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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 1st OCTOBER 1830.

[Vol. I.—No. 5.]

SERMON ON THE DEATH OF HIS LATE MAJESTY GEORGE IV.

ISAIAH XLIX. 22, 23.

THUS saith the LORD GOD. Behold I will lift up mine hand to the Gentiles, and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders: And KINGS shall be thy nursing fathers, and their QUEENS thy nursing mothers.

The persons of this audience in "customary suit of solemn black," and this temple of God itself with the correspondent emblems of mourning, remind us of the duty which the occasion imposes upon the Preacher. The outward tokens of a solemn state of feeling, and the established testimonies of respect, are very little worth if unaccompanied by any such actual sentiments and reflections as these formalities are designed to represent. If, in remembrance of deceased Royalty, we spread the drapery of sorrow in the very sanctuary of our worship, it is evident that we ought to set in a religious light the events and changes to which these observances have relation, and to shew that "what God" in his word "hath joined together" we do not mean to "put asunder;"—that while we honor the King, we also FEAR GOD, and make this principle the basis of our loyalty. In any other light than this, these trappings have no business here.—God grant then that the consideration upon which we are now to enter, of the subject thus presented to us, may be pursued with an eye to His glory, and that the preaching of His word may not be an affair of state but of salvation.

Wherever the work of death has been conspicuous, either in the circumstances of the stroke, or in the subject who has suffered, it becomes our duty to improve the occasion: and disregarding the fastidious criticisms of those who would charge us with formally moralizing upon events which are matters of mere feeling, to contemplate these events as Christians; as serious believers in a wise and good Providence: as persons who take their views of this world and of futurity, of passing scenes and of man's entire history and distinction, from the written revelation of GOD.—And if it be said that the equalizing hand of death, (which levels the high and low, and when the God who is to judge them, pays "no respect to persons,") teaches us its if only to this world, survive the sphere for which they were formed;—if it be objected that by noticing the great ones of the earth at that concluding point of their earthly history in which they resemble all mankind, we prolong the date of their distinction, and make religion subservient to those partial regards which it disclaims,—we reply that those who are gone, are indeed little concerned in the tribute which we may choose to pay them, and have done for ever with those marks of elevation which God had assigned to them on earth;—but we are still mingling in the same scenes, we are still conversant with the same objects, filling the same relations, and in contact with the same varieties of life: And we ought to have our attention led to the precarious nature of earthly things, and be taught to compare what they now are with what they are destined to become.

It is a false philosophy which philosophizes too far, and rends off the decent veil which sage experience has thrown over the nakedness of human proceedings and affairs. It is a shallow wisdom after all, and inapplicable to the state and condition of human nature, which refines upon all the usages of life, and dissects, as it were, and brings to the microscope all the component parts of the social system, till every little defect is uncovered, and every minutely offensive appearance laid open, for the cruel pleasure, as it might seem, of sporting with the frailties of humanity. In the eyes of a better wisdom, the distinctions of society, though they are acknowledged to be only transitory and subordinate to more sacred considerations, are allowed their pro-

per weight, and their just degree of respect. "Custom to whom custom is due—honor to whom honor—fear to whom fear," is the lesson of Holy Writ. In a serious and religious point of view, we renounce the "vain pomp and glory of the world," and we adopt, (let it be hoped, in unequivocating simplicity of heart,) the deprecation of St. Paul: "God forbid that I should glory, save in the cross of our Lord Jesus Christ!" But it is one thing to be devoted to the world,—to be enslaved by its vanities,—to give it that place of priority in our affections which belongs to our God and Saviour alone;—and it is another, surely, to comply reasonably with the received order of things, and to conform ourselves contentedly to the course and distribution of human affairs, through which, in our appointed stations, we must travel to our eternal home. We are to "use this world" in short, although to use "as not abusing it." It is idle, it is impossible, it is neither the dictate of wisdom nor the intention of Providence that we should cut down the concerns of life and the usages of this world to the precise standard of what our necessities require, or what our philosophical abstractions might approve; and as St. Paul cites occasionally the heathen poets, we may be pardoned if we adduce upon this point the language of the most gifted among our own:—

"O reason not the need—our basest beggars
Are, in the poorest things, superfluous:
Allow not nature more than nature needs,
Man's life is cheap as beasts'—"

It is idle to disclaim upon the unmeaning nature of outward solemnities, to cry out against the absurdity of different customs and emblems and formalities, which but for the associations with which they have grown up, and the habit of the mind in regarding them, would convey, perhaps, no appropriate feeling—for while we are "in the body," we must be acted upon by such associations, must be guided, to a certain degree, by the effect which external objects produce upon our senses. It is corrupt and wicked to subjugate the minds of men, and lead them at will by contrivance, which impose upon the senses, and through this medium to exercise a dark and mysterious sway over their consciences; but it is prudent and right to preserve the decorum of order and the reverence of authority; and in whatever capacity men appear before their fellow-creatures, to provide against an unseemly discordance between the figure which they make, and the part which they are to sustain. A judicious and moderate attention to these points has unquestionably a good effect upon the manners of a people, and operates with a softening influence upon their general deportment. It tends to promote those refinements, and to preserve those becoming restraints in the intercourse of life, which may serve as auxiliaries to the best and highest purposes; a coarse disregard or stern contempt of which is hurtful alike to the interests of society and the formation of private character.* Even in the simplicity of primi-

* It cannot reasonably be doubted, that, in the counsels of the divine mind Civil Government, and the various things therefrom resulting to human society, were intended to subserve the cause of that religion which is his most beneficent gift. For is not a good system of Civil Government generally necessary to the production and development of the true Christian character? That government cannot be good in the highest sense which throws impediments in the way of the Gospel. Does it not appear to be the duty of all politicians, legislators, and rulers, to keep in view, in their acts affecting civil society, the kind of influence those acts are calculated to have on the moral sensibilities of the human mind? Would it not be sound Christian as well as political wisdom, to adapt laws and civil institutions to the best possible methods of producing an open, manly, ingenuous, kind, and benevolent disposition, partaking as little of cringing meanness and abject servility as of subordination and contempt of established authority, or of artifice, cunning, deception and fraud? The supposition appears reasonable; and if the principle were more attended to by statesmen, human governments might do much towards "making ready a people prepared for the Lord." In

five times, and under the severe pressure of persecution, it was the charge of an inspired Apostle, that "all things" relating to the conduct of public worship should "be done decently and in order;" and the rule has an evident propriety of application to all solemn occasions. Upon the whole, therefore, the settled distinctions of society, its forms, its ceremonial usages,—external and transitory as they are, are not to be despised. Even in the obsequies of the dead and the tribute rendered to their memories, they may properly and wisely be observed. True they are then indeed empty honors to the party who receives them; and it must sometimes happen they are honors paid rather to station than to character; yet where the connection which subsisted between a community and its chiefs is dissolved by death, it is proper to throw over the occasion the mantle of public sorrow, and to invest it with a certain dignified solemnity of mourning.

