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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 17th SEPTEMBER 1850.

[Vol. I.—No. 3.]

THEOLOGY.

FOR THE CHRISTIAN SENTINEL.

DOCTRINE OF THE TRINITY.—No. III.

THE Doctrine of the Trinity takes for granted the *distinct personality* of the Holy Ghost; he who is the *sanctifier* of those who obey the Gospel, as Christ is their Mediator and Intercessor at the right hand of God. That part of the divine administration which comprehends the *application* of grace to the souls of men is entirely committed to his hands. Where the Holy Spirit is not actively present in a *gracious* sense, there is no *spiritual* life. Hence these expressions: "Quench not the Spirit;" "Grieve not the Holy Spirit of God;" "Take not thy Holy Spirit from me."

There appears to be a fitness in the work of the general application of grace being committed exclusively to *one* person of the blessed Trinity. There is a difficulty in bringing the person of God the Father, our Governor, and the Judge of our conduct, i. to personal intercourse with us, on account of the "enmity" and breach of friendship occasioned by sin. Our only means of favourable access to him is by the "one Mediator between God and men, the Man Christ Jesus." But as he is *personally* absent from the earth, and is entered with "the blood of the everlasting covenant" into the "holy of holies," or the immediate presence at the right hand of God, to intercede for those who call on his name: it appears not unnatural, that the *personal application* of the grace mediated for, should be made by other hands than his;—even by the hands of Him whom the Father was to send in his name; and whom he *promised to send* for that purpose from the Father.—"He shall take of mine, and show it unto you." (See John xiv. 26, and xv. 26, and xvi. 15.) And the reason why he is called the Comforter, is, because he sanctifies the heart and life in the application of the grace committed to his charge. "I will pray the father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth." (John xiv. 16.) Sanctification by the purifying blood of Christ, is that which makes our persons *acceptable* in the sight of God: for he saith: "Be ye holy, because I am holy." And the Holy Ghost is the Comforter, because he sanctifies the unclean, and excites in them the love of God, which brings comfort and peace.

It is worthy of remark, that the Holy Ghost is never mentioned in Scripture, except in connection with some *act of grace*. Even in denouncing judgments by those "holy men of old who spoke as they were moved by the Holy Ghost," he was performing acts of kindness and mercy, by warning sinners to turn and repent before it was too late.

But since the *personality* of the Holy Ghost is denied by some, it may not be amiss to make a few remarks on the subject.

If the Holy Ghost is nothing more than a *quality* or *attribute* of God, without a *personality* of his own, as some pretend, why are personal actions, qualities and attributes given to him the same as to God himself? Why may not all the Divine attributes, such as wisdom, goodness, justice, power, mercy, &c. claim their deification and divine attributes also? Did an *attribute* of God move upon the face of the waters at the time of the Creation? Did a *quality* of a Divine person call them? "Separate me Barnabas and Saul to the work whereunto I have called them?" Was our Lord begotten of his Virgin Mother by an *attribute* or *quality* of a person, and not by the person himself? If it be so indeed, these things are infinitely more mysterious than "the Catholic doctrine of the Trinity" possibly can be.

Some again contend for a Trinity of personal office only, without any distinction of persons. But this destroys the personal and relative distinctions of Father, Son and Holy Ghost. For there cannot be a Father without a Son, nor a Holy Ghost proceeding from the Father

and sent by the Son, and also sent by the Father in the Son's name, without Father, Son and Holy Ghost, each maintaining his own distinct personality. But this *official* Trinity seems to require the matter to stand thus: The office of the Father shall send the office of the Holy Ghost in the name of the office of the Son, to teach, comfort and sanctify those whom the office of the Son has redeemed from the displeasure of the office of the Father; while yet there is neither Father, Son, nor Holy Ghost, because, there is but *one* solitary person in the Godhead! David prayed: "Take not the office of thy Holy Spirit from me." Yet David did not fancy himself in possession of such a high office.

If the Holy Ghost is a *creature*, namely: not a *divine* person, the same difficulties arise on account of the influence his office and works are calculated to establish over the hearts and affections of those whom he comforts and sanctifies, and makes fit for the enjoyment of heaven, as we have found to arise in the case of our Saviour and Redeemer: and the influence would have a bearing on our connection and relation both with the Father and the Son. For as bare redemption leaves us *unsanctified*; and as the grace of sanctification is the work of *another person than the Redeemer*: if that other had not a *perfect community of interest* with both the Father and the Son, he might have, or wish to have a separate independent interest of his own; and personal individual ambition might introduce a distracting influence into his operations. The affections—*namely*, the allegiance, (and the oath of allegiance is taken, in baptism, equally to the Son and the Holy Ghost in conjunction with the Father:) the allegiance, I say, of those who derive such amazing benefit from his *personal intercourse* in the individual application of grace, might certainly be coveted, and possibly be given to his individual person, to the exclusion of all others. We know that those who come the nearest to our persons in acts of kindness and charity, have far the best chance of securing our gratitude and affection. And hence, if the Holy Ghost be not God, the foundation for seducing our allegiance from God, while he confers on us such great benefits, is laid in nature itself. The premises themselves furnish direct evidence of it. The person of God is kept at too great a distance from us for us to feel ourselves as his especial favourites; and we can hardly persuade our own self-consciousness that we are effectually "made nigh" to him by favours so remote in their origin, and passing through the hands of two intermediate personages; who indeed by their actions which have a bearing on our happiness, appear to be the only ones nearly and intimately interested in our welfare.

It is unnecessary here to repeat what I have said in the two preceding numbers concerning community of nature as the only sure foundation of community of interest. I will, however, notice what our Lord says of the Holy Spirit in John xvi. 13: "He shall not speak of himself; but whatsoever he shall hear, that shall he speak." Scripture calls him, (See 1 Pet. i. 2,) the Spirit of Christ which was in the prophets; and in many places, the Holy Spirit of God. Paul argues that he knows the things of God the same as the Spirit of a man knows the things of a man. And as the Spirit of a man can do nothing of itself as independent of the man whose the Spirit is; so the Holy Ghost, being one in nature, substance, knowledge, power, and will with the Father and the Son, whose Spirit he is, can do nothing of himself otherwise than as it is equally of them: the same as a partner in a firm, does things of partnership not as of himself, but as of the firm.

