mean time made for him without effect. But when his enemies proceeded to put some of his brethren to the torture, with the view of compelling them to betray him, he could no longer be prevailed on to remain concealed. “The will of the Lord be done!” was his pious ejaculation. On uttering which he made a voluntary surrender of himself to his persecutors, saluted them with a cheerful countenance, and invited them to refresh themselves at his table, only soliciting from them on his own behalf one hour for prayer. They granted his request, and his devotions were prolonged to double the period with such sweetness and savour, that all who heard him were struck with admiration, several of the soldiers repenting that they were employed against so venerable an old man. His prayer being ended, they set him on an ass, and conveyed him towards the city, being met on the road by Herod the Irenarch (a kind of justice of the peace) and his father Nicetes, who were chief agents in this persecution. Many efforts were tried to shake his constancy, and induce him to abjure his profession. At one time he was threatened by

the proconsul with the fury of wild beasts. "Call for them," said Polycarp, "It does not become us to turn from good to evil." "Seeing you make so light of wild beasts," rejoined the magistrate, "I will tame you with the more horrible punishment of fire." But Polycarp bravely replied, "You threaten me with a fire that is quickly extinguished, but are ignorant of the eternal fire of God's judgment reserved for the wicked in the other world. But why do you delay? Order what punishment you please." Thus finding him impenetrable both to the arts of seduction and the dread of punishment, the fire was commanded to be lighted, and the body of this venerable father burnt to ashes, in the year 166.—*Jones' Church History.*

THE CHRISTIAN YEAR.

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

In a few modest words Mr. Kemble states the aim and object of his volume. He says truly, that it is the peculiar happiness of the Church of England to possess in her authorized formularies an ample and secure provision, both for a sound rule of faith, and a sober standard of feeling in matters of practical religion. The object of his publication will be attained, if any person find assistance from it in bringing his own thoughts and feelings into more entire unison with those recommended and exemplified in the Prayer-Book. We add, that its object has been attained; and that his name is now, most assuredly, among those of whom the heart breathes,

" Blessings be with thee, and eternal praise
The Poets, who on earth have made us heirs
Of truth and pure delight, by heavenly lays."

In England, "The Christian Year" is already placed in a thousand homes, among "household books," and its reception there has proved, that let as many worthless weeds spring up as raskly as may be, all eyes will yet be turned to "the bright consummate flower," wherever the air is gladdened by such an apparition. We are neither blind nor deaf yet to the sights and sounds of beauty—and a true poet is as certain of recognition now as at any period of literature. In Scotland we have no Prayer-book printed on paper—perhaps it would be better if there was—but the prayer-book which has inspired Mr. Kemble, is compiled and composed from another book, which we believe, is more read in Scotland than in any other country. Here the Sabbath reigns in power that is felt by soul and sense to be a sovereign power over all the land. We have, it may be said, no prescribed holidays; but all the events recorded in the Bible, and which in England make certain days holy in outward as well as inward observances, are familiar to our knowledge and our feeling here; and therefore, the poetry that seeks still more to hallow them to the heart will find every good heart recipient of its inspiration, for the Christian creed is "wide and general as the casing air," and felt as profoundly in the Highland heather-glen, where no sound of psalms is heard but on Sunday, as in the cathedral towns and cities of England, where so often

" Through the long-drawn aisle and fretted vault,
The pealing anthem swells the note of praise."

Poetry in our age, has been made too much a thing to talk about—to shew off upon—as if the writing and the reading of it were to be reckoned among what are commonly called—accomplishments. Thus even true, great poets have too often sacrificed the austere sanctity of the divine art to most unworthy purposes, of which, perhaps the most unworthy—for it implies much voluntary self-degradation—is mere popularity. Against all such low aims he is preserved, who, with Christian meekness, approaches the muse in the sanctuaries of religion. He seeks not to force his songs on the public ear; his heart is free from the fever of fame; his poetry is praise and prayer. It meets the soul like the sound of psalms from some unseen dwelling among the woods or hills, at which the wayfarer or wanderer stops on his journey, and feels at every pause a holier solemnity in the silent solitude of nature. Such poetry is, indeed, *got by heart*; and the memory is then tenacious to the death, for her hold on what she loves is strengthened, as much by grief as by joy; and when even hope itself is dead—if, indeed, hope ever dies—the trust is committed to despair. Words are often as unforgettable as voiceless thoughts; they become very thoughts themselves, and are what they represent. How are many of the simply, rudely, and fervently and beautifully rhymed Psalms of David very part and parcel of the most spiritual treasures of the Scottish peasant's being!

" The Lord's my shepherd, I'll not want,
He makes me down to lie
In pastures green: he leaeth me
The quiet waters by."

These four lines sanctify to the thoughtful shepherd on the braes, every stream that glides through the solitary places,—they have often given colours to the greensward beyond the beauty of all herbage and of all flowers. Thrice hallowed is that poetry which makes us mortal creatures feel the union that subsists between the book of Nature and the book of Life!

There is such perfect sincerity in the volume now lying before us, and which creates this strain of thought in which perhaps, we have been somewhat too long indulging, such perfect sincerity, and consequently such simplicity, that though the production of a fine and finished scholar, we cannot doubt that it will some day or other find its way into many of the dwellings of humble life. Such descent, if descent it be, must be of all reception the most delightful to the heart of a Christian poet. As intelligence spreads more widely over the land, why fear that it will deaden religion? Let us believe that it will rather vivify and quicken it; and that in time true poetry, such as this, of a character somewhat higher than probably can be yet felt, understood, and appreciated by the people, will come to be easy and familiar, and blended with all the other benign influences breathed over their common existence by books. Meanwhile, the "Christian Year" will be finding its way into many houses where the inmates read from the love of reading—not for mere amusement only, but for instruction and a deeper delight; and we may be happy if our recommendation causes its pages to be illumined by the gleams of a few more peaceful hearths, and to be rehearsed by a few more happy voices in the "parlour twilight."

The "Christian Year" contains upwards of a hundred poems—and from them we select the

Third Sunday in Advent.

" What went ye out to see
O'er the rude sandy sea,
Where stately Jordan flows by many a palm,
Or where Gennesaret's wave
Delights the flowers to lave,
That o'er her western slope breathes airs of balm?"