(To be Continued.)

FOR THE CHRISTIAN SENTINEL.

Coburg, U. C. Sept, 16th 1830.

Mr. Editor,

In compliance with a suggestion made in the first number of your very promising Paper, I readily communicate my share towards that intelligence concerning the movements of the Lord Bishop through the Diocese which cannot but prove interesting to the Members of the Church at large.

His Lordship arrived at this place on Friday evening the 10th instant; and on Sunday the 12th a Sermon was preached in the forenoon by his Lordship's Chaplain, the Rev. R. D. Cartwright, in aid of the Funds of the Newcastle District Committee of the Society for Promoting Christian Knowledge. The appeal of this Reverend gentleman to the respectable and numerous congregation which were assembled was highly impressive and successful—having resulted in a collection, considered as extremely satisfactory in a country congregation, of £9 8s. 9d. currency. An equally numerous congregation again met at 3 o'clock P.M. when, after a sermon from the Lord Bishop, breathing all that piety and affection for souls which characterizes this most estimable prelate, a confirmation took place and 45 persons received the rite of the church. This number after an

fact we can hardly conceive such a thing as a good government, unless it is calculated to lead the public mind in the direction of religious duty. The social system, as a system, should nourish no countervailing influences to the power of Christianity, and should leave the ministry nothing to contend with but the corruption of the human heart, divested of as many of its occasional auxiliaries as possible. But how this could be carried into full effect under a government which should place religion on a level with buying and selling; under which deist and atheist, Turk and Idolater, would, with the Christian, be equally acceptable and eligible to any public office, we hardly need now inquire. Certain it is, that such persons could not be expected to legislate as Christians, nor entertain feelings of high respect for Christian institutions, nor care much to provide laws for the encouragement and protection of Christian principle. And there is the same propriety—the same moral necessity for examining to see how such a law would agree, in its influence on the community, with the spirit of the Gospel, as there is for endeavouring to rule one's family in the fear of God.

The preacher's remarks on a due regard to certain external formalities, are no less just in sentiment than beautiful in expression; and they are applicable to more subjects than one. Places and things devoted to the service of God in the solemn discharge of public religious duties, are, most properly, esteemed holy and sacred, and therefore not to be used as things profane and common. Not that these things are really holy in themselves; but that our regarding them with reverence will be the means of keeping alive in us true reverence for Him to whose service they are devoted. "Touch not the Lord's anointed," is a sentiment worthy the heart of every Christian.

We have been shocked with the want of respect paid to houses of worship by the different sectaries in the United States. It is there, in many places, not an uncommon thing to deliver electioneering orations from pulpits, and to make the walls of meeting houses resound with the vituperations of party rage and political faction. An outrage of this kind was perpetrated last July at Hempstead on Long Island. An application was made to the Rector of St. George's Church for the privilege of celebrating Independence in it, which the applicants knew could not be granted; because they knew that Churchmen cannot thus profane the house of God. But it served as an excuse for a most wanton and malicious newspaper attack on the Worthy Rector, Mr. Hall, and his Congregation; an attack which was doubly cruel from the circumstance of its having proceeded from the press of a man who was once an Episcopal Clergyman. [Ed. Sentinel.]

interval of only two years since the last confirmation, we regard as highly encouraging, and a proof of the growing attention of the population at large to the ordinances set forth in scripture and maintained by our venerable church.

On Monday the 13th instant the Annual Meeting of the Newcastle District committee was held at Coburg, and a large portion of the most respectable Inhabitants of the neighborhood attended. The Lord Bishop having been called to the chair, and prayers offered up by the Rev. R. D. Cartwright according to the Society's prescribed form, the Report of the proceedings of the past year was called for and read by one of the Secretaries, the Rev. A. N. Bethune. The result of the operations of the Committee as developed by this Report called forth many remarks of commendation from the Lord Bishop and gave occasion to testify to the influence of these Associations in favour of our Apostolic church. Not to trouble you with too long a communication, I shall only extract from the report the number of Books and Tracts circulated by the committee during the year:—Bibles and Testaments 93; Prayer Books 82; Bound Books and Tracts 330.

This statement it appears, does not comprehend a large number which have been issued from the Depository for sale in various parts of the District, and of which no returns have yet been made.

After the reading of the Report, H. Ruttan Esq. Sheriff of the District, moved its adoption and its circulation amongst the public by the printing of 125 copies—accompanying the Resolution with many appropriate remarks, bearing chiefly on the countenance and encouragement which this Institution had afforded to Sunday Schools. A Resolution expressly on the latter subject was subsequently moved by the Rev. R. D. Cartwright, who followed up the argument of Mr. Ruttan by alluding to the strength of those impressions which are made in early life and the consequent duty of implanting, as propitious a season, the principles which can alone qualify for true distinction here and eternal blessedness hereafter.

G. M. Boswell Esq. then rose to propose as great a reduction as possible in the prices of the Holy Scriptures circulated by the Committee; prefacing the motion with many eloquent remarks on the value of this holy Book, on the increasing, though silent, operations of the society, and on the prospect of good to Christian generally, to the church of England in particular, which Institutions like the present afforded.

Capt. Boswell, R. N., having moved the thanks of the committee to Mr. Cartwright for his exertions in their behalf, on the morning of the preceding day, the latter gentleman expressed, in a very neat manner, his sense of the compliment which had been paid to him. He adverted to the striking truth, that, while the Christian Minister, in the progress of his duties, looks for higher rewards than this world can offer, he can never be insensible to such manifestations from men of a regard for his services—as evincing that co-operation on their part without which his labours would be of little avail.

Some other Resolutions were passed; and on his Lordship's proposing from the chair a motion of thanks to the Secretaries, Treasurer and other Officers of the Committee, Mr. Ruttan took occasion to advert, in a very kind manner, to the services of the Clergyman in charge of the Mission of Coburg—remarks which could not fail of being highly gratifying to the feelings of that gentleman as well as a source of much satisfaction to the Lord Bishop. They were replied to in a warm and pathetic strain by the Rev. Gentleman, who expressed himself proud of the opportunity it afforded him of bearing witness to the uniform and kind co-operation he had ever received from his congregation, and the feeling of affectionate good-will which had always marked a mutual relation,—concluding with an earnest prayer that the residue of his professional career amongst them might be marked by as much to win the gratitude of the Pastor and the affectionate esteem of the flock.