I will also further observe, that if the Holy Ghost is a creature, there is no foundation in the nature and order of his being for a perfect and indissoluble community of interest with the Father and the Son; and consequently no natural security, or security arising from the nature of his existence and essential union with them, against the abuse of the great and extraordinary powers entrusted to his control. Every creature, by the constitution of free-agency and will, may rebel against God, seeing that it is naturally possible so to do as long as the mind is held by simple motive: for that cannot be called obedience

which is constrained by arbitrary force. "The fellowship of the Holy Ghost" might therefore appear dangerous "to the peace of God which passeth all understanding," and prevent it from "keeping the heart and mind in the knowledge and love of God, and of his Son Jesus Christ our Lord," if he were only a creature and our fellow-servant. But the "Catholic Doctrine of the Trinity" provides an insuperable barrier against any thing of the kind, and renders it both naturally and morally impossible for either person of the Trinity to do any thing at variance with the perfect will of God.

ERIEUS.

THE CHRISTIAN'S LIBRARY, VOL. I.

LESLIE ON DEISM,
WEST ON THE RESURRECTION;

With general and special prefaces, biographical Memoirs, and Notes.
—New York Protestant Episcopal Press: 1930.

In this age of Libraries, "Family" and "Cabinet," "Useful" and "Entertaining," we rejoice that there is to be one for the Christian. The general plan of these periodical series of standard works is excellent. Issued at regular periods, in a neat style, in accurate editions, with all needful explanations, and at a reasonable price, they allow the man of small savings to accumulate, gradually, and in proportion to his means, a valuable library; and if he be a man of limited opportunities of reading, they afford in the intervals of publication time to accomplish, without losing his interest by unreasonable delay, the purpose which their inviting appearance tempts him to undertake. Wishing well for the most part to the enterprises undertaken in this way for the dissemination of useful science and of elegant literature, we confess a peculiar interest in the adaptation of a plan so useful to that best knowledge which maketh wise unto salvation. We are glad to see the children of light wise in their generation. We are glad that a project of so much promise of success and certainly so well deserving it, is of American origin. We are glad—shall we not confess it? that it has started from the bosom of our own Church. Let it not be inferred that the "Christian's Library" is to be exclusively, or even chiefly, for Episcopalians. It is designed for all who would know, understand feel, and follow "the truth as in Jesus." While it shall be mighty to convince the gainsayer, it will enable all to give a reason of the hope that is in them. Of this general scope and intention of the plan the opening volume is an evidence. It contains Leslie's celebrated "short and Easy method with a Deist," and the admirable "Observations on the history and evidences of the Resurrection of Jesus Christ." The first named has from its publication been regarded as a standard work, a weapon of celestial temper, mighty to the breaking down of strong holds. Strange to say, it was written for the satisfaction of a lady! who had been staggered by the arguments of Deism, even to distraction. "The world," says a most competent author, "affords nothing so effectual on the Christian evidences; the argument is so short and clear that the meanest capacity may understand it; and so forcible that no man has yet been found able to refute it." The gist of the argument is this, Christianity is made up of facts and doctrines, each depending on the other in such manner that if the facts (miracles of Christ, for instance, his resurrection, his ascension, &c) be true, the truth of the doctrines follows of necessity. There are four marks which all meeting in any alleged fact prove it incontestably true—1. If it be such that men's senses can judge of it—2. If it be openly performed before witnesses—3. If there be monuments preserved in memory of it—4. if these monuments take date from the alleged date of the fact. It is the plan of the book to show that these four marks meet in the facts of the Christian religion, and no other.—An ingenious infidel, the learned Conyers Middleton, sought for twenty years a case that would contravene this argument, and sought in vain. "Leslie," says Dr. Johnston, "was a reasoner indeed, and a reasoner not to be reasoned against." And Mr. Velpack, than whom there is no better authority, says "in fact, almost all the reasoning that is to be found among the numerous authors who have written on the historical evidences of Christianity, may be disposed of under the four heads of Leslie's Method."

It is the objects of Mr. West's treatise, admitting the truth of the Resurrection of Jesus to be the turning point of Christianity, to examine the subject by the strictest rules of evidence, and prove it undeniable and incontestable. How nearly he has settled this great

question may be inferred from the fact that infidelity has attempted no answer.

Such are the principle contents of the first volume of the "Christian's Library." They derive no inconsiderable additional value from the prefaces and notes of the able and accomplished editor. In the former he has briefly but graphically sketched the circumstances of the periods at which the books were written—thus showing their admirable fitness to the time and season, and at the same time throwing much light upon the arguments themselves. The notes are short, plain and pertinent; elucidating obscurities, explaining difficulties, supplying latent steps of the argument, and, in short, greatly assisting the reader without overlaying or overloading the author. Short, but sufficient, biographical notices, of writers of the treatises leave nothing to be desired to their complete understanding, and we trust with God's help, practical and profitable influence.—It remains to be seen whether an enterprise so well planned, and so well begun, shall by the public patronage, be carried on to its complete fulfilment, in the edification of men, and the glory of God. I cannot doubt that it will. The circumstances of the times call for the circulation of such books as these. All good men feel their importance. They will therefore lay to their hand. The "Press" has come nobly forward. The Christian community will respond. They will come out as in old time, to the help of the Lord against the mighty. They will contend earnestly, as one man, for the faith once delivered to the saints.

(Episcopal Watchman.)

OLDSCHOOL.

THE PRINCIPLE OF FALSEHOOD.

The principle of falsehood meets the eye in every form of insincerity; in the wish to obtain credit for motives and feelings which are not really experienced! in the disingenuous permission of erroneous good construction placed upon any part of our conduct, which we are conscious of not deserving; in the skilful evasion of inquiry which would lead to the detection of that which we are anxious to conceal; in the employment of a double meaning which admits of our receiving unmerited applause, or of escaping under the shelter of its veil of obscurity, from that which we would hesitate to acknowledge; it assails us in every attempt to deceive others into a better opinion of ourselves than we deserve, or to decoy them into a line of conduct which leads elsewhere than to the good which we have speciously assigned; it forms an essential ingredient in every species of temptation which points the broadest road; in every effort of intrigue; in every design of accomplishing by an underplot, that which we fear might be impracticable by open and legitimate means; in every effort of dissimulation, by which we endeavour to conceal our real judgment and opinion, and indirectly to lead others to suppose that the bearing of our mind is very different from that which it really is; or that we are quite undecided when our resolution has been firmly taken; and upon all occasions in which we deliberately prefer a doubtful motive to that which is candid, upright and undeniable; we inhale its tainted breath in every accent of flattery, and we greedily devour the factitious incense which arises from this insinuating and sublimated but most deadly poison; it meets us in every breach of promise, though it may never have been expressed, but only implied, as an honorable engagement; in every form of hypocrisy by which we profess more than we really feel; in every want of coincidence between the expressions of the lips, and the actions of the man, and the feelings of the heart; in every instance of the absence of integrity, and of simple, honest, undeviating principle; and lastly, in every form of designed exaggeration; we say of designed exaggeration, for the human mind is so astonishingly prone to enlarge and embellish circumstances and feelings in which it has figured and has been interested, and yet so frequently without any intention to deceive, or even to deviate in any degree from strict truth, that we should hesitate to denounce all exaggeration as exhibiting a positive want of veracity.—NEWS-HAM.