" All through the summer night
Those blossoms red and bright
Spread their soft breasts, unheeding to the breeze,
Like hermits watching still
Around the sacred hill,
Where erst our Saviour watch'd upon his knees."

" The paschal moon above
Seems like a saint to rove
Left shining in the world with Christ alone:
Below, the lake's still face
Sleeps sweetly in the embrace
Of mountain terraced high with mossy stone."

Here may we sit and dream
Over the heavenly theme,
Till to our soul the former days return:
Till on the grassy bed,
Where thousands once He fed,
The world's incarnate Maker we discern."

" O cross no more the main,
Wandering so wild and vain,
To count the reeds that tremble in the wind,
On listless dalliance-bound,
Like children gazing round,
Who on God's works no seal of Godhead find."

" Bask not in courtly bower,
On sun-bright hall of power,
Pass Babel quick, and seek the holy land—
From robes of Tyrian dye
Turn with undazzled eye
To Bethlehem's glade or Carmel's haunted strand."

" Or choose thee out a cell
In Kedron's stored dell,
Besides the springs of Love, that never die,
Among the olives kneel
The chill night-blast to feel,
And watch the moon that saw thy Master's agony."

" Then rise at dawn of day,
And wind thy thoughtful way,
Where rested once the Temple's stately shade,
With due feet tracing round
The city's northern bound,
To th' other holy garden, where the Lord was laid.

" Who thus alternate see
His death and victory,
Rising and falling as on angel wings,
They, while they seem to roam,
Draw daily nearer home ;
Their heart untravell'd still adores the King of kings.

" Or, if at home they stay,
Yet are they, day by day,
In spirit journeying through the glorious land,
Not for light fancy's reed,
Nor honor's purple meed,
Nor gifted Prophets' lore nor science, wood-roses wand.

" But more than Prophet, more
Than Angels can adore
With face unveil'd, is He they go to see ;
Blessed be God, whose grace
Shews him in every place
To homeliest hearts of pilgrims pure and meek !"

That is very beautiful—scripturally simple—Bible-breathing—hymn-like—a psalm-ode—a religious elegy. How far better than skillfully—how inspiredly the Christian poet touches upon each holy theme, winging his way through the stainless ether like some bird, gliding from tree to tree, and leaving one place of rest only for another equally hushed, equally happy, in the folding and unfolding of its snow-white flight ! It is full of various pictures—but all peaceful and solemn ; all blended together, whatever be the scene's lineaments, in one spirit—the spirit of piety—that silent luminary—of which it may be said—

" The Paschal moon above
Seems like a saint to rove,
Left shining on the world with Christ alone."

Protestant poets have seldom sung, as they ought to have done, of the Mother of our Lord. Poetry is privileged to be idolatrous—when the saint invoked is she who nursed the Saviour in her virgin bosom. " And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee, blessed art thou among women."

" Mother ! whose virgin bosom was uncrest
With the least shade of thought to sin allied ;
Woman ! above all women glorified,
O'er tainted nature's solitary boast ;
Purer than foam on central ocean lost ;
Brighter than eastern skies at daybreak strewn
With forced roses, than the unblemished moon
Before her wane begins on heaven's blue coast ;
Thy image falls to earth. Yet come, I ween,
Not unforgiven the suppliant knee might bend,
As to a visible power, in which did blend
All that was mixed and reconciled in thee
Of mother's love and maiden purity,
Of high with low, celestial with terrene."

Try to wish to alter one single word there—and you feel it would be almost sacrilege. It is a perfect poem—perfect as " the unblemished moon"—and it will shine serenely for ever in the heaven of poetry.

" Before the inward eye,
Which is the bliss of solitude."
(To be Continued.)

CIRCULAR FROM THE LORD BISHOP OF QUEBEC TO HIS CLERGY.

KINGSTON, August 27th.

REV. SIR,

You will have seen by a Prospectus lately sent from Three Rivers, that it is intended to revive the *Christian Sentinel* in the form of a Weekly Paper, the first number to appear on the fourth of September.

So long a period, however, has elapsed since the late periodical under that title was published, that some of the original Subscribers have withdrawn their names; and it is uncertain what number of those whose names are on the former list may be disposed to continue their Subscriptions. Being anxious for the future success of this Paper (in which, I trust you also are interested) and wishing to prevent any further interruption—may I request that you would, with as little delay as possible, furnish the Editor at Three Rivers, the Rev. A. H. Burwell, with a list of the original Subscribers who still intend to support the *Sentinel*, and also endeavour to procure as many as you can in addition. The *Sentinel* being designed to support the cause of truth, and promote the good of the Church, I recommend it to your zealous attention, and trust that you will not be wanting in your efforts to ensure its success and extend its circulation.

I remain,

Your affectionate Brother,

C. J. QUEBEC.

MARINER'S HYMNS.

A volume has been prepared by the Secretary of the Seamen's Friend Society, for the devotional use of those pious seamen whose hearts have been disposed by the grace of God to attend to these all important concerns. It contains above six hundred Hymns.

A small portion of the book is occupied with brief forms of prayer for public service on the Lord's day, for funerals, and for daily morning and evening prayer. As Episcopalians, we could not but feel gratified that the responsive mode of worship is, to so great an extent, interwoven in these services; and also that so large a space has been given to the identical prayers which adorn our service book, and through the medium of which so many devout aspirations, both from land and ocean, have ascended to the ears of the Lord God of Hosts. It would not perhaps be inferring too much from these features of the forms before us, to conclude that less repugnance is beginning to be felt by orthodox and pious Christians to the *Book of Common Prayer*; and that the peculiar fitness and beauty of responsive worship is beginning to be more generally perceived. Be this as it may, we rejoice to see so admirable a compilation prepared for the use of those " who do business upon the great waters." We cordially recommend it to all religious seamen who are not familiar with our *Prayer Book*, and conceive that its number of devotional hymns would be acceptable, even to those who, from education and habit, give preference to the older forms. We beg leave respectfully to hint to the Editor, that it would not much increase the size of a second edition, if our morning and evening prayer, the Burial Service, and some of the prayers for visiting the sick, were inserted entire. Perhaps, however, he has gone upon the supposition that all Episcopalians will of course be supplied with the *Prayer Book*. But are there not many to whom our services are most familiar and acceptable, from their having been generally used at sea, who, while on shore, are ignorant of the proper measures to be taken for obtaining a supply of the *Prayer Book*? The addition proposed would certainly make the *Mariner's Devotional Assistant* more acceptable to Episcopalians, and could not make it less so to any others.—*Phil. Recorder*.