G. S. Boulton, Esq. then rose (his Lordship conceding the chair to the Rev. James Coghlan) to express the high sense entertained by this committee of his Lordship's important patronage and continued interest in the Institution; repeating several instances in which the zeal and benevolence of this esteemed prelate had contributed to the benefits of the Committee. His Lordship, who had borne throughout a conspicuous share in the deliberations of the day, congratulated the committee, in his usual earnest and impressive manner, on the high prospects of success held out to their "labor of love,"—entreated them to "persevere in well doing," and concluded with inviting them to join in asking for that blessing from above "without which we can do nothing." At the instance of his Lordship, prayers were

then offered up by the Rev. A. N. Bethune, and the Meeting separated.

I have the honor to be,
Reverend Sir,
A MEMBER OF THE CHURCH OF ENGLAND.

THE BIBLE IN FRANCE.

The Bible is now sought after with much avidity in many parts of France. The London Christian Guardian for July publishes the following extracts from letters recently received from Protestant ministers and others in that kingdom.

One Clergyman says: "Your valuable consignment of copies of the Sacred Scriptures is duly come to hand: I hastened to make known the circumstance from the pulpit. You should have seen with what joy my parishioners received the glad tidings. Children and fathers of families pressed around me, to partake of the distribution which I made; and I had much difficulty to prevent tumult and confusion."

Another writes, "Since I have distributed your books, the children in our schools have become more submissive:—they respect their parents, and obey them without murmuring. They are no longer seen acting disgracefully in the streets."

Another correspondent says: "Since you have sent me Testaments, I am besieged daily by poor small farmers and peasants, who come from a distance of six leagues, in order to obtain a copy. The inclement season and the distance does not hinder them: they are all anxious to possess the sacred volume. A worthy old man aged seventy, walked four leagues for the purpose of obtaining the Gospels; "The reading of them," said he, "will make me young again, inasmuch as it will afford me strength and patience sufficient to support my infirmities." A family consisting of eleven young persons, who never lived in harmony together, agreed to meet together in order to read the Scriptures in the evening; and ever since, peace has reigned among all its members."

"It really appears," says the fourth, "that God vouchsafes his protection to this work, for little children, boys, old people, and those who are uneducated, all want to know what the Lord has taught for the welfare of mankind. I never witnessed such anxiety before; and it certainly is a presage of the good which these laudable distributions will accomplish."

GROWING IN GRACE.

The fountain of living waters is set open, and all are invited to take of them freely. But that, which God invites and entreats all men to do, he will certainly enable them to do; and it is therefore manifest, that whosoever has heard the message of peace in the Gospel, has also received the power of attending to it, whatever use he may have made of that power. As for those who are actually members of Christ's church, I consider it certain, that every person, in covenant with God, has grace enough given him to incline him to pray for more. But the grace so given, may be rejected, or resisted, or not improved; for although it is sufficient, it is not irresistible. Those persons, who are spoken of in Scripture as resisting the spirit of God, can resist him only when he is present. That he comes to us in different degrees, according as we improve the opportunities which he affords, and that he abides with us, and in us, according as we strive to retain him, is evident from the different expressions used by the apostles of "growing in grace," "abounding more and more," "adding one virtue to another." We conclude, therefore, that God gives to all his servants what may be termed an initial, or inceptive grace, a seminal principal of good, enabling them to turn to him, and seek for a more abundant supply; and so larger and larger measures are successfully vouchsafed to them, who use and improve what has already been imparted to them:—whereas the neglect and non-improvement of spiritual aid and influence, are the causes of their being at length wholly withdrawn.—*Bloomfield.*

To seemen in public is not the way to know them; for on such occasions, there is scarce any thing said or done, but about indifferent matters, and such as are prepared with art. The great business is to converse with them in private, to draw from them the bottom of their souls, all the secret springs that lie concealed there, to handle them on every side, and to sound their Maxims.

FALSE REASONING

How unreasonable is it to reject any doctrine, which is revealed to us in the Christian Scriptures, only because we are unable to comprehend how it can be! The words may be plain and evident, where the doctrines which they contain are mysterious; and much safer, and wiser, and more befitting our present condition it is, to conclude, that these truths are proposed by the author of light to prove our humility and ready acquiescence in his will; to become subservient to the ends of religion by exercising the obedience of our reason, and probably in other ways, which at present we cannot perceive. It is not intended that we should know every thing in this present life; it is not agreeable to our notions of a state of trial that we should.—Many things we must at present take for granted, upon the authority of God's word; nor is this any juster ground of complaint than it is, that a child is less acquainted with the reason of things than one of a maturer age. That man acts most agreeably to his character of an imperfect and erring creature, placed in a state of discipline, who first satisfies himself that the Scriptures are indeed, what they profess to be, the word of God; and then takes in hand the Sacred Volume of truth with a humble and teachable mind, prepared to believe all that is therein commanded, because he there discovers the will of God, and the motives to obedience. This it is, to receive with meekness the engrafted Word.—*Bloomfield.*

Be kind to those that are serviceable to thee, especially if thou findest they are of a grateful temper; For what goes from thee thus, issues but like a Vapour from the earth, to fall back upon thee with advantage; and both of you may get by it, because thou wastest what he can spare, and he what thou canst spare.

I do not advise thee to take a man that is low in the world into a fixed friendship; he cannot supply thy wants, and thou art bound to supply his. But if the virtues of poverty be worthy to be known, be his acquaintance, but not intimate friend: so shall thy liberality come voluntarily from thee, and not be exacted. And besides, less serves in charity than what is commanded by friendship.

We never fail to be tiresome to ourselves by too long and too serious a commerce with our own thoughts: if thou intendest to live happy, thou must make but few reflections on life. Nay, thou must often depart as it were from thyself, and amidst the pleasures which exterior objects furnish thee with, steal from the knowledge of thy own miseries.

A mistake about repentance is fatal; therefore know, that whatsoever falls short of a present, universal, permanent change, falls as much short of repentance.

If thou seekest only, and art satisfied with the praise of God and good men, thou wilt look upon the applause of the people, only as a blast of air.

Faithful obedience, and not insolent hope, will commend thee to God. If thy hopes be proportionable to thy obedience, then they are regular.