There are numbers in the world who do not want sense to make a figure, so much as an opinion of their own abilities, to put them upon recording their observations, and allowing them the same importance which they do to those which others print.—Shenstone.

As threshing separates the corn from the chaff, so does affliction purify virtue.—Burton.

WE PREACH CHRIST CRUCIFIED.

Does the Apostle mean simply to say, that he proclaims the historical fact, that Jesus died upon the cross? Surely not: about that there was no dispute, either on the part of Jew or of Greek: on the contrary, it was the very ground of their objections. He evidently means, We preach a crucified Saviour, as the distinguishing and saving doctrine of the Gospel; *unto us which are saved, it is the power of God: in other words, it is the power of God unto salvation to every one that believeth.* This doctrine was to the Jews a stumbling-block, or stone of offence; not because they had any difficulty in admitting that sin might be expiated by sacrifice, a notion which was perfectly familiar to them, and characteristic of their own religion; but because they could not bring themselves to believe, that any person could be their Messiah, who had submitted to such an extremity of humiliation and disgrace. But to the Greeks, on the other hand, it would be no conclusive argument against the truth of a system, that its author had undergone a violent, or even an ignominious death; for some of their own most eminent and revered philosophers had suffered death, for imputed innovations in matters of religion. At all events, there was no foolishness in the notion, that a very excellent and wise teacher was unjustly deprived of life. The foolishness to them was that the death of Jesus on the cross should be declared to be the means of procuring salvation to mankind. This was a strange doctrine; not to be accounted for on their principles of philosophy; that Jesus Christ should be offered up upon the cross, as a satisfaction for the sins of the whole world; and that, in token of that satisfaction, God should have raised him up from the dead on the third day.

If we inquire, in the next place, what satisfaction can have been made for our sins—for ourselves we are no more able to make any amends, or reparation now, than our forefathers were at any period of the world—our own reason can give us no answer: but the Scriptures tell us, that the death of Christ has effected it. He was crucified for our sins; his blood was shed, and his life poured out, as an atonement or peace-making for us. There is no other kind of atonement, no other means of peace pointed out in the word of God; but this is set forth in language as plain, as strong, and as affecting as the importance of the doctrine required.—*Bishop Elomfield.*

BISHOP RIDLEY.

Very affectionate and truly beautiful is this excellent prelate's apostrophe to his college, Pembroke Hall Cambridge, just before his martyrdom.

"Farewell, Pembroke Hall, of late my own college, my cure; and my charge.—What case thou art now in, God knoweth I trow not well. Thou wast ever named, since I knew thee, which is not thirty years ago, to be studious, well learned, and a great setter forth of Christ's Gospel, and of God's true word. So I found thee, blessed be God, so I left thee, indeed. Woe is me, for thee, my dear college, if thou suffer thyself by any means to be brought from that trade. In thy orchard, (the walls, butts, and trees, if they could speak, would bear me witness) I learned without book almost all St. Paul's Epistles, yea and ween, all the canonical Epistles, save only the Apocalypse: of which study, though in time a great part did depart from me, yet the sweet scent thereof, I trust I shall carry to heaven with me.—the profit thereof, I think I have felt in all my life-time ever after."—*Harmer.*

BISHOP WILSON.

A more interesting spectacle could scarcely have been exhibited to the eye of the philanthropist, than the Bishop's demesne presented. There he might have seen manufactories of different kinds carried on with greater energy and activity, than any prospect of secular advantage could have produced. Benevolence gave motion to the wheels, and charity guided every operation. Days of patriarchal simplicity seemed to have returned. The materials required in manufacturing garments for the poor, were procured in exchange for the produce of the demesne. Artisans of different kinds were busily employed in manufacturing these materials. The poor's wardrobe was kept always supplied

with garments of every size, suited to every sex and age. The poor who could weave or spin, repaired to Bishop's Court with their webs, their yarn and worsted, as to a general mart, were they bartered their different articles for corn. This traffic of charity was regularly carried on. Every species of distress found relief at Bishop's Court. Whether the hungry or naked applied, their claims were sure to be considered, and liberally answered. The attention of this real friend to the poor, extended to the minutest circumstances of their condition. He was in the habit of purchasing an assortment of spectacles, and distributing them amongst the aged poor, whose eye sight began to fail, that such of them as could read, might read their Bible by means of this seasonable aid: and that such of them as could not might, as their kind benefactor expressed it, use these glasses "to help them to thread a needle to mend their clothes." Imagination can scarcely picture a more pleasing and interesting scene, than that which presents the pious and venerable Bishop Wilson distributing spectacles amongst a crowd of the aged poor for such purposes as these.—*Stowell's Life of Wilson.*

THE TRANSFIGURATION.

One great purpose of this singular scene of the Transfiguration seems to have been, to represent the cessation of the Jewish, and the commencement of the Christian dispensation. It appears to have been one very prevailing prejudice among the disciples, that the whole Mosaical law, the ceremonial as well as the moral, was to continue in full force under the Gospel, and that the authority of Moses and the Prophets was not in any respect to give way to the establishment of Christianity, but to be placed on an equal footing with that of Christ. To correct these erroneous opinions, this scene of the Transfiguration was presented to three chosen disciples. Moses and Elias were undoubtedly most proper representatives of the Law and the Prophets; and when the three disciples saw these illustrious persons conversing familiarly with Jesus, they probably were confirmed in their opinion, that they were of equal authority with Him. But the gracious words which issued from the cloud most clearly explained the meaning of what was passing before the eyes of the disciples: "Hear ye him, my beloved Son." The conclusion too of the whole scene harmonizes with this declaration: Moses and Elias instantly disappear; and "when the disciples lift up their eyes, they see no man save Jesus only." The former objects of their veneration are no more; Christ remains alone, their unrivalled and undisputed sovereign.