Prudential Maxims.—Before judgment examine thyself, and in the day of visitation thou shalt find mercy.

Humble thyself before thou be sick, and in the time of sins shew repentance.

Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face.

Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.—*Son of Sirach*.

THE CHRISTIAN SENTINEL.

THREE RIVERS, FRIDAY 15th OCTOBER, 1830.

In our columns of this week will be found an article which we have copied out of the Christian Advocate, intitled the "Martyrdom of Polycarp," and credited to Jones' Church History. We offer it to our readers as a very interesting item of ancient history, showing how believers were once called upon to "confess Christ before men," and how manfully they resisted all attempts to induce them to deny their Divine Master, choosing rather to endure the greatest torments from them that "kill the body but are not able to kill the soul," than be guilty of the sin of apostacy. It is good for us sometimes to look back on the "cruel mockings and scourgings" which those soldiers of the cross so bravely bore, and ask ourselves how we should "hold fast our profession" if our country should be overrun by an enemy who should require us to redeem a few short years of this uncertain life at the expense of our faith.

But notwithstanding the article may be read both with pleasure and profit, we feel it our duty to caution our readers against a most serious error into which *one word* in it is calculated to lead such as are not well instructed in the leading facts of the Christian Ministry: we mean the word *pastor*, which occurs in the second sentence of the second paragraph of the article, as descriptive of the office which Polycarp held in the Church "for more than eighty years." This word is invariably understood, we believe, in common speech, to signify nothing more than the superintendence and instruction of a *single congregation*. *Primitive Church History*, however, informs us, that Polycarp was a *Bishop*, in the modern sense of the word, and for a great many years exercised *diocesan Episcopal Jurisdiction*. The original Greek word of which our word *bishop* is a contraction, is *Episcopos*, and is never rendered *pastor*. Its meaning is an *overseer*, or *superintendent*. Tho' a superintendent may "feed the flock," yet the *pastoral care*, as we commonly use the term, does not necessarily devolve on him. When Paul had "the care of all the Churches" on his hands, he was *pastor*, or *parish priest*, to none of them: in propriety of speech he could not be so called. The word *shepherd*, or *pastor*, in the New Testament, is rendered from the Greek word *poimēn*, and never from *episcopos*. Now, as the substitution of the word *pastor* in place of *bishop* could scarcely be *accidental*, we may fairly enough allow it to be *his design*. If so, it can embrace but *one object*; namely, that of opposing *Episcopacy*. This historical forgery, (for in strict justice we can call it by no softer name,) at first view appears extremely suspicious. It looks as if the author of it were afraid of plain honest truth. It seems very much as it would in a litigant to kill one evidence whose testimony he feared, and suborn one in his place who would testify as a *hireling*: and, in the estimation of sober and dispassionate thinkers, it cannot but injure the cause in which it is engaged. For illustration, we will take the liberty of citing three parallel cases.

1.—The corruption of the text of the New Testament in Acts vi. 3: by substituting the pronoun *ye* in the place of *we*; which goes to transfer the power of conferring holy orders from the *Apostles to the people*. A few years ago, the Connecticut Bible Society published an edition of the Scriptures, in which this corruption appeared. The Episcopalians made some public inquiry into the matter, which produced a defence involving evidence strong enough for conviction of the charge; as may be seen by a reference to the *Episcopal Watchman*, Vol. I. pp. 62, 79, 93. In page 62 will be found the following remarks: "The editions of the English Bible, printed from 1638 to 1660, including the period of Cromwell's ascendancy, were thus perverted. Then there was an obvious motive for it; for then, a desperate effort was making to establish congregational supremacy: and by the alteration of a single letter in this single passage, the power of ordination was transferred from the Apostles to the Congregation. Whether the same motive exists now—or whether there is, at this day, any disposition to maintain congregational supremacy, at the expense of Episcopal authority, is a question which others are as competent to decide as myself. I will only add the single remark, that the perversion of the sacred text, which commenced in the days of Cromwell, continued through seven or eight subsequent editions, down to 1685—that it has since been adopted in Baxter's paraphrase, and Ridgley's Body of Divinity, (Philadelphia edition,)—later still, 1802, in a Worcester edition of the Bible, and last of all, so far as I know, in the Hartford edition, printed for the Connecticut Bible Society."—That which requires the *corruption of scripture*, ought certainly to be regarded as *anti-christian*.

2.—There has been lately published at Boston, a book purporting to be a *Dictionary of the Bible*, by Howard Malcolm, in which is contained, (See *Episcopal Watchman*, Vol. II. No. 11.) "the following startling article:—

"MATTHIAS, one of the seventy disciples, chosen by the first Church, perhaps without a sufficient divine warrant, to fill the place of Judas Iscariot."

How willing men "who profess and call themselves Christians" can be to surrender their belief in the Bible sooner than part with their own inventions!—"Perhaps without a sufficient divine warrant!"—What means this insinuation that Matthias, though "numbered with the eleven," WAS NOT AN APOSTLE? Is Mr. Malcolm afraid that by acknowledging the validity of Matthias' ordination to the Apostolate, he should entangle his feet in the snare of *Apostolic Succession and Diocesan Episcopacy*? Or, since St. John declares, *Rev. xxi. 14*, that he saw the names of the *twelve Apostles of the Lamb in the twelve foundations of the New Jerusalem*, does he choose to reinstate Judas in that apostleship "from which he fell," rather than acknowledge "the *Homish plan* of having bishops with power over their fellow-ministers," as he calls it? The inference is undeniable, that, if the eleven had power to supply a deficiency in their original number, they had power to add to it, as in case of the Apostle Barnabas, *Acts xiv. 14*. And since they actually did both, it furnishes the highest possible presumptive evidence that the apostolic order, by whatever name it might be afterwards known, was to be continued in the Church to the end of the world: of which the New Testament furnishes more substantial though indirect evidence than is generally supposed.