The Duke of Orleans, who has been called to the Throne of France, is one of the richest individuals in the world. The whole Palais Royal and all its revenues belong to him. Although he was a large sufferer, he both voted and spoke against the indemnity of the emigrants when the measure was moved in the Chamber of Peers: but the law was carried, and the indemnity awarded to the Duke amounted to £30,000 per annum. Of his independence and energy, a fair estimate may be formed by comparing his conduct, when an emigrant, with that of the other Princes of the Bourbon family. He refused all assistance from foreign Princes, and relied for support on the exercise of his scientific attainments and accomplishments. Whilst in England, and afterwards in the United States, he maintained himself by teaching geography and the mathematics, and there are many persons who recollect, in the present King of France, the tutor of their early days. This circumstance redounds highly to the credit of His Majesty, and shows a greatness of mind such as it is the lot of few to possess. No wonder that such a Prince can command the esteem of his people when Napoleon himself, little given as he was to speak fairly of the race whose throne he usurped, confessed that of all the Bourbons the Duke of Orleans alone was fit to govern.

THE CHRISTIAN SENTINEL.

THREE-RIVERS, FRIDAY 1st OCTOBER, 1830.

It was our painful duty last week to announce the death of that distinguished prelate and eminently learned and sound divine, The Right Reverend John Henry Hobart, Bishop of the Diocese of New-York. To day we lay before our readers a detailed account of his last illness, drawn up by the Editor of the Gospel Messenger, at whose house the lamented Bishop took leave of this world and its works, and went, as we humbly trust, to wait and rest, and "stand in his lot at the end of the days." It was with no common feelings of sorrow that we received the mournful intelligence—sorrow as for one who had been "valliant for the truth upon the earth," and by whose unre-mitted labors and judicious zeal the church over which he presided has "gone from strength to strength;" and of "a little one become as it were a nation."—We had the pleasure of seeing him in July last at his own house; and little did we then think that so soon we should have the melancholy task of recording, as we fear, his irreparable loss. We were struck and pleased with his quickness and intelligence, his eloquently speaking eye, the fluency of his expression, and the discrimination and solidity of his remarks. He gave us some good advice respecting the prospect of our Editorial calling, and honored our subscription list with his name.—May the great Shepherd and Bishop of souls raise up an Elisha to wear his mantle.

It will also be seen by another obituary notice, that one of our own Clergy has been taken from the scene of his labours to give an account of his stewardship. Of him, we will let the article alluded to speak, and we believe it speaks the truth.

The Duke of Orleans is proclaimed King of France. His sovereignty will be of a limited description, as several important changes are to be made in the Charter, restricting the power of the head of the Government. It is said that the ex-king will seek an asylum in America.

Spain it appears is about following the example of France. It is said that several towns in Andalusia have revolted, and that the inhabitants of Galicia are ready to rise in arms. Ferdinand has caused his palace to be fortified, and it is defended by 2000 of his body guards, and ten pieces of Artillery. On the 15th July the government of Madrid received letters from the governors of Terrol and Alges ras, announcing the approaching disembarkation of a body of armed men to re-establish the Constitution. Proclamations were already circulated in these two towns, signed by General Torrijos, who is at the head of the expedition.

Accounts from Algiers state that the French authority is expected to be acknowledged throughout the whole of the Regency.

We thank the Editors of the Christian Guardian for their polite notice of the Sentinel on its primary appearance under our management. The principles on which they are pleased to bestow their commendation, are such as we trust we shall for ever most fondly cherish and manfully maintain, while we have the honor of filling the Editorial Chair. They are, we are bold to say, the true *High Church* principles, drawn from the Bible, and giving life to our invaluable Liturgy and services. We profess and feel a decided aversion to *low Churchmen*; especially if they encumber the Ministry. The church is sometimes most grievously put to shame by them; and we verily believe that half a dozen fat, lazy, *low Church* Clergy, who care not what becomes of the flock provided they can live at ease, eat, drink and be merry, will at any time pull down faster than twice the number of zealous, faithful, prudent, evangelical *High Church* Clergy can build up. Such conduct will indeed bring the Church low enough, and give her enemies a greater advantage than any thing else.

But whether "*self pretension*" or not, we may possibly at sometime take up our parable and say a few words on existing differences. There are plenty of them in the world, and some of them not of the most harmless description. But as we are not an "honorary member" of "all the *different denominations*," we should, in such case, content ourselves to "stand in the *old paths*," and contend for *primitive truth and order*. If we should speak of the origin of that order to which we most *cheerfully submit*, we should endeavour to "begin at the beginning," and clear away the dust and smoke that have been industriously beat up about the persons and *clerical character* of the Apostles. We might inquire, perhaps, how many "*different denominations*" they established and commissioned to carry on a proselyting warfare upon each other; or whether they opened a Theological fancy warehouse, and invited all comers and goers to choose each one "*accord-*

ing to the dictates of his own conscience." In so doing, however, we should wish to avoid all *extraneous matter*; to offer nothing but sound argument, and anathematise no body whom we should fail of convincing. We should have too much respect for the understanding of our readers to amuse them with such reasoning as the following, namely: "Eli's sons were a disgrace to the priest-hood; therefore the priesthood established in Aaron's family was a tyrannical interference with the rights and dictates of conscience, and a grievous abridgment of religious liberty; and the people, to correct the evil, and maintain the rights of conscience, ought to have divided into "*multifarious denominations*," and made priests for themselves, or been their own priests; withheld the tythes of Levi, and turned him out of the Levitical cities." Tho' the Church is continually attacked with just such profound argument as the above specimen, yet we hope never to return like for like in the premises; but should we act in self defence, to aim at keeping in view the great leading principles of *trial by evidence and well supported fact*.—But this we certainly intend to do; namely: to publish in the Sentinel the Epistles of St. Ignatius Bishop of Antioch, which he wrote in the year 108 to different Churches while on his way to Rome to be devoured by wild beasts "for the testimony of Jesus." He was then very aged, and had exercised the *Episcopal* office about fifteen years during the life time of the Apostle John. They are written in the beautiful and affecting simplicity of primitive antiquity; and much interest in reading them is derived from the circumstance of their having been written as an exhortation to the several Churches he addressed, at the time when he was preparing to lay down his life for Christ's sake. He was born before our Lord's crucifixion; and he was a heathen convert.

Our warmest thanks are due to the Rev. Mr. Alexander of Cornwall, and the Rev. Mr. Blakey of Prescott.

The following particulars respecting the movements of the Lord Bishop have been politely furnished for the Sentinel by his Lordship's Chaplain.