But, besides this primary and immediate design of the Transfiguration, that event was perhaps intended to answer other purposes of great utility. Among others it afforded a striking additional proof of the divine mission of Christ; for here was one of the few occasions in which God [the Father] Himself was pleased as it were personally to interpose and to make an open declaration from Heaven in favour of his Son. And besides this, a particular attestation was given on the Mount to two of the principal doctrines of Christianity; a general resurrection, and a day of retribution. The visible and illustrious representation of these doctrines in the glorified appearance of Christ, and Moses and Elias, is appealed to by St. Peter, who saw it, as one convincing proof, among others, that "he had not followed cunningly devised fables, when he made known the power and coming of our Lord."—*Bishop Porteus.*

We may make another use of the circumstances attending the Transfiguration of our Lord. At another time he told the Sadducees, who disputed the resurrection, that God is not the God of the dead, but of the living. The personal appearance of Moses and Elias, and their talking with our Lord, proves without doubt, (that is, if we are to credit the account) that the interval between the death of the body and the resurrection, is not a state of insensibility, but of life, activity, and, to the good, of glory, honor, and happiness.—*Ed.*

He that will believe only what he can fully comprehend, must have a very long head, or a very short creed. Many gain a false credit for liberality of sentiment in religious matters, not from any tenderness they may have to the opinions or consciousness of other men, but because they happen to have no opinion or conscience of their own.

He that is good will infallibly become better, and be that is bad will as certainly become worse: for vice, virtue, and time, are three things that never stand still.

THE CHRISTIAN SENTINEL.

THREE RIVERS, FRIDAY 17th SEPTEMBER, 1830.

IN presenting our readers with the Proclamation of His Majesty King WILLIAM THE FOURTH, for the suppression of vice and immorality throughout his dominions, (which will be found below) we are persuaded that we are performing a religious duty both to them, to the Government to which we owe our allegiance, to the country which gave us birth, and to the Church, of which we are the unworthy-servants: and therefore we beg leave to solicit attention to a few prefatory remarks.

It is generally agreed by those who have attentively studied the Constitution of Great Britain, and become intimately acquainted with its various and combined excellencies, that it is the most perfect of any on earth. In no other state under heaven is to be found a greater measure of practical liberty, interwoven with an equal measure of security, energy, strength, and efficiency; adapted to meet the most pressing exigencies, both domestic and foreign, with promptitude, firmness, and effect: properties which are calculated to insure both prosperity and permanence. Under it civil and religious liberty are secured to all; the rights of person and property are inviolable; every encouragement and facility is afforded to enterprising adventure; and genius of every class is generally sure of being nursed into life and activity. Hence the British Isles alone, within the last three hundred years, have produced a greater number of truly eminent men, in the various departments of useful learning and solid acquirements, than the whole world besides has ever done in double that period of time.

1. The Government of Great Britain is a *Monarchy*. As such, we may not improperly call it the Government of *nature*. The best possible form of Government is an *absolute monarchy*, where the wisdom, the will, and the power of the Sovereign are fully competent to provide for, and secure the happiness of his obedient subjects. Such a Government is the *divine*, for which we all, as Christians, ought to be training our minds and dispositions after the example of "God our Saviour." The ancient *patriarchal* government is evidently a copy of the divine; and time was when the whole human race were governed by one man. Every head of a family still, in his own little kingdom, preserves the patriarchal form of government, and rules absolutely in his own house. If he did not, he could not keep together his family; at least in any order and regularity. Two individuals can hardly be together without one being the superior. So when God made man, he made them male and female, and gave to one the superiority over the other; and this superiority was placed in the hands of one endowed with qualities better adapted to *provide* and to *protect*, than the "weaker vessel." To secure the inferior from a tyrannical use of power, and the superior from the effects of rebellion, he made them *one* flesh, and bound them together with a chain of mutual affection. The parents' love descends to the children; they are "his bone and his flesh;" and while he retains a proper feeling of humanity, he is really the *father* of his household. Such should be the patriarchal king, — the prince and father of his tribe, the careful guardian of their best rights — the true promoter of their welfare and happiness. The bonds of affection make their interest, their prosperity, their happiness his own.

2. The English Monarchy is *hereditary*, not elective. The crown is too great a prize to be contended for on a claim set up upon the abstract principle of *merit*. This would bring too many competitors into the arena of contention for the glittering prize — competitors whose *ambition*, not their merit, was the sole cause of their appearing as candidates; and thus endanger the public peace in the contests for power, to the risque of tyranny and bloodshed instead of public protection. The well-known fate of unhappy Poland is too fresh in the memory of the present generation to render it necessary for us to travel far for a striking practical illustration of the dangers attendant on an elective Monarchy. And the hostile ambition of her rival chiefs would probably never have invited the cupidity of her grasping neighbors to a conquest and partition of her fertile provinces, had the crown descended in lineal succession. Indeed, public commotions, as we conceive, are too apt to be concomitants of very frequent elections; particularly to the higher departments of the state. The seat of state is hardly warm under its occupant, before he must give place to another. The ferment of one election is scarcely subsided before the alarm is sounded for another. And the abstruse science of government is scarcely proceeded in beyond the introductory lessons, ere a

new hand is called to the helm of public authority. The Laws of Great Britain decide who shall be her Sovereign, — enactments made venerable by time, and held sacred in the hearts of the wise and the good; — laws which stifle the breath of private ambition ere it be reared in the cradle of popularity; and which secure to the country, peaceful crown, inviolable by the touch of an unauthorized and unlawful hand. And the *written law* being decisive on the question, as to who shall succeed to the departed Monarch, competition for the Crown is wholly precluded, and the inconveniences of popular commotion wholly prevented.

3. The English Monarchy is *Constitutional* or *limited*. As the law prescribes who shall be *King*, so it determines what shall be the *extent of his power*. It is true that he is not considered as a *subject*, or amenable to human authority; yet, without the sanction of the same law which seats him on his throne, he cannot pass the threshold of his meanest subject. The winds of heaven, said LORD CHATELAIN, may penetrate it in every direction, and the blast of the sky may prostrate it in the dust: but the King cannot — he dare not, unbidden, enter the cottage of the humblest peasant. It is to him his castle; and behind its simple latch he is as strongly entrenched, as though surrounded by fleet and armies. The King, however, has a prerogative — that of *MERCY*; and though he cannot add one iota to the severity of the law; yet, if need be, he can arrest the stroke of Justice, and save that life to which she had the fullest claim.