3.—The third instance is one of a *Tract on the Divinity of our Lord*, No. 214, published by the American Tract Society, in which the two following statements occur:—"Ignatius was a disciple of John, and pastor of the Church of Antioch."—"Theophilus was ordained pastor of the Church at Antioch about the middle of the second century."—Observe in both these, that the word *bishop* is taken away, and the word *pastor* substituted in place of it. The *motive* for thus falsifying the primitive records of the church is too obvious to need comment: of the *spirit* in which it was done, we say nothing. But this kind of management is very apt to over-reach itself, and be "taken in its own craftiness."—For doubtless the compilers of the Tract in question did not observe the absurdity involved in the words "ordained pastor of the church, at Antioch, about the middle of the second century;" namely, that it is assumed, that in the year 150, the great city of Antioch, where "the disciples were first called Christians," and which was one of the five principal Episcopal Sees of these times, viz. Jerusalem, Antioch, Rome, Alexandria and Constantinople, contained only *one congregation*; or, that *one presbyter* had the pastoral care of the many thousands of Christians who then dwelt in that city. In Acts the xv, we find that the Church of Antioch was so respectable, that it "pleased the apostles and elders, with the whole Church, to send chosen men of their own company to Antioch, with Paul and Barnabas, namely, Judas surnamed Barsabas, and Silas, chief men among the brethren." Before this, Paul and Barnabas "had ordained them *elders* in every city," of which Antioch is named as *one*; and immediately after the promulgation of the decrees of the Apostles by Paul and Barnabas, "the churches were established in the faith, and increased in number daily." In Acts xx, we find that at Ephesus there were *many presbyters*, whom Paul, by his Episcopal authority, summoned to meet him at Miletus, in the same manner that our present Bishop Stewart summons' his clergy to meet him wherever he thin is proper. But for there to have been only *one congregation* at Antioch in the year 150, the church must have diminished in numbers amazingly instead of increasing: or, if *one presbyter* had the *pastoral care* of the great multitudes who were then converted to the faith, it must have been one of the *gross abuses in pluralities of livings* that ever was heard of; and the poor people must have experienced a famine indeed of the word of life. If the opposers of Episcopacy should find, in these days, such an enormous abuse of the pastoral charge under its superintendence, as they right manfully claim in behalf of what they call their own party in those pure and primitive times, we should never hear the end of it. It is also a circumstance most worthy of remark, and most curious in its character, that the source from which the compilers of the above named Tract drew their information respecting *pastor Theophilus*, so as to be able to give *dates*, &c. is the *annals of the Church itself*, which gives catalogues of the different lines of succession of the Bishops, (among whom was this same Theophilus,) who had ruled the different sees, from the very commencement of the lines of succession either in the persons of some of the apostles, or of those by them placed in the Episcopal chair, and endowed with the plenitude of the

Apostolic Jurisdiction.—These tract-mongers are surely most intrepid spirits. But let us return to Polycarp and our article, which by the way, contains evidence against the *pastoral* office of this Bishop. "The omniscience of his station marked him out as the victim of popular fury. The cry of the multitude against Polycarp was, 'This is the doctor of Asia, the father of the Christians, the subverter of our gods.'" The *Doctor of Asia? the Father of the Christians? What language is this to apply to a parish priest, a common presbyter? What particular eminence of station was attached to his pastoral office above his fellow-presbyters and equals?*—(To be continued.)

We beg the Editor of the *Christian Watchman* to produce the **SACRED TEXT** in justification of such language as the following:—"Let the church commit adultery with the State, that the State may be sanctified—let the State rule over the church, regulate its doctrines and ceremonies, appoint and remove many of its officers, &c. &c. &c., to make the state holy, and not to make the church corrupt—let Christians depart from the Living God, in order to reconcile his enemies to him." Will he find it in the account of "Melchisedec King of Salem, and Priest of the most High God?" Will he find it in the Constitution and history of the Jewish church? Will he find it in the example of King David's regulating the public services of the temple, compelling "the sons of Zion," appointing "ministers, porters, priests and musicians, to attend continually on the ark?" (See I Chron. xvi. 37, &c., heading of the chapter.) Will he find it in Solomon's removing Abiathar the priest and appointing Zadok in his room; in the reforms of Hezekiah and Josiah, or in any of those "types" and "shadows of good things to come." Was the Jewish church, the mother of the Christian, a vile adulteress by being wedded to the State?

—The connexion of church and State has been of universal prevalence over the whole heathen world. But it may be asked, is that circumstance any thing in favour of it? Does it not rather disprove the lawfulness of the connexion for the Christian Church? We answer, yes—in the identical way that the universal practice of offering sacrifice for sin, destroys our confidence in the Christian atonement. The two cases are perfectly parallel. But we are told that the church is a spiritual society—that Christ's Kingdom is not of this world. True, but was the Jewish church a spiritual or a worldly kingdom? "Was it from heaven, or of men?" What was it when the State was captive in Babylon? Has the Christian church less claim on human governments than the Jewish had? Or is it a greater sin in the government of a State whose subjects are Christians to have an eye to their religious instruction than it was in the Jewish State? We would thank the Editor of the *Christian Watchman* to give us chapter and verse where there is even censure implied against those things which appear to be to him such objects of detestation.

We intend at some future time to enquire as briefly as possible, 1. Whether a government whose subjects believe in the Gospel, ought to profess its belief likewise. 2. Whether so professing it is under obligation to do any thing towards its promotion. 3. If doing any thing be justifiable, how it ought to be done.

We present our readers this week with part of an article intitled, "The Christian Year," to which we request their serious attention. It will be seen that it is taken from a *Scottish* publication; for which reason we give it with a greater degree of pleasure, as coming from, as it were, a foreigner. It is a beautiful tribute of praise to the superior excellency of our invaluable services, and argues well for the softening down of the prejudices of the hardy sons of North Britain against formalities in devotion. Would that our own people could all be induced to see their beauties, and value their excellencies, with the value that true and substantial piety never fails to attach to them when once familiar with them.—But we must first love the gospel before we can truly love our scriptural services.