On Friday morning August 13th his Lordship left Montreal for Upper Canada, taking his route by the Ottawa, and having previously notified the Clergy in that part of the Diocese of his intention. We reached Bytown the following afternoon, and proceeded the same evening to the Township of March, accompanied by the Rev. Mr. Ansley, as his Lordship had appointed Sunday the 15th for holding a confirmation in the church there. The weather, unfortunately, was so unfavourable on the appointed day, that most of the candidates from a distance were prevented from attending. Only six were present; to whom, after conformation, his Lordship delivered an impressive charge concerning their responsibility generally as the covenant children of God, and of the indispensable duty of attending to all their religious duties as the means of grace, and of obtaining the assistance of God's Holy Spirit.—On Monday his Lordship returned to Bytown, and on Tuesday the 17th consecrated St. James' Church at Hull in Lower Canada; and in the afternoon confirmed eight persons more, who had been prevented from attending for that purpose on the Sunday proceeding.—On Wednesday his Lordship proceeded on to Richmond, accompanied by the Rev. R. Short, who came over the previous evening for the purpose of meeting his Lordship; and on Thursday morning twenty-seven persons received the rite of confirmation in the church at Richmond.—On Friday the Bishop continued his route to Beckwith, a distance of sixteen miles, but through a road almost impassible: the cart which carried his baggage was the first that ever passed entirely through. Beckwith is settled chiefly by Irish Protestants. A small stone church has been erected, in which his Lordship confirmed, on Saturday the 21st August, one hundred and six persons. There was a very large congregation, and the Rev. Mr. Harte, who has lately been appointed to that mission has an extensive field on which he bestows his labours.—Sunday the 22nd being the day fixed on for the consecration of the church, as well as for holding a confirmation at Perth, his Lordship left Beckwith in the afternoon of Saturday and reached Perth late that evening. Mr. Harris met him about half way. On Sunday the 22nd the ceremony of consecrating St. James' church took place; and in the afternoon one hundred and twelve persons were confirmed: a strong proof of the strength of the church in that neighbourhood.—On Monday his Lordship left Perth for Breckville, where he arrived on Tuesday: and on Thursday the 26th consecrated St. James' church at Maitland, distant from Breckville about six miles, and attached to the mission at Prescott. In the afternoon thirty persons approved of by the Rev. Mr. Blakey were confirmed.—His Lordship returned

to Brockville the same evening, and embarked the following morning for Kingston. On Monday the 29th, sixty-eight persons, including eighteen soldiers of the Royal Artillery, were confirmed in St. George's church in that town:—making a total of persons confirmed after leaving Montreal, of 357.

The last illness and death of the Right Rev. JOHN HENRY HOBART, D. D. Bishop of the Protestant Episcopal Church, in the state of New-York.

This Right Reverend Prelate, and pious servant of God, expired at the Parsonage House of St. Peter's Church in this village, the residence of his friend, the writer of this article, at 4 o'clock on Sunday morning, September 12, 1830, being, it is believed, about 56 years of age.

The following article is not designed to draw the character of this distinguished ornament and defender of the Christian cause; in it there will be no attempt made to delineate the features of that noble and energetic mind, nor will it be employed in ordinary obituary reflections.

The writer is under the impression, that the public, especially that portion of it which is attached to the Episcopal Church will be impatient to have before them the particulars of the last days of this extensively known, and ardently beloved individual. Under the pressure of no common emotions, he deems it his duty to employ the first moments he has, after having finished his attentions to the body of the friend of nearly thirty years, in giving the afflicted members of the Church, and the weeping relatives and personal friends of the deceased such particulars as cannot well be expected from another, and which a sense of painful responsibility impels him not to delay. Should the task be found imperfectly performed, let my apology be read in that oppressive weight of feeling which cannot be removed till time has reconciled me to the prevailing stillness and gloom of a dwelling visited by death, to the absence of assiduous Physicians, the retiring of anxious attendants and enquiring friends.

Bishop Hobart arrived at my house on the evening of Wednesday the 1st. inst. in ordinary health, with the exception of a slight cold, which he said made him a little chilly. He rested well that night and complained of nothing unusual the following morning. He preached that morning in St. Peter's Church and administered Confirmation to nine persons. His sermon, alas! *his last sermon* was uttered in his usually impressive manner, and listened to by a full congregation with a profound stillness and attention. The text was Job. xxviii, 28...

THE FEAR OF THE LORD, THAT IS WISDOM.

On returning to the Parsonage House he complained of coldness, and of oppression at the stomach, from which his friends have known him to suffer very severely for more than twenty years. He ate little at dinner, and shortly after retired to his room where he slept some time. At tea he ate nothing and soon after returned to his room where he bathed his feet in warm water, and went to bed. On entering his room as he was dressing himself, to hand him some letters, I found he complained still more of being unwell. He was urged to abandon the idea of meeting his appointments, for the two next days, and take some active medicine. To this measure he expressed great reluctance, though it was repeatedly pressed upon him by different members of the family. The Rev. Mr. Hollister of Skeneateles called about 12 o'clock noon, with a conveyance to take the Bishop to Pompey where there was a church to be consecrated the following day. About half an hour before this Dr. Morgan of this village called to pay his respects. On discovering the Bishop's evident tendency to indisposition, he seconded the remonstrance of the writer, against proceeding on his tour of duty. The Bishop yielded to his advice, and the Doctor went to his office to prepare some medicine which he kindly offered to administer himself, and proposed to remain till the operation was over. This he did.

It may be interesting to some, to be informed of a coincidence which will be here stated. On the 9th September, 1826, the writer having been but a few weeks a resident of this place, Bishop Hobart held Confirmation in the church here. Towards evening of that day he was taken suddenly ill while alone in his room; a young man who has attended him in his last illness being in an adjoining apartment, heard him fall; the writer was alarmed and ran to his assistance and found him lying on his face, faint and somewhat convulsed. Orders were instantly given to call a physician, and Dr. Morgan, then an entire stranger to all concerned, was providentially found in the street, and in a few minutes was with the Bishop. By a timely prescription and careful attention the threatened illness passed over, and the next day found our prelate consecrating a church at Moravia nearly twenty

miles from this place. Whenever the Bishop has subsequently made any stay in this village the Dr. has called upon him. The Bishop was from the first much pleased with this gentleman, and as will be seen, grew fond of him, and placed the utmost confidence in him to the last. We now return to the narrative.

The medicine given as above stated took a happy effect, and the prospect was, that after a few hours of repose, and some further medicine the Bishop would be relieved. He rested well for the greater part of the night of Friday the 3d; and though during most of the following day, Saturday the 4th, he suffered considerably, he found himself much better and more comfortable on Sunday the 5th, and it was supposed that he would be soon relieved. It was evident however, that under the most favourable circumstances, he could not in safety attend to his appointments for the two following weeks. During the middle of the day, a letter dictated by himself was addressed to his son, Dr. William H. Hobart in the City of New-York, expressing the opinion of the Bishop himself, that he was convalescent; but as he concluded that he should not have sufficient strength to perform the duties of his visitation appointments, it would be advisable for him to return home as soon as he should be able to travel, and he wished his son to come on for the purpose of attending him on the way.