4. The British is a *religious* Monarchy. In conformity with the example of ancient religious kings, such as David, Hezekiah and Josiah, the Constitution decides that "Kings shall be the nursing fathers, and Queens the nursing mothers" of the Church: thus fulfilling prophecy, as well as following the example of those monarchs who won of old eminent for their piety and zeal for the glory of God. The King is appointed guardian of the interests of religion, as Lord ELLENBOROUGH said, not to make the Church *political*, but to make the State *religious*. And since "righteousness exalteth a nation," perhaps we can find no method more appropriate for effecting so desirable an object, than let the Government take the lead in the work of its own and that of its people's exaltation, in lending all needful assistance to the promotion of religion. It was thus that the most eminent of the kings of Israel and Judah immortalized their own names, and made their people prosperous and happy under their religious Government. By the terms of his engagements made, and the oaths taken by him at his Coronation, he is most solemnly bound to maintain the cause of God and the Church — engagements in their letter and spirit in strict conformity with the word of God. His Proclamation on his accession to the throne is consequential upon the principles by which he is permitted to ascend it, and an act necessary towards appearing at the outset in the true character of a Constitutional British Monarch. For since it is by Divine appointment that kings reign, how fit and becoming is it in them to acknowledge God distinctly and openly in their official character. In that character a British King appears on the side of the cause of God, and lends his name and authority as the guardian of public virtue, to the promotion of the best interests of the people committed to his charge. His chiefest dignity arises from the proximity of his throne to the temple of the God of his fathers: and though he wears a diadem glittering and resplendent with the gems of empire; yet these gems shine with a borrowed lustre, and their brightest irradiations are but the reflected beams of the Altar of the Lord of Hosts.

It is true the practical effects resulting from this state of things fall far short of what they ought to be. But so far from this being a fair objection to the thing itself, it is rather what were to be expected from the nature of man. If a law from heaven, and the Divine presence manifested in the temple at Jerusalem for so many centuries in succession could not preserve the nation from idolatry and ruin, why should we look for more in proportion from a king of England who is temporal head of the church and her defender from her external enemies; or contumaciously assert that the principle is unsound because practical results are deficient in an arithmetical calculation? Who can maintain that much of the national prosperity of Britain, and especially the amount of her labour expended in the successful propagation of the gospel, are not to be set to the account of the substantial support the church has derived from the protection of the state? At the lowest calculation these things are valuable. They are documentary evidence that the government of Great Britain is in theory strictly Christian: and if in practice she has fallen below this high standard, the Constitution of Church and State is no more chargeable therewith than was the Mosaic economy with the sins of Israel and Judah. — Happy indeed, and exalted as a nation should

we be, were the reasonable and *Scriptural* injunctions of the following Proclamation of a CHRISTIAN KING scrupulously heeded both in letter and spirit.

BY THE KING.—A PROCLAMATION.

FOR THE ENCOURAGEMENT OF PIETY AND VIRTUE, AND FOR THE PREVENTING AND PUNISHING OF VICE, PROFANENESS AND IMMORALITY.

WILLIAM, R.

We most seriously and religiously considering that it is an indispensable duty on us to be careful, above all other things, to preserve and advance the honor and service of Almighty God, and to discourage and suppress all vice, profaneness, debauchery, and immorality, which are so highly displeasing to God, so great a reproach to our religion and government, and (by means of the frequent ill examples of the practices thereof) have so fatal a tendency to the corruption of many of our loving subjects, otherwise religiously and virtuously disposed, and which, if not timely remedied, may justly draw down the Divine vengeance on us and our kingdom; we also, humbly acknowledging that we cannot expect the blessing and goodness of Almighty God (by whom Kings reign, and on which we entirely rely) to make our reign happy and prosperous to ourself and our people, without a religious observance of God's holy laws; to the intent, therefore, that religion, piety and good manners may (according to our most hearty desire) flourish and increase under our administration and government, we have thought fit, by the advice of our Privy Council, to issue this our Royal Proclamation, and do hereby declare our Royal purpose and resolution to discountenance and punish all manner of vice, profaneness, and immorality in all persons of whatsoever degree or quality within our realm, and particularly in such as are employed near our Royal person; and that for the encouragement of religion and morality, we will upon all occasions, distinguish persons of piety and virtue by marks of our Royal favour: and we expect and require that all persons of honor, or in place of authority will give good example, by their own virtue and piety, and to their utmost contribute to the discountenancing persons of dissolute and debauched lives that they, being reduced by that means to shame and contempt for their loose and evil actions and behaviour, may be thereby also enforced the sooner to reform their ill habits and practices, and that the visible displeasure of good men towards them may (as far as it is possible) supply what the laws (probably) cannot altogether prevent: and we do hereby strictly enjoin and prohibit all our loving subjects of what degree or quality soever, from playing on the Lord's Day at dice, cards, or any other game whatsoever either in public or private houses or other place or places whatsoever; and we do hereby require and command them, and every of them, decently and reverently to attend the worship of God on every Lord's day on pain of our highest displeasure, and of being proceeded against with the utmost rigour that may be by law; and for the more effectual reforming all such persons, who by reason of their dissolute lives and conversations, are a scandal to our kingdom, our further pleasure is, and we do hereby strictly charge and command all our judges, mayors, sheriffs, justices of the peace and all other our officers and ministers, both ecclesiastical and civil, and all other our subjects whom it may concern, to be very vigilant and strict in the discovery and the effectual prosecution and punishment of all persons who shall be guilty of excessive drinking, blasphemy, profane swearing and cursing, lewdness, profanation of the Lord's day, or other dissolute, immoral or disorderly practices; and that they take care also effectually to suppress all public gaming houses and places, and other lewd disorderly houses, and to put in execution the Statute made in the 29th year of the reign of the late King Charles the Second, intituled, "An act for the better observation of the Lord's day, commonly called Sunday;" and also so much of an act of Parliament made in the ninth year of the reign of the late King William the Third, intituled, "An act for the more effectual suppression of blasphemy and profaneness," as is now in force, and all other laws now in force, for the punishing and suppressing any of the vices aforesaid; and also to suppress and prevent all gaming whatsoever in public or private houses on the Lord's day; and likewise that they take effectual care to prevent all persons keeping taverns, chocolate houses, coffee houses, or other public houses whatsoever, from selling wine, chocolate, coffee, ale, beer, or other liquors, or receiving or permitting guests to remain in such their houses in the time of divine service on the Lord's day, as they will answer to Almighty God, and upon pain of our highest displeasure: And for the more effectual proceedings herein, we do hereby direct and command all our judges of assize and justices of