The following account of the movements and *Episcopal Acts* of the Lord Bishop has been politely furnished for the *Sentinel* by his Lordship's Chaplain, dated York 29th September.

We left Kingston on the evening of the 1st September, and on the 2nd his Lordship administered the apostolic rite of Confirmation to eleven persons in the church at Bath. On the 3d his Lordship preached to a small congregation at the church of Fredericburg—through some mistake in giving notice, the majority of the people were not aware of His Lordship's intention. On the 4th St. Paul's church at

Adolphustown was consecrated, and at the same time twelve persons were confirmed. We proceeded on the same evening to the flourishing village of Hallowell—and on Sunday the 5th the consecration of the commodious new brick Church at Picton took place. There was a large congregation, and it is due to the Revd. Wm. Macaulay to say that the church has been built principally at his own expense, and the congregation formed chiefly through his exertions. The church is called St. Mary Magdanes. The same afternoon the rite of confirmation was administered to twenty-one individuals. On the 6th we left Hallowell in a heavy shower of rain for the Mohawk church, having left word for the Steam Boat to call for us. On our arrival at the church we found many of the Indians assembled, and a corpse for interment; after the funeral twenty-one persons were confirmed, nineteen of whom were Indians. The evening Service was partly performed, and a short exhortation given through the interpreter. The Steam Boat was delayed much beyond its usual hour, but we got a fire made in the stove and the Indians brought us some bread and milk and butter, so that we managed very well. At eleven o'clock the Steam Boat passed, and notwithstanding all our hailing would not stop, the captain being asleep at the time; we of course made up our minds to pass the night in the church; but fortunately the captain of the Boat discovered the mistake that had been made, and was so very obliging as to return for us about two in the morning. We therefore reached Belleville at seven o'clock on the morning of the 7th. On the 8th the Burial Ground adjacent to St. Thomas Church, Belleville, was consecrated, and at the same time forty-four persons were presented for confirmation by the Reverend Mr. Campbell. On the 9th we left for the township of Murray, where the Reverend J. Grier is stationed. The same day St. John's Church was consecrated by his Lordship, and the rite of confirmation administered to forty-four persons. Mr. Grier had examined and approved of sixty, but sixteen were prevented from attending. On the 10th we left the Carrying Place for Cobourg, where we arrived the same afternoon. On Sunday, the 12th, a collection was made in aid of the New Castle District Committee of S. P. C. K. and in the afternoon forty-five persons were confirmed. The church which has lately been very considerably enlarged, is now one of the most commodious in the Diocese. On Monday his Lordship presided at the annual meeting of the Committee of S. P. C. K. when a most satisfactory Report was read by the Reverend A. N. Bethune, one of the Secretaries. We left Cobourg the same evening for Port Hope, where the Reverend Jas. Coghlan has lately gone. On the following day, after the regular morning Service, and a sermon from his Lordship, the Burial Ground around the church was consecrated; Mr. Coghlan having but lately arrived, and a confirmation having been held at Port Hope about two years previous, this rite was not administered on the present occasion. We arrived here on the 15th inst.—*Confirmations, 198.*

FOURTEENTH ANNUAL ADDRESS TO THE PARISHIONERS OF ST. MARY'S, KILKENNY.

MY DEAR FRIENDS,— "It is a fearful thing to fall into the hands of the living God," and to be consigned to "the blackness of darkness" for ever, in those regions of misery and despair, where fallen angels and fallen men, will suffer alike under the tremendous consequences of their pride, their rebellion, and their apostasy. That there is such a place as hell—such a being as the Devil—and such a thing as sin, the Bible repeatedly and decidedly declares, and I sincerely hope that none of you may ever sit in the seat of the scornful, or make light, either of the threatenings or promises of God. The day in which you live is one of rebuke and blasphemy, and while the designs of Anti-christ are becoming more visible, his attacks upon the word of God are frequent—malignant, and powerful. It is probable that severe judgments are coming upon the countries that know not the day of their visitation—and when you consider the character of your own, you may well tremble. By reason of swearing the land mourneth—drunkenness has become the sin of the day as well as of the night; the Sabbath is polluted to a frightful extent—perjury is applauded—and murder committed with a frequency and deliberation which proves the continued influence of a diabolical principle, and the total absence of the restraint which the Holy Scriptures are calculated to put upon the deep-rooted corruptions of the human heart. The state of those who never heard of the word of God is awful, for they are "foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and bating one another." The state of those who can procure that word but will not, either from ignorance of its value, from disregard of the glorious truths it contains, or from fear of some power or authority that would hinder the circulation or perusal of it, is also awful. The state of those who add to, or take from

it is no less awful, for they seem to believe that God is either incapable of determining what revelation is best adapted for his creatures, or that his glory in his great salvation of Jesus Christ cannot be seen until the veil that hides it is removed by the intervention of human power under the direction of human wisdom. God is however a jealous God—He is the sole Creator of his own works, the sole bestower of his own blessings, the sole vindicator of his own acts, and the sole interpreter of his word of inspiration, and of his wise though often mysterious providential dealings. But what shall we say of those who read and hear, are “ever learning and yet never able to come to the knowledge of the truth:” whose religion is without life, or light, or comfort, and whose conversation is in the world and the things of the world? In the case of the Church at Sardis the possibility of having a name to live and yet to be spiritually dead is undeniably proved. In the case of the Church at Laodicea the fact of lukewarmness being most offensive to God is plainly stated. In the destruction of Jerusalem the divine indignation against hypocrisy and self-righteousness appears in all its horrors: and in the removal of the candlesticks of the primitive churches, a solemn warning is given to all professing Christians to “know the day of their visitation,”—to redeem their time, and to “apply their hearts unto wisdom.”—Great privileges involve great responsibility, and when they are granted to a people, an improvement of them may reasonably be expected. To you “the word of salvation” has been sent—but, by whom has it been believed? By whom is it prized? By whom is it regarded as the only word that can give hope in the hour of despondency—joy in the season of tribulation—and life in death? Which of you can give “a reason of the hope that is in you with meekness and fear?” The profession of religion is one thing and the power of godliness another—the former may and too often does satisfy man in his natural and unconverted state, for he thinks that God is as variable and inconstant as himself—that he will be pleased with appearances—pass by unnoticed smaller offences; and not only give credit for sincerity, but reward it. It is however far otherwise with the man whose conscience is awakened, and who sees sin to be “the transgression of law,” no matter whether that transgression be in thought or in deed. Whether it be a solitary offence hastily committed, or one of a series of offences perpetrated with the utmost deliberation and malignity.—Such an one discovers that he can no more give peace to his troubled soul by any doing of his own, than the Ethiopian can change his skin or the leopard his spots; and were it not for the record that God hath given of his Son, he would fall a victim to despair. In that record he reads that salvation is of the Lord and not of man—that it is of grace and not of debt; that it is wholly and solely in the Lord Jesus Christ, and that “to him give all the prophets witness, that through his name whosoever believeth in him should receive remission of sins.” He also finds in that record that the wisdom of the world is foolishness with God—and that while the wonders of redeeming love are hidden from the wise (in their own eyes) and prudent (in their own sight) they are revealed unto babes, unto such as have received from the Holy Ghost, who is the spirit of truth, a child-like disposition.