On Monday the 6th, the Editor of the Gospel Messenger suggested to the Bishop the propriety of issuing in the form of an extra the notice which has been seen generally by the readers of this paper. In that Extra which was read to the Bishop he requested the alteration of the original expression of the writer, and substituted for it, "his disease is now yielding to judicious treatment." On Tuesday the 7th the symptoms were more unfavourable, but there was nothing by any means alarming either to the Physician or himself. During Wednesday the 8th, the Bishop's disorder assumed a severer character, but he was evidently much more comfortable through a large portion of Thursday the 9th, but on Friday the 10th the symptoms became seriously alarming, and towards the evening of that day assumed a fatal aspect. About nine the Bishop's son arrived. His introduction into the room of his venerated Father produced emotions better imagined than described and which will not be soon forgotten by those present. The Bishop was in full possession of his powers of mind and voice. The enquiries he made after his family, the pious counsels he addressed to his child, the fervour of his religious feelings, the ardour of his affectionate language produced for a time a most thrilling and overwhelming effect. Painfully interesting as this interview was, it was truly gratifying to those who had hitherto surrounded the Bishop's bed, that Dr. Hobart could hear from his Father's mouth not only his last admonitions and affectionate entreaties to make the Saviour of his soul the supreme object of his love, but that he might have from it an assurance that the Father had the fullest confidence in what his physicians had done for him. This sentiment was very frequently expressed during the whole of his sickness. Though he had the advantage of the counsel of several of the most distinguished and able medical gentlemen from other villages, and though he was very much gratified by their visits and still more by their untiring attention, he never failed to assure both them, and his attending physician, that he had the most entire confidence in the latter. To him he often addressed the most grateful, pious, and tender remarks. Again and again he would say, "My Dear Doctor, give me your hand, it soothes me, you have been very kind and faithful to me, you have been most judicious in your treatment of me, you will not lose your reward, for whether I live or die you have done your duty. God will bless you, my Saviour will bless you." To his other attendants he was continually addressing the most warm acknowledgments, imploring upon them the richest blessings. On receiving the slightest refreshment or relief, his first expression was, "God be praised," and then he would tenderly and repeatedly thank the immediate agent. Time will not permit any thing like a narrative of his conversations and remarks to those in his room. Throughout his sickness none were admitted who were not necessary to his comfort.

Though Bishop Hobart did not consider himself alarmingly ill, till the latter part of his sickness, still he frequently observed even in the earlier part of it, that it was the *third* attack of the kind, and one such, he had no doubt, "would some day be his end." "Perhaps," said he, "this may be that one—if so, God's will be done—O pray for me that I may not only say this, but feel it, feel it as a sinner, for bear me witness, I have no merit of my own, as a guilty sinner would I go to my Saviour, casting all my reliance on him,—the atonement of his blood. He is my only dependence—my Redeemer, my Sanctifier, my God, my Judge." Such was the tenor of much of his conversation, and it is most earnestly wished that the writer had the ability as well as time to record in the glowing language of the departed prelate the

evidence he gave of deep humility, of lively faith, of animating hope of the joys of heaven.

On Sunday the 5th he requested the writer to perform in his room the office of visitation of the sick, in which with his Prayer Book lying on his bed before him he joined with that delightful fervour for which his manner has been so often admired. Frequently, through the day, and the night, he would request either the writer, or the Rev. Brother who was with him all the time from Tuesday P. M. till he died, to use some short prayer. This practice was continued till he became too much exhausted to be benefited by it. He often asked for some portion of Bishop Andrew's Litany to be read. In his own repetition of them there was a thrilling effect upon those present.

On Saturday morning the indications were so wholly discouraging that his Physicians advised that he should be informed, that they considered him in a very dangerous situation. Though the Bishop had evidently regarded his case as very doubtful, he might not be aware that his time was so near out as it has proved to have been.

The painful office of making the communication, fell upon the writer, and it was suggested that if he had any thing to do or say there should be no delay, and allusion was made to his wishes as to the Lord's Supper. "Oh yes," said he "the Sacrament, the Sacrament, that is the last thing, that is all, let me have it." There was a firmness and composure in his manner as he uttered the words, "well, God's will be done," which moved every heart and confirmed all present, in the conviction that the pious affection of this venerated and beloved Bishop, could not be shaken by the approaches of death.

The Sacrament was soon administered by the writer, and long will that solemn scene be remembered by all who beheld the transaction, as one of the most tender and moving character. When the person officiating came in the confession, to the words, "by thought, word and deed;" the Bishop stopped him and said, "you know the church expects us to pause over those words—pause now repeating one of the words at a time till I request you to go on." This was done, and the pauses in each case were so long that a fear passed over our minds that he had lost his recollection, or fallen asleep. This however proved not to be so, he repeated each word, and after the third pause added, "proceed, I will interrupt you no more." At the proper place he requested to hear read the 93d. hymn, as soon as the reading was ended he sung clearly the 2d and 3d verses.

From this time, which was about 9 o'clock in the morning, there was no very important change. During the night he said very little, and for about 4 hours before he expired was nearly, if not quite insensible to what was passing around. He sunk into the arms of death without a struggle, and his face soon assumed that engaging expression which has in life so often delighted those who loved him.

The most expeditious preparations were made for his removal to the city, for interment. A very respectable body of the inhabitants of the village assembled at the Parsonage House, where after a few remarks by the writer, he performed that service in the Clergyman's companion, prepared by the Bishop himself for similar occasions. The body being placed in a hearse, (Sunday 3 o'clock P. M.) a procession was formed, the writer and some members of his family with the Wardens and Vestrymen of St. Peter's Church with some other members of the Congregation followed the corpse in carriages, (Dr. Hobart having previously taken his departure.) The bell of St. Peter's church was tolled, till the procession reached the edge of the village, when the people on foot and some others returned; and several carriages proceeded with the body to Weedsport, 8 miles, where a canal boat was in readiness—and it was committed to the care of the Rev. F. H. Cuming, who it should be stated had been the constant attendant of the Bishop night and day, from Tuesday P. M. The qualification of this gentleman for a nurse, and his untiring assiduity made him a most important aid to the writer and his family during those trying days. He was so acceptable to the Bishop that he was unwilling to have him a moment from his room, except now and then he would command him to go and get some rest.

The foregoing has been written to meet the supposed expectation of the distant public, and the Bishop's more immediate friends, that the writer would make them acquainted with the most prominent facts and incidents in the last days of that eminent man whose death fills the Church with mourning.