the peace to give strict charges at their respective assizes and sessions for the due prosecution and punishment of all persons that shall presume to offend in any of the kinds aforesaid, and also of all persons that, contrary to their duty shall be remiss or negligent in putting the said laws in execution, and that they do, at their respective assizes and quarter sessions of the peace, cause this our Royal Proclamation to be publicly read in open court, immediately before the charge is given, and we do hereby further charge and command every minister in his respective parish church or chapel to read or cause to be read this our proclamation, at least four times in every year, immediately after divine service, and to incite and stir up their respective auditories to the practice of piety and virtue, and the avoiding of all immorality and profaneness, and to the end that all vice and debauchery may be prevented, and religion and virtue practiced by all officers, private soldiers, mariners, and others who are employed in our service by sea and land, we do hereby strictly charge and command all our commanders and officers whatsoever, that they do take care to avoid all profaneness, debauchery and other immoralities, and that by their own good and virtuous lives and conversations, they do set good examples to all such as are under their care and authority, and likewise take care of and inspect the behaviour all of such as are under them, and punish all those who shall be guilty of any of the offences aforesaid as they will be answerable for the ill consequences of their neglect herein.—Given at our Court at St. James, this 28th day of June, one thousand eight hundred and thirty, in the first year of our reign.

FOR THE CHRISTIAN SENTINEL.

SCRIPTURE HISTORY.

THE DELUGE.—GENESIS VII.

As the polluted fountain cannot but send forth polluted streams, so the corrupted constitution of the first progenitors of mankind in consequence of the fall necessarily communicated to their offspring; and as the polluted stream, from the incidental defilements it necessarily contracts in its progress, becomes more and more impure the greater distance it runs from the fountain-head, so did the corrupted descendants of Adam become, in every succeeding generation, more corrupt from the addition of a thousand contingent pollutions to the fact of inherent disposition to wickedness—till "it repented the Lord that he had made man on the earth and it grieved him at his heart. 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 things and fowls of the air: for it repenteth me that I have made them."

There is however a particular incident, worthy of especial notice which seems to have provoked that dreadful determination. After the death of Abel, **SETH** is represented to have been born of our first parents, a person who seems to have possessed the mild virtues and description of his deceased brother, and whose descendants also seemed to possess a character and temper far removed from the ferocity of the sanguinary Cain and his offspring. For a great length of time, the posterity of these two sons of Adam seemed to have kept themselves quite distinct;—that of Seth were conspicuous for men who "walked with God," whilst the descendants of Cain were, like their atrocious father, abandoned to licentiousness and crime. But this prudent distinction of the respective descendants of Cain and Seth was at length confounded: "It came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Many of the most judicious interpreters of Scripture suppose that unhalloved and imprudent intermarriages are here alluded to betwixt the posterity of the pious Seth, called the "Sons of God," and the female descendants of the wicked Cain, denominated the "daughters of men." "These sons of God" forgot the charms of piety and the graces of virtue in the seductive attractions of exterior beauty, and "loved the creature more than the Creator." They allied themselves with a fatal imprudence, to those daughters of men who could boast alone the transitory charms of personal loveliness, combining with fair looks the equally fugitive decorations furnished by those who were cunning "artificers in brass and iron," and the hollow accompaniments of attractions which he could impart who was "the father of all such as handle the harp and the organ."

From these unhalloved conjunctions, this indiscreet alliance of the "sons of God" with the "daughters of men," arose a progeny as

monstrous as that union was indiscreet. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty, which were the old men of renown. The fruits of that unhappy conjunction were giants, perhaps in stature, and certainly giants in wickedness— heirs to the vanity and pride of their sensual mother, untempered by the wisdom and piety of their fathers—such giants in vice and crime that they provoked the anger and chastisement of Almighty God. It was after this new race had blended the seed of Seth with that of Cain—leaving no distinct servants of God who might perpetuate a chosen people to his service—that it repeated the Lord that he made man on the earth, that the Lord said, "I will destroy man whom I have created, from the face of the earth."

But, in the midst of this universal degeneracy, there was one conspicuous pattern of piety and obedience—from this universal doom to destruction, there was one exemplary exception. "Noah found grace in the eyes of the Lord—and Noah was a just man and perfect in his generations and he walked with God." For this signal piety in the midst of prevailing licentiousness, the means of preservation from the impending flood were suggested to him, having been commanded to build an "ark" or vessel wherein himself and his family and a remnant of every beast and bird might have refuge till the approaching inundation was past. But the rest of this "evil generation" although warned by the precepts and example of Noah who testified his belief in the coming ruin by the preparations he was engaged in for avoiding it, "turned not away from their wickedness"—they continued eating and drinking, marrying and giving in marriage, until the flood came and took them away. But "in an hour that they knew not"—in a period of security and ease—when immersed in debauchery and crime—reckless of God's commandments, despising his power and mocking his threats—that dreadful calamity overtook them.

Suddenly the clouds gather, and the wide commotion begins—"the fountains of the great deep were broken up, and the windows of heaven were opened." The waters from beneath rushed up to meet the waters from above, that their united streams might avenge a righteous God of his adversaries. For forty days and forty nights raged this elemental warfare—and soon the increasing inundation assuaged the affrighted world that these were the "trials of God's wrath" pouring forth. The voice of careless mirth, and the tone of thoughtless revelry is changed into the unavailing cry of deprecation and entreaty. Now is heard the wild shriek of despair as the increasing flood takes away the latest refuge of hope—then, the bubbling convulsion of struggling life as the "waters go over their soul"—and now all is silence and desolation: all nature is buried beneath the universal waves, and nothing is heard but the howl of the winds and the conflict of meeting waters.

On that wide and boundless sea, without any guide or protection but the Providence of Him who suggested that vessel of safety, floats the ark of Noah with the sole hope of the future world. Having been long-tossed upon that waste of waters, it settled at length upon Mount Arrarat in Armenia, and after more than a year, the earth was dried, and Noah, and the creatures he had preserved went forth to replenish the earth. Upon this providential escape from the universal ruin, the first feeling in the mind of Noah was, that of thankfulness to God; and he "built an altar unto the Lord, and took of every clean beast and of every clean fowl and offered burnt-offerings on the altar; and the Lord smelled a sweet savour: and God spake unto Noah and said, I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of the flood, neither shall there be any more flood to destroy the earth."

