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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 DECEMBER 1830.

[Vol. I.—No. 16.]

EPISTLE OF ST. IGNATIUS

TO THE PHILADELPHIANS.

Ignatius who is also called Theophorus; to the Church of God the Father, and our Lord Jesus Christ, which is at Philadelphia in Asia; which has obtained mercy, being fixed in the concord of God, and rejoicing evermore in the passion of our Lord, and being fulfilled in all mercy through his resurrection; which also I salute in the blood of Jesus Christ which is our eternal and undefiled joy; especially if they are at unity with the Bishop, and Presbyters who are with him, and the deacons appointed according to the mind of Jesus Christ; whom he has settled according to his own will in all firmness by his Holy Spirit.

1. Which Bishop I know obtained that great ministry among you, not of himself, neither by men, nor out of vain glory, but by the love of God the Father, and our Lord Jesus Christ: whose moderation I admire; who by his silence is able to do more, than others with all their vain talk. For he is fitted to the commands, as the harp to its strings. Wherefore my soul esteems his mind towards God most happy, knowing it to be fruitful in all virtue, and perfect; full of constancy; free from passion, and according to all the moderation of the living God.

2. Wherefore as becomes the children of the light and of truth; flee divisions and false doctrines: but where your shepherd is, there do ye, as sheep, follow after. For there are many wolves who seem worthy of belief, that with a false pleasure lead captive those that run in the course of God: but in your concord, they shall find no place.

3. Abstain therefore from those evil herbs which Jesus Christ does not dress; because such are not the plantation of the Father: Not that I have found any division among you, but rather all manner of purity. For as many as are of God, and of Jesus Christ, are also with their Bishop. And as many as shall with repentance return into the unity of the Church, even these shall also be the servants of God, that they may live according to Jesus Christ. Be not deceived brethren; if any one follows him that makes a schism in the Church, he shall not inherit the kingdom of God. If any one walks after any other opinion, he agrees not with the passion of Christ.

4. Wherefore let it be your endeavour to partake all of the same holy eucharist. For there is but one flesh of our Lord Jesus Christ; and one cup, in the unity of his blood; one altar; as also there is one Bishop, together with his Presbytery, and the deacons my fellow servants: that so whatsoever ye do, ye may do it according to the will of God.

5. My brethren, the love I have towards you makes me the more large: and having a great joy in you, I endeavour to secure you against danger; or rather not I, but Jesus Christ; in whom being bound I the more fear, as being yet only on the way to suffering. But your prayer to God shall make me perfect, that I may attain to that portion, which by God's mercy is allotted to me; fleeing to the Gospel as to the flesh of Christ; and to the Apostles as to the Presbytery of the Church. Let us also love the prophets, forasmuch as they also have led us to the Gospel, and to the hope in Christ, and to expect him. In whom also believing they were saved, in the unity of Jesus Christ; being holy men, worthy to be loved and had in wonder; who have received testimony from Jesus Christ, and are numbered in the Gospel of our common hope.

6. But if any one should preach the Jewish law unto you, hearken

not unto him: for it is better to receive the doctrine of Christ from one that has been circumcised, than Judaism from one that has not. But if either the one or other, do not speak concerning Christ Jesus; they seem to be but as monuments and sepulchres of the dead upon which are written only the name of men. Flee therefore the wicked arts and snares of the prince of this world; lest at any time being oppressed by his cunning, ye grow cold in your charity. But come altogether into the same place with an undivided heart. And I bless my God that I have a good conscience towards you, and that no one among you has whereof to boast either openly or privately, that I have been burthensome to him in much or little. And I wish to all amongst whom I have conversed, that it may not turn to a witness against them.

7. For although some would have deceived me, according to the flesh; yet the Spirit, being from God, is not deceived; for it knows both whence it comes, and whither it goes, and reproves the secrets of the heart. I cried whilst I was among you: I spake with a loud voice; attend to the Bishop and to the Presbytery, and to the deacons. Now some supposed that I spoke this as foreseeing the division that should come among you. But He is my witness for whose sake I am in bonds that I knew nothing from any man. But the Spirit spake, saying on this wise; do nothing without the Bishop: keep your bodies as the temples of God: love unity: flee divisions: be the followers of Christ, as he was of his Father.

8. I therefore did as became me, as a man composed to unity. For where there is division and wrath, God dwelleth not. But the Lord forgives all that repent, if they return to the unity of God, and to the council of the Bishop. For I trust in the grace of Jesus Christ that he will free you from every bond. Nevertheless I exhort you that you do nothing out of strife, but according to the instruction of Christ. Because I have heard of some who say; unless I find it written in the originals, I will not believe it to be written in the Gospel. And when I said, it is written, they answered what lay before them in their corrupted copies. But to me Jesus Christ is instead of all the uncorrupted monuments, in the world; together with those undefiled monuments, his cross, and death, and resurrection, and the faith which is by him: by which I desire, through your prayers to be justified.