JOHN C. RUDD.

That is true learning, which makes thee wise; and that is true wisdom, which makes thee good: that is, which renders thee ever obedient to God, useful to others, and most easy to thyself.

TO THE EDITOR OF THE CHRISTIAN SENTINEL.

Rev. Sir,

Having read in your last number a short and familiar illustration of the indissoluble union between faith and works, I am induced to send you a well written tale on the same subject from the writings of Hannah More, which I trust you will think worthy of insertion—A late Bishop of London, observes Dr. Valpy in a note to that article in his address to his Parishioners, told me he did not know a better exposition of the union of faith and works.

FAITH AND WORKS,

A TALE.

Good Dan and Jane were man and wife,
And lived a loving kind of life—
One point, however, they disputed,
And each by turns his mate confuted.
'Twas faith and works; this knotty question
They found not easy of digestion.
While Dan for faith alone contended,
Jane equally good works defended.
"They are not Christians, sure, but Turks,
Who build on faith, and scoff at works,"
Quoth Jane; while eager Dan replied,
"By none but heathens faith's denied,—
I'll tell you, wife," one day, quoth Dan,
"A story of a right good man—
A patriarch sage of ancient days,
A man of faith, whom all must praise;
In his own country he possess'd
Whate'er can make a wise man blest,
His were the flock, the field, the spring,
In short, a little rural king—
Yet pleas'd he quits his native land
By faith in the Divine command:
God bade him go; and he, content,
Went forth, not knowing where he went:
He trusted in the promise made,
And, undisputing, straight obey'd.
The heavenly word he did not doubt,
But prov'd his faith by going out."
Jane answer'd with some little pride,
"I've an example on my side;
And though my tale be somewhat longer,
I trust you'll find it vastly stronger.
I'll tell you, Daniel, of a man
The holiest since the world began,
Who now God's favor is receiving,
For prompt obeying, not believing.
One only son the man possess'd,
In whom his righteous age was blest;
And more to mark the grace of heav'n,
This son by miracle was giv'n:
And from his child, the word Divine
Had promis'd an illustrious line:
When lo! at once a voice he hears,
Which sounds like thunder in his ears!
God says; go, sacrifice thy Son!
This moment, Lord, it shall be done.
He goes, and instantly prepares
To slay his child of many prayers.
Now here you see the grand expedience
Of works, of actual sound obedience.
This was not faith, but act and deed;
The Lord commands: the child shall bleed.
Thus Abraham acted," Jenny cried,
Thus Abraham trusted, Jane replied.
"Abraham!" quoth Jane, "why that's my man."
"No, Abraham's he I mean," says Dan;
"He stands a monument of faith,"
"No, 'tis for works, the Scripture saith."
" 'Tis for this Faith that I defend him."
" 'Tis for obedience I commend him."
Thus he—thus she—both warmly feel,
And lose their temper in their zeal;
Too quick each other's choice to blame,
They did not see each meant the same.
At length, "Good wife," said honest Dan,

" We're talking of the self-same man :
 The works you praise, I own indeed,
 Grow from that faith, for which I plead ;
 And Abraham, whom for faith I quote,
 For works deserves especial note ;
 'Tis not enough of faith to talk,
 A man of God with God must walk :
 Our doctrines are at last the same,
 They only differ in the name.
 The faith I fight for is the root ;
 The works you value are the fruit :
 How shall you know my creed's sincere,
 Unless in works my faith appear ?
 How shall I know a tree's alive,
 Unless I see it bear and thrive ?
 Your works not growing on my root,
 Would prove they were not genuine fruit.
 If faith produce no works, I see,
 That faith is not a living tree,
 Thus Faith and Works together grow,
 No separate life they e'er can know ;
 They're soul and body, hand and heart,
 What God hath join'd, let no one part."

On this subject the learned Doctor's remarks are so pertinent and good, that I cannot refrain from giving you them in addition. " When we speak of Faith, observes he, in the language of true religion, we mean that lively Faith, which worketh by love and produces habitual holiness and obedience to the will of God. When we speak of works, we understand those works of love, which are founded on Gospel principles, and naturally spring from genuine Faith. When Faith and works are thus considered as inseparably united, it may be said, in the words of St. Paul, " That man is justified by Faith ;" and in those of St. James, " That by Works man is justified." Numberless are the passages of Scripture which enforce the union of Faith and Works. Trust in the Lord and be doing good, says the Psalmist. St. Paul fought a good fight, as well as kept the faith. St. Peter treats those, who had obtained faith, to attach to it the lovely train of Christian graces ; add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.

The union of faith and works is irresistible. It was by this union, (strongly expressed in the above quoted verses) that Abraham received the promise and became the father of the faithful. Noah's ark may be considered as an emblem of this union. This vessel was built by the direction of the Almighty. Noah employed his labor and exerted his abilities in finishing the work traced by Jehovah ; without the original direction, he could have done nothing ; he placed his faith in the God of mercy, he performed the work under his instruction, and he was saved. It is only when united, that our prayers and ourselves, *i. e.* faith and works, can come up for a memorial before God. We must pray and we must work : we must imitate the joint example of Moses and of Joshua in the battle against Amalec ; Moses stood on the top of the hill, and Joshua in the plain. Moses lifted his hand in prayer, and Joshua raised his sword in battle. By this union of prayer and action, of faith and works, Israel triumphed and Amalec was discomfited.

Hence you will conclude that faith and works, in their proper sense, are inseparable from each other ; that if you divide them, you are tearing off the branches from the tree, you are cutting off the stream from its source, you are taking away the soul from the body. You will cling to faith, as if it were the only necessary part of religion ; and you will practice works, as if you thought them the only requisites for your salvation. In a word, you will consider these two passages of Scripture as the pillars of your creed ; and without faith it is impossible to please God, and without holiness no man shall see the Lord.

Dear Sir,

I beg to wish you all success in your new undertaking. A paper having for its object the extension of religious knowledge and the advancement of morality ought not to want encouragement : to it it is to be hoped that the Protestant part of the community in these Provinces in particular, will see what just claims it has to their contributions both literary and pecuniary.

B.

CHILDRENS DEPARTMENT.

THE FLOOD.

" And every living substance was destroyed which was upon the face of the ground ; both man, and cattle, and the creeping things, and the fowls of the heavens : and they were destroyed from the earth : and Noah only remained alive, and they that were with him in the ark."