To quicken the triumphs of our faith, and to look back upon the wonders of "the old time before us," with the awe and reverence which is due to their Author, it will be profitable to notice the evidences of this awful event, the Universal Deluge, which history and experience afford us. In the pagan mythology, as related by the most illustrious writers of the most enlightened nations, we discover frequent allusions to the universal Deluge*; and although their narrations be obscured by a thousand interjected fables, still the fact itself of such an occurrence is clearly discernible in their writings. The following is the testimony of a Syrian writer, who thus describes a common tradition regarding a general deluge in the time of a person styled the Seythian Deucalion: "The present race of men is not

* The first Book of Ovid's *Metamorphoses* can scarcely be read without this impression.

the first, for they totally perished; but is of a second generation which, being descended from Deucalion, has increased to a great multitude. With respect to the former race of men, they were insolent and addicted to unjust actions; for they neither kept their oaths nor were hospitable to strangers, nor gave ear to suppliants; for which reason this great calamity befel them. On a sudden, the earth overflowed, and the sea rose to a prodigious height; so that all things became water, and all men were destroyed; only Deucalion was left to a second generation. On account of his prudence and piety, he was saved in this manner: he went into a large ark or chest which he had fabricated, together with his sons and their wives; and when he was in, there entered swine, and horses, and lions, and serpents, and all other creatures which live on earth, by pairs. He received them all, and they did him no hurt; for the gods created a great friendship among them, so that they sailed all in one chest, while the waters prevailed." It is added, that, in consequence of this belief, the inhabitants of a certain city of Syria erected a temple to commemorate that event, and every year performed ceremonial rites correspondent to that deliverance. There have also within late years been discovered in India records of the Deluge and the history of Noah, which agree, with remarkable exactness, to the accounts of Moses, and furnish a strong, and incontestible argument that traditions of this astonishing event existed and do exist in the most remote and most uncivilized parts of the world. But we are furnished with a still stronger testimony in the sensible evidences of the fact long ago observed and every day discovered to a greater extent. "The highest mountains on the earth exhibit the spoils of the ocean deposited upon them on that occasion; the shells and skeletons of sea-fish and sea-monsters of all kinds. The Alps, the Appennines, the Andes, Atlas and Arrarat, every mountain of every region of the globe, from India to South America, all conspire to prove that they once had the sea spread over their highest summits. The mouse-deer, natives of America, have been found buried in Ireland; elephants, natives of the Nile, in the heart of Germany; shell-fish, never known in any but the American seas, together with entire skeletons of whales, in divers other countries; and what is more, trees and plants of various kinds which are now not known to grow in any region under heaven."

* Vide Fragments to Calmet's Dictionary of the Bible, No. 318.

† A similar tradition is well known to exist amongst the Indians in North America.

‡ See Man's Bible, Gen. vii. 20.

(To be Continued.)

DOCTOR DODD.

As the unfortunate Dr. Dodd stepped into the mourning coach which carried him to the place of execution, a female Deist accosted him in these words: "Doctor, where is now the Lord thy God?"—"Woman," replied the Doctor, "go home, open your Bible at the seventh chapter of the prophet Micah, eighth, ninth and tenth verses, and you will find." She did as directed, and read the following words—"Rejoice not against me, O mine enemy: when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? Mine eyes shall behold her: now shall she be trodden down as the mire of the streets." She closed the Book, and went and hanged herself! An awful lesson (this to those who scoff at the word of God, and insult over the unfortunate, but repentant sinner.

"Those who imitate us we like much better than those who endeavour to equal us. Imitation arises from esteem, compulsion from envy." The Christian may compete without feeling envy himself or exciting it in his fellow. Forgetting those things that are behind, and following after what is before, he may strive lawfully, and earnestly covet the best gifts. Why? His Master has enough to bestow upon every servant the best that he virtuously aims at. And if with godly emulation we all "provoked one another to good works," the "labourers" can never lack for productive employment in a field so extensive.

THE WORD SUNDAY.

James. Neighbour Daniel, I wish you would leave off that heathenish habit of calling the first day of the week Sunday.

Daniel. If you will show me from scripture and the writings of our Fathers of the Church immediately after the Apostles, that the word sabbath is more suitable and correct, I will promise never to employ the word Sunday.

J. Well, as to Scripture I am sure the word Sabbath occurs continually.

D. So it does, but it is not once applied to the first day of the week. It belongs exclusively to the Jewish Sabbath unless you prefix to it the adjective *Christian*, which cannot always be done with perfect propriety. I tell you how it is friend James—there is a wonderful desire with some people to be thought a little better than their neighbours. They are anxious to have some peculiar phrases and expressions which may serve as a kind of Shibboleth, and then if you and I do not adopt them, we are pronounced unholy. Now I object to all such canting, and mean to confine myself to the *old paths—the old way.*

The primitive Christians never hesitated to call the first day of the week "Sunday." It is so called in those apologies for our faith which were penned by the most able and pious men next after the Apostles.

J. However this may be, I know our minister tells us that Sunday is a heathen name and we ought not to use it.

D. Did he not tell you that the names of the other days of the week and the names of the months were heathen names?

J. No.

D. Well you know if you think a minute that they are so, and if there is any thing in this notion of his you ought to change all these names.

J. This is, I confess a new idea, if it is wrong to call one day by a Heathen name, it must be wrong to call others by Heathen names.

D. If your minister means to be so very scrupulous and exact, he had better look a little into the condition of other things in the Apostles' times, and the ages immediately following. He will then discover that his favourite expression has no better support, than the authority by which he preaches the Gospel. But this is a subject that we have not time to examine. I must however make you one proposition as to the word Sunday.

J. What is that?

D. If I can produce to you a text of Scripture which will show that you cannot use it in the word Sabbath as applied to the first day of the week without absurdity, will you engage to discontinue the practice?

J. I will, because I am sure you cannot do so.

D. Do not be too confident—here is the passage; St. Mathew 28th chapter verse 1st. *In the end of the Sabbath as it began to dawn towards the first day of the week, &c.* Suppose you strike out the word "first day" and insert "Sabbath," how will it read?

J. I see now; you are right; I'll keep my promise to you. Why have I never seen this before?

D. I can tell you, you have adopted this and many other notions and phrases, without once looking into the state of things as maintained in the primitive church. And while you continue to do so, you will be continually running into mistakes.

(*Gospel Messenger.*)

JUSTIN.