This record holds up the world not as the friend but as the enemy of man—not as an object to be loved and followed, but one to be avoided and forsaken and overcome. Faith in this divine record giveth victory over this world of sin and woe. Faith is the shield wherewith the fiery darts of the wicked one are quenched. Faith worketh by love—and love is exhibited in obedience, for the Holy Ghost by whom the believer is created anew in Christ Jesus, makes his body his temple, and brings into captivity his thoughts and desires. Thus provision is made not only for the pardon and justification, but also for the peace and joy, and perseverance in holiness, unto eternal life, of every child of God. Do not for a moment suppose that the Gospel message differs in the slightest degree from what it was, when first delivered, or that it demanded then crucifixion to the world, while now it allows of conformity to it. Do not suppose that God can be glorified or the truth recommended to others in any other way than by a steady, uncompromising attachment to His service—to His people, and to His cause. If you love his service, you will cheerfully bear his yoke and walk in his ways, not trying to serve God and Mammon, but following Him fully. If you love his people, you will choose their society—you will delight in holding fellowship with them, you will weep and rejoice with them, in their sorrows and in their joys. If you love his cause, you will pray for his prosperity—you will encourage those who are labouring to promote it—you will gladly and generously give, according to your ability, (and of that ability, God is the judge) to spread in every possible way the sacred Scriptures—you will also employ your influence and personal exertions, that the “saving

health” which is in Christ may be made known, not only within the circle of your family and acquaintance, but among all nations. Sincerity, disinterestedness and singleness of heart should be clearly discernible, in those who profess to be redeemed with the precious blood of Christ. Do they appear in you? Is Jesus Christ, the great pattern, imitated by you, and that you may follow his example do you drink into his spirit? Do you give your money for promoting the great object for which he gave up his life? Has the love of Christ laid the axe to the root of your selfishness? Have you practiced self denial? Have you ever been convinced that “it is more blessed to give than to receive?” Think on these things, and that grace may be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love, so prays

Your affectionate Pastor,
and faithful friend,
PETER ROE.

Kilkenny, January 1, 1830.

ANOTHER REVOLUTION.

By the unprecedented despatch of a friend who arrived here yesterday morning in *forty-one hours and a half* from New York, we were put in possession of Thursday and Friday evening papers of that place, *two days later* than those brought by the mail.

The intelligence by these arrivals is very important, as it announces that a revolution had broken out in the NETHERLANDS. The symptoms of insurrection, which had been first manifested in the most decided manner at BRUSSELS, had also been displayed in other towns. It was thought however that by the redress of what was considered onerous by the people, the Government would restore tranquillity.—*Mon. Gaz.*

TRIPOLI.—The mission to Tripoli has been successful, without resort to arms. The Bey has signed all the conditions before imposed on him and has ratified them by the treaty which was concluded with him on 11th August. A letter from Tunis states the following as the principal articles: 1. Henceforward full and entire liberty is to be enjoyed by the commerce of all nations, and the Bey will cease to levy the monopoly which he exercised formerly; 2. The cession of the Island of Talarca to France. 3. No tribute is to be paid hereafter. 4. The Turks now employed in military service are to be sent back to their own country. 5. If a vessel belonging to any nation be shipwrecked on the coast of Tunis, if a sailor or a passenger be assassinated or ill treated, the Regency will be obliged to pay the value of the vessel and of its cargo. 6. Piracy is prohibited, and in case of war with any power, the Tunisians will have no right to attack merchantmen. 7. The slaves to be restored to liberty.

SPAIN.—The *Journal de Debats* contains the following under date of Madrid, August 8.—A courier who arrived here on a mission from M. Campana, the Captain General of Andalusia, told us that several bands completely armed and shouting, “Long live the Constitution,” following the example of the French, have suddenly risen in that Province. The public tranquillity has been troubled at several towns, and at Grenada they have sung the hymn of Riego and the Trayula. The officers of the Police have re-established order, though not without difficulty—and notwithstanding the patrols made their rounds night and day, with orders to fire on the people in case of revolt, the Absolutists are much alarmed for their lives. M. Campana has asked for strong reinforcement to distribute them in the towns of the Province under his command.

The Gazette continues to publish a relation of the events of Paris, and takes its information indifferently from all the French papers of the French metropolis. This mode of acting surprises every one; but what is much more astonishing, all the French and English papers will be henceforward allowed to be received in Spain without opposition. The King has issued an order for this measure, and the decree is to be published in a few days.

PORTUGAL.—Mr. M’Kenzie has informed the British Government that Don Miguel refuses to restore the last British prizes made off Terceira. The Government reluctantly consented to restore the *S. Helena*, East Indiaman, as an act of generosity, but refused the rest. Mr. Phillips, Vice Consul, had been grossly insulted by a sentry, for which satisfaction has been demanded.

The London merchants connected with Portugal, expected some “decisive blow to be struck,” in case the vessels should not be given up.

The consternation of the Government is such, that it has not even thought of any preparation for the Festival of the Assumption, which is generally celebrated at Court with great solemnity.