Men grew worse and worse, so that they were wicked every where. " And there were giants in the earth in those days." This means some very huge tall men, and also some men of great name, like kings ; and they were at the same time tyrants—that is, very cruel

And God who sees everything, " saw the wickedness of man." And the Lord said, I will destroy man, whom I have created, from the face of the earth ; both man, and beast, and the creeping thing, and the fowls of the air ; for 'it repenteth me that I have made them " He that made them had a right to destroy them, if they did not do well after they were made ; for it was for this they were created. And as they used their beasts to work their wicked works, these, too, also perished.

But there was one good man, with his family ; his name was NOAH. It is said, he was " a just man and perfect ;" which means he was a good man ; for no man could be quite perfect after Adam fell, because all his children became sinful like him. And " Noah walked with God "—" What ! did he walk with him as we do with another ?" No, not so. This means, that wherever he went, he always thought upon God ; so that, while the wicked world thought nothing about him, Noah thought as much as if he had him by his side ; and indeed God is everywhere, though bad men do not think it.

Well : God would not let the good Noah perish with the bad world ; so he told him how he might escape. " What ! did God talk with Noah then ! How does God talk !" I will tell you. God does not speak with a voice, as we do, but he has a great many ways in which he can make people hear him ; and, perhaps, he might show Noah in a dream, or impress it upon Noah's mind, that he would drown the world. We know, however, that he who made Noah could easily tell him how he would save him. So he, being taught in some way to do it, built a huge ark, something like a ship without sails ; and, being of wood, it could swim upon the water. And he made different rooms in it, and he put pitch inside and out, to keep out the rain.

And at length he went into the ark, with his wife, and his sons, and their wives ; and God caused some of every living thing to go into the ark. " And all

the fountains of the great deep were broken up ;" that is, the springs out of which water is pumped, rushed up on the earth ; and perhaps the sea overflowed, and all the rivers in the world, "and the windows of heaven were opened."

"What! are there windows in heaven, then?" No, my dear : this is a way of speaking—meaning only that God opened the clouds as we would a window, and that he poured forth his rain upon the earth in great torrents.

And it is a very curious thing, but very true, that marks of the flood are now to be seen in the world ; for skeletons of great whales have been found on high mountains, even in England : which shows that the sea once rose as high : and the bones of beasts that belong to countries very far off have been found buried in like manner, on the tops of our hills ; as for instance crocodiles, which are chiefly found in Egypt.

Well, at last the flood ceased, after it had rained upon the earth forty days and forty nights ; and Noah remained a whole year in the ark, till he could come out on dry land, and all the waters had sunk into the earth and dried up.

From that time God gave a sign that he would never more destroy the earth by water. That sign was the rainbow. Not that the rainbow did not before exist, for no doubt it did ; but, from that time, whenever we looked on the rainbow, we were to remember what God had said to Noah.

But there are many other things, which I have no room to tell you, about the dreadful destruction which the waters made ; the ark resting upon a high mountain, called Ar-ar-at ; and Noah sending out a raven, and then a dove, to see if the earth was dry, and if they could get any resting place ; and how he built an altar, and returned thanks to God for saving him, as we ought always to do when we escape from danger ; and how God blessed him. Also about his three sons Shem, Ham, Japheth, by whom all the earth was peopled.—*Child's Comment.*

FOR THE CHRISTIAN SENTINEL.

THE XXIII PSALM PARAPHRASED.

My Shepherd is the Lord of Life, whose sovereign sway extends
From his exalted throne on high to earth's remotest ends :
His wisdom, power, and love combined insure his guardian care,
And hence he turns a gentle ear unto the voice of prayer.

In tender pastures, rich and green, he does prepare my bed,
He spreads a shady canopy above my weary head.
And while in soft repose I lie, and give my eyelids sleep,
His angels round my couch their watchful vigils keep.

He leads me to the waters cool, translucent, pure and still,
And fans me with the fragrant breeze from Hermon's dewy hill :
The joyous birds at his command wake their enlivening song,
While Sharon's roses fresh and fair he strews my path along.

He sends a father's chastisement to turn me back from sin ;
He blots my errors from his book, and makes me clean within ;
Restores my soul, and guides my feet in his delightful ways ;
My heart with gratitude he fills, my mouth with songs of praise.

Tho' thro' the vale of death I walk, and see its shadows dread,
No evil shall befall me there—his hand is o'er me spread ;
His rod and staff they comfort me ; my soul his presence cheers ;
And while he soothes my grief, he dries the fountain of my tears.

His table is before me in the presence of my foes,
The wine of joy is in my cup ; 'tis full ; it overflows ;
The oil of gladness on my head, it shines upon my face,
And in the shadow of his wings I have my dwelling place.

Goodness and mercy follow me, they guard me all my days,
They chase far off my cruel foes, and smooth my rugged ways :
They lead me to thy house on high, where I shall ever dwell,
And with thy saints in worlds of light thy praises hear and tell.

A DRUID.

OBITUARY.—(Communicated.)

Died suddenly at the Parsonage House in Cornwall, Upper Canada, on Saturday the 18th instant in the 60th year of his age, the Rev. S. J. Moulton, A. B. Rector of that place for the last thirteen years. He was a graduate of Caius College, Cambridge, and in the year 1793 accompanied his uncle, the late Bishop of Quebec, to this country, to whom, as well as to the present Bishop, he was Chaplain. For more than twenty years he was rector of Quebec, and during the greater part of that period, he acted also as chaplain to the Forces.

This devoted servant of God may, with truth, be said to have died a martyr to the cause of his divine master. For several years previous to his death, he had suffered much bodily pain, from the attacks of disease, and the premature infirmities of age, which were the consequence of his indefatigable exertions, in the faithful performance of the laborious and extensive duties which devolved upon him in the several situations which he filled.—These are the duties he continued to discharge long after the time when a regard to health and comfort, required a cessation from the cares and toils which they imposed.

He was sincerely attached to the principles of the Protestant religion, maintained by the church of which he was a minister, and of her peculiar doctrines and discipline he was a consistent advocate.

But no difference of opinion, on religious or other subjects, could limit the extent of his beneficence, or withhold his hand from being extended, in acts of Christian charity, to the poor and needy of every denomination.

His memory, indeed, will ever be cherished, with respect and veneration, by those among whom he exercised his ministry ; but few if any can fully appreciate the usefulness and value of his charitable, but unostentatious services, by which poverty and sickness have been relieved and comforted, and by which the dying penitent has been cheered with the hope of pardon through the Redeemer's blood.

That Redeemer will crown, with glory and immortality, the holy head of him who has thus spent his life in his service ; and will receive him into his eternal kingdom, with this transporting exultation, "well done thou good and faithful servant, enter thou into the joy of the Lord."

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 price fit. 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.