It was perhaps ordained by Providence, to hinder us from tyrannizing over one another, that no individual should be of such importance as to cause by his retirement or death any chasm in the world.—*Johnson.*

Self-love and morosity, together with luxury and effeminacy, breed in us long and frequent fits of anger; which by little and little, are gathered together into our souls, like a swarm of bees and wasps.—*Plutarch.*

CHILDRENS DEPARTMENT.

BAD TEMPER.

Children of one family should strive to live together in perfect peace and love. There is nothing that causes more trouble to themselves and to their friends than their giving way to peevish selfishness. God is angry with brothers and sisters who disagree. He will never love the child who lets its anger rise at every little cause. Our Saviour has commanded us to be meek, and kind, as he was to every body. If you are reprov'd of a fault,—be sorry and be humble, and so you shall be forgiven by God and by your parents. An obstinate unruly, passionate child, is disliked by every one, while on the other hand gentle conduct and a humble mind will make you sure of the love of all around.

"But" I think I hear some child saying, "I do not wish to be angry so often, but how can I help it! such an one is so provoking! and the other one is always troubling me. It is not my fault, if they do so. And then, the lessons are so hard and long! It makes me vexed because I cannot get them; my sums never come right: and such pens! they will never write at all. How can I help it, if I am a little cross!"

My dear little friend, the fault is neither in your playmate, nor in the lesson, nor in the sums or the pens; it is only *in the heart*. The heart of every little boy and girl, is naturally inclined to be idle and proud, and disobedient. Now idleness makes every kind of study disagreeable. What people do not like, they seldom do well: and so the lesson is badly learned. Of course, the parent, or teacher is obliged to reprove the idle scholar. When reprov'd, pride makes such children stubborn, and in that temper they go to their next business, perhaps their cyphering. The trouble they find (owing almost to their bad temper) makes them still more cross and disposed to be vexed with every little accident; and this, if writing comes next in order, more than the badness of the pens, is the reason why they write so ill. Does not any boy or girl who reads this, find himself, or herself such a scholar! I would beg of them, if their hearts are so naughty, to think how glad and thankful they should be, that God has promised, for Jesus Christ's sake, to give them new and clean hearts, if they pray for such with a sincere desire to have them. Oh, how much happier they would be! every duty that now seems a trouble, would be a pleasure. They would think when tempted to be wilful, or cross; "I do not like this, it is true, but my Saviour will love me if I do it willingly to please him. He loved me so much, before

I was able to know *him*, as to die on the cross for my sins, and he has taken me to be among his lambs in his holy church. I will try to do every thing he has set before me in my state of life, cheerfully, for his sake."

Have you ever seen two children together, one of whom had begun to love God, and strive with his own temper, while the other was still wilful and passionate! Did you not observe the great difference in their behaviour, and in their happiness too?—I will tell you a little true story, of the conduct of two children, one about four, the other seven years of age, which I observed myself.

Lucy was ordered by her mother to do some little errand for her. She was playing, and, loving her amusement better than her duty, did not stir. Her mother waited for some time. At last little Henry, her brother said, "shall I go mamma?" He was told that he might, and ran off, glad to think that he could do any thing for his mother, whom he loved so well. While he was gone, the perverse little girl started up from her play, to prevent him from doing what *she* had been bid to do. When Henry came to the door with the things for which he had been sent, she strove to take his charge from him, and in doing so hurt him. Yet when *he* saw her tears (though they were only caused by her bad temper) he gave up what he had to her, begging her to take it, kissing her, and asking her to "be good, for God did not love naughty children." His cross little sister was only still more vexed to see her brother so much better than herself, and even felt as if she could hate him for his goodness to her. Her bad temper gave her a sad list of faults to repent of when she prayed to God for pardon and protection in the evening. What made her brother so much more happy? It was the love of God. He was anxious to please his mother, and do all he could to serve her, because he knew that God loved obedient children. He was sorry to see his sister's grief and tried to comfort her, because he remembered what he had been taught from the Bible, that the commandment of our Saviour is to "love one another," and that if we do not love our brothers and sisters who are with us, and whom we see, we cannot pretend to love God, whom we have not seen. I know that little boy used to pray to God to help him to do His will, and to make him a clean heart within him. Do you do so, my children, and you will be able to behave like him, and be as happy.—(*Childrens Magazine.*)

We should feel sorrow, but not sink under its oppression; the heart of a wise man should resemble a mirror, which reflects every object without being sullied by any.—*Confucius.*

(Selected.)

STANZAS TO A FRIEND.

I marked a holy band
Of pilgrims journeying by
"Stranger! oh! take our proffered hand,
We seek," they cried, "your happier land!"
And pointed to the sky.
Sweet was the call, it came from all,
But *thine* seemed sweetest on my ear to fall.

"Think of Emmanuel's throne,
Think of sin unforgiven!
"Oh! turn to him who saves alone,
Leave to the sordid world its own,
And come with us to heaven!"
I heard from each the thrilling speech,
But *thine* seemed deepest in my soul to reach.

"Fly from these scenes around,
Which lure thee, but to cheat;
Oft hast thou searched, yet never found
That all was labyrinthine ground
Beneath thy toiling feet;
One only clew, seen but by few,
Can guide from all that's false, to all that's true.

This clew possess no more
A wandering stranger thou!
'Tis *faith*, 'tis *love* tow'rd's him, who bore
"For thee the driven steel, and wore
The thorns about his brow.
With soul of aim, with heart of flame,
Oh trace the precious footsteps of the Lamb.

I looked and all seemed new,
I joined the pilgrim train;
This world had lost its gaudy hue,
Its sinfulness now hideous grew,
While all alone beamed bright to view,
Emmanuel's pure domain!
Zeal moved our feet, and oh! how sweet,
As on we press'd His heaven-seat smile to meet!

His was the love-fraught night,
That nerved thy thrilling voice,
His was the word, and His the light
By thee that called me out of night,
By thee that cleared my erring sight,
And taught me to rejoice!
Oh! let me raise to Him the praise,
Whilst unto thee its purest thanks my bosom pays!

METRICAL PARAPHRASE

ON THE COLLECT FOR THE NINETEENTH SUNDAY AFTER TRINITY.

Thou Lord whose power and mercy join
To bless the human race;
Thy faithful people best declare
The riches of thy grace.

Thy service is their chief delight
To thee they love to live;
Yet freely own that willing mind
'Tis thine alone to give.

Oh! let us like that favour'd train,
Thy pow'ful grace enjoy;
And let thy glorious service Lord
Each future day employ.

Thus may our lives with saints be spent
In godly fear and love;
Hence may we rise with them to share
Thy promis'd bliss above.