AUSTRIA.—Under date of Vienna, August 19, we find the following:—Since the late events in France there has been a great deal of bustle in our Foreign department. Yesterday there was again a great Ministerial Council. We learn that the garrison of Mayence, as a fortress of the confederation, is to be re-inforced, and that 25,000 Austrian troops have received orders to march to Italy. Not the least notion of war is, however, entertained, and we are fully convinced here, that if the new Government of France remains faithful to the system it has adapted—if it continues to act with moderation, and no new dissensions break out between the inhabitants of France, there will be no obstacle to the acknowledgment of the new dynasty by our Government, and the French Ambassador at this Court, who has for the present ceased to exercise his functions, will soon resume his diplomatic character.

AFFAIRS OF THE EAST.—It is said that the Samians have declared themselves independent of the Government of Greece, and organized one for themselves. It is also stated that General Sir R. Church has been ordered to leave the Morea, by Capo D'Istria.

OF THE SUN.

On the nature of the sun there have been various conjectures. It was long thought that he was a vast globe of fire, 1,384,462 times larger than the earth; and that he was continually emitting from his body innumerable millions of fiery particles which being extremely divided answered for the purpose of light and heat, without occasioning any ignition or burning, except when collected in the focus of a convex lens or burning glass. Against this opinion, however, many serious and weighty objections have been made, and it has been so pressed with difficulties, that philosophers have been obliged to look for a theory less repugnant to nature and probability. Dr. Herschel's discoveries by means of his immensely magnifying telescope have, by the general consent of philosophers, added a new habitable world to our system, which is the Sun.—Without stopping to enter into detail, which would be improper here, it is sufficient to say, that these discoveries tend to prove, that what we call the sun is only the atmosphere of that luminary; that this atmosphere consists of various elastic fluids that are more or less lucid and transparent; that as in the clouds belonging to the atmosphere itself, so we may suppose that in the vast atmosphere of the sun, similar decompositions may take place, but with this difference that the decompositions of the elastic fluids of the sun are of a phosphoric nature, and are attended by lucid appearances, by giving out light. The body of the sun he considers as hidden generally from us, by means of this luminous atmosphere; but what are called the *maculae* or spots on the sun, are real openings in this atmosphere, through which the opaque body of the sun becomes visible: itself is not fiery or hot, but is the instrument which God designed to act on the caloric or latent heat; and that heat is only produced by the solar light acting upon and combining with the caloric or matter of fire which are heated by it. This ingenious theory is supported by many plausible reasons and illustrations, which may be seen in the paper he read before the Royal Society.

If thou praisest thyself, thou desirest consent, and seekest after others approbation.—If thou blamest thyself, thou seekest for opposition, and desirest thou may'st be contradicted: Now this latter humility is not a jot better than the other pride.

Thou art not the first innocent that hath been persecuted; and if thou canst not bear detraction and slander, thou art more delicate and dainty than princes and heroes, who forbore not doing well, tho' for their well-doing they were evil spoken of.

Generally it is best in company, that thou rather attend to others, than be an eloquent merchant of thy own conceits; for men that are expert and practised, will be likely, out of unguarded words, to pick such consequences as perhaps may not be greatly to thy advantage.

Receive not too many such benefits as thou canst not easily recompense; they are as dangerous as injuries: for, when a man cannot make out his thankfulness, he will judge his benefactor takes him for ungrateful; so first he groweth uneasy at him, and by degrees turns his enemy.

If thou wouldst retain any in thy company, deceive the time with harmless mirth and entertainment; which may draw their attention from being awake to observe how late it is.

If thou fallest upon men, when their thoughts are abroad in their pleasures, they cannot come home to themselves soon enough to stand upon their guard and make resistance.

Have a care of being presumptuously self-sufficient. Many men of large abilities relying wholly upon their own wit, and neglecting advice and ordinary means suffer others less able, but more cative and industrious, to go beyond them.

CHILDRENS DEPARTMENT.

On a pleasant Sunday evening in the month of June, Job Justice took his seat, as was his wont in fine weather, before the door of his cottage, to spend an hour in what had now become the joy and pleasure of his life, the religious training of his little Ellen. He had through a life of what some might have called toil, but what he deemed industry, known the happiness of those who by patient continuance in well doing, seek for "glory and honour, and immortality;" and while he felt it to be his duty, it was also, as I said before, his chief pleasure early to lead his child to the spring and source of lasting happiness, the knowledge and love of God. Ellen soon became very fond of her father's instructions, and whenever he had leisure to teach her, always listened with the most cheerful attention.

On the evening of which I am going to speak, by the time her father had taken his seat, she had put away her shawl and bonnet, and was ready with her Bible to read to him. (I wish all my readers, and especially those who go to Sunday School, would imitate Ellen in her desire to learn; for although the work of giving religious instruction to willing minds is one in which angels might find pleasure: yet I know of scarcely any more irksome than to be obliged to teach a child who is inattentive and careless.) Ellen took her stand between her father's knees, and opening her book, read by his direction, the eighth Psalm. When she had finished, said he, "My Ellen, you see that the good King David, who made these beautiful Psalms, did not look upon the works of his Maker in vain. He was filled with wonder at the beauty and order of those heavens, which are the works of God's fingers, of that moon and those stars, which He hath ordained, and so are most men; but David did not forget that this same God had been mindful of him, had holden him up ever since he was born, had visited him when he was in distress, and "helped him when he was brought low;" and that it was He who had raised him from an humble shepherd to a mighty king; and in the fulness of his heart he asks, "What is man that Thou art mindful of him? and the son of man that thou visitest him?" And my child, we have even greater cause than David to ask such questions, who have fuller knowledge of that king of glory who came to visit us in great humility, who was made flesh and dwelt among us; and who, though he "hath set his glory above the heavens," condescends to accept the praises, and listen to the prayers, and to dwell in the heart, even of a little child! Yes, Ellen, though you are but a child, you may love your blessed Saviour; and, though now you see Him not, if you do but love Him, He will always be mindful of you. He will "lead you in holiness all your days through this vale of misery," and will cheer and support you when your dear mother and myself are laid in the cold grave. And, when your work on earth is done, He will take you to that place above the heavens where, as David says, "he hath set his glory." Such were the lessons which this little girl heard from her very childhood at the mouth of her good father. By the blessing (always freely granted to those who seek it aright) of Him "without whom nothing is strong, nothing is holy," she did not hear in vain. Thus "trained up," she became the stay of her father's old age, the comfort and the solace of his declining years; and not a little was the hour of his departure brightened by the assured hope that his Ellen was in very deed "a member of Christ, a child of God, and an inheritor of the kingdom of heaven"—that in that "land of pure delight," which is the hope that God hath given to the Christian, both he and his child would find a peaceful, and eternal home.

Childrens Magazine.

J. V.

THE MULE.

The Mule is said to be the most obstinate of animals. Many children are, in this respect, like the Mule. It is the nature of the Mule to be obstinate, and it cannot help it. A child, although obsti-

nacy may be in his nature, yet he is not compelled to show it. God has given him reason to govern his passions, and, if he does not do this, he commits sin. A child who allows himself to be obstinate, very often makes himself unhappy, and puts his parents or teacher to a great deal of useless trouble.

I know a little boy who, by his obstinacy, makes himself miserable almost every day. Once at school, he came without having learned his lesson in the catechism. As he had done this two or three times before, his teacher was compelled to take notice of it. He therefore ordered William to go sit by himself, and study. William left his seat in the class, and retired to a corner of the apartment. As soon as he reached it he threw down his book in a rage, and said, "I won't study it." Such conduct could not pass unnoticed. His teacher took him into the next room, and talked to him. He asked him the reason of his conduct; but William obstinately refused to speak. At length when he saw his teacher determined to punish him if he did not answer, he confessed he had done wrong, and promised to behave better for the future. He returned to the school, quietly took his catechism, and commenced learning his lesson. Now if William had only thought how much mortification his obstinacy would cost him—how much trouble it would give his teacher—how much precious time it would waste—he surely would have conquered it. Reader, if you are ever tempted to be obstinate, think of these things.—*Childrens Magazine.*

H.

FOR THE CHRISTIAN SENTINEL.

TO A FRIEND ON THE DEATH OF HIS INFANT DAUGHTER.

She's gone! no more her infant smile,
The smile of innocence, shall dart
Its power electric, to beguile
And charm a tender parent's heart.

That smile of innocence, how sweet!
How soothing to a parent's care!
How does his eye delight to meet
That face, and all its beauties share!

There's a redeeming power that dwells
Deep in the laugh of infant joy,
Which doubly pays its cost, and tells
Of pleasures guiltless of alloy.

A flower was she for death to spoil;—
She paid the visit of a day,
And smiled to weep, and wept to smile,
And passed on zephyr's wing away.

But, parent, what's the doom that waits
Thy babe, which never disobey'd?
Mounts it to yon celestial gates,
Or sinks it to th' infernal shade?

No fixed immutable decree
Consigns it to the abodes of woe;
But to its feet those paths are free
Which vulture's eye can never know.

A Saviour's blood hath purged away
The latent seeds of sin and shame;
His word declares young children may
Behold his face and bear his name.

Of pre-determined wrath no frown
Arrests her eye in terrors dire,
To hurl her in destruction down,
The faultless victim of his ire.

Fair as the light of heaven she soars,
Pure from the Spirit's quick'ning breath;
Her God his image blest restores,
And saves her from the power of death.

Then weep, my friend—but calm thy fears;
Weep, and assuage thy inward pain:
Weep for her loss—but shed the tears
Of those who part to meet again.

A DRUID.

METRICAL PARAPHRASE.

ON THE COLLECT FOR THE SIXTEENTH SUNDAY AFTER TRINITY.

O Lord, we beseech thee let thy continual pity cleanse and defend thy church; and because it cannot continue in safety without thy succour, preserve it ever more by thy help and goodness, through Jesus Christ our Lord, Amen.

Thy church, O Lord, whilst doom'd to pass
Thro' this dark vale of sin,
What bitter foes are found without,
What friends corrupt within.

Whilst these continual dangers raise
And those conspire her fall,
In pity, Lord, be thou her guard
And disappoint them all.

All outward force and art repel,
Within preserve her pure,
For 'midst such foes she cannot stand,
Except thine arm secure.

Thus let her from thy kindness prove
Thy promise cannot fail,
"That never shall the rage of men
Nor gates of Hell prevail."

Ordinations.—On Sunday, September 26th, His Lordship the Bishop of Quebec held an Ordination in St. James' Church, York, U. C., when the Rev. Wm. Boulton, B. A. Queen's College, Oxford; the Rev. Abraham Nelles, and the Rev. Henry Patton were admitted to the order of Priesthood: on which occasion his Lordship delivered an appropriate sermon, setting forth the duties of the Christian Ministry.

Acknowledgments.—The poetry of — S. S. is received; and though evincing some talent, is, in our judgment, unsuccessful. The piece from Ancaster shall appear.

We cordially thank those brother Editors who have so favorably noticed our paper. Those from our native and a neighboring district, are too flattering to the Editor to allow of our copying them. We hope to merit the good opinion of our highly valued friend the EPISCOPAL WATCHMAN, and to profit by the hint of the AUBURN GOSPEL MESSENGER, to which we assure the worthy Editor, that we have sent a regular file of the SENTINEL.

The article on *Mourning Apparel* of last week should have been credited to the *Auburn Gospel Messenger*, and the one for *Children*, to the *Childrens Magazine*.

Errata. On account of two or three untoward circumstances, we are under the necessity of having to correct several errors in the first portion of the *Sermon* on the death of the late King in No. 5, which happen *materially to affect the sense*, which the reader will please observe.

In the commencing sentence,—*this temple of God itself with*,—insert the word *hung* between *itself* and *with*.

First column, second paragraph, for *man's entire history and distinction*, read *man's entire history and destination*. In the next sentence below, for the word *when*, within the parenthesis, read *like*.

In the second column, immediately after the lines of poetry, for *disclaim*, read *declaim*. In the next sentence, make the word *contrivance* plural. Last line but one, second column, for a *coarse disregarding or stern contempt*, read, *and a coarse disregard or stern contempt*.

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