9. The priests indeed are good: but much better is the High Priest to whom the holy of holies has been committed, and who alone has been entrusted with the secrets of God. He is the door of the Father; by which Abraham, and Isaac, and Jacob, and all prophets enter in: as well as the Apostles and the Church. And all these things tend to the unity which is of God. Howbeit the Gospel has somewhat in it far above all other dispensations; namely, the appearance of our Saviour, the Lord Jesus Christ, his passion and resurrection. For the beloved prophets referred to him; but the Gospel is the perfection of incorruption. All therefore together are good, if ye believe with charity.

10. Now as concerning the Church of Antioch which is in Syria, seeing I am told that through your prayers, and the bowels which ye have towards it in Jesus Christ, it is in peace; it will become you as the Church of God, to ordain some deacon to go to them thither as the ambassador of God; that he may rejoice with them when they meet together, and glorify God's name. Blessed be that man in Jesus Christ, who shall be found worthy of such a ministry; and ye yourselves also shall be glorified. Now if ye be willing, it is not impossible for you to do this for the sake of God; as also the other neighboring Churches have sent them, some Bishops some priests and deacons.

11. As concerning Philo, the deacon of Cilicia, a most worthy

man, he still ministers unto me in the word of God: together with Rheus of Agathopolis, a singular good person, who has followed me even from Syria, not regarding his life; these also bear witness unto you. And I myself give thanks to God for you, that ye receive them as the Lord shall receive you. But for those that dishonor them, may they be forgiven through the grace of Jesus Christ. The charity of the brethren that are at Troas salutes you: from whence also I now write by Burrhus, who was sent together with me by those of Ephesus at Smyrna, for respect sake. May our Lord Jesus Christ honor them; in whom they hope, both in flesh and soul, and spirit; in faith in love, in unity. Farewell in Jesus Christ our common hope.

FOR THE CHRISTIAN SENTINEL.

FAMILY SERMON FOR THE FESTIVAL OF CHRISTMAS.

MATHEW x. 5.—“Art thou he that should come, or do we look for another?”

This was the pathetic message of John the Baptist to our blessed Lord, when forlorn and deserted he languished in the cheerless confinement of a prison. “Art thou he that should come?”—if so, why am I, the servant of God, the forerunner of his incarnate Son, still persecuted with unmerited cruelty; the unhappy sport of a fickle tyrant? Am I to hope that thou art he whom the prophets have announced as coming to “bind up the broken-hearted, to proclaim liberty of the captives?” Oh! then “let the sorrowful sighing of the prisoner come before thee—break this yoke from off me, and burst my bonds in sunder.”

Or “do we look for another?” Must we turn away our dejected eyes from that ray of heavenly light which had begun to cheer us in our despondency, and be once more agitated by the vicissitudes of that “hope deferred which maketh the heart sick?” In our distresses and our wretchedness, are we to look for another Helper and Comforter than Thee—whom thy works proclaim to be “one that is mighty to save:” a “very present help in time of trouble?”

This, however, is a more literal paraphrase of the language of the venerable Baptist; for his motive in sending this message was not probably such as the more obvious signification of the words would denote. The commonly received interpretation is, that he put this question to our Saviour, not because he himself had any doubt concerning that illustrious Personage, but that he might thereby confirm the wavering faith of his disciples regarding Him. He probably anticipated, as a natural consequence of this message to his divine Lord, the performance of such miracles and wonders in their presence, as would clear up every remaining doubt, satisfy every scruple and establish their conviction that Jesus was the Christ.

We may, nevertheless, adopt the former interpretation or paraphrase, from the value of the practical application to present Christians which it suggests.

“Art thou he that should come, or do we look for another,” may be the language of some, even now. Reviewing the long list of their transgressions—distracted by the afflictive memory of the past, and tormented by the awful prospects of the future—they are ready to exclaim, “Ah wretched man that I am, who shall deliver me from the body of this death?”

“Thanks be to God,” we may add in the triumphant words of the same Apostle, “which giveth us the victory, through our Lord Jesus Christ.” Once more we have arrived at the anniversary of that happy period when angels proclaimed the birth of the “Saviour which is Christ the Lord.” Once more we hail, with joyful voices and grateful hearts, the entrance of the “Prince of Peace” into the world; and join in the glad song of the heavenly host, “Glory to God in the highest; and on earth, peace, good will toward man.”

There was a time when “the earth was without form and void, and darkness was on the face of the deep.” Then the Almighty was pleased to issue the mandate of creation: soon this beautiful world sprang forth into existence and order; and viewing the magnifi-

cent work, “the morning stars sang together, and all the sons of God shouted for joy.”

There was a time, too, when this chaos of gloom reigned in the moral world—when sin and superstition held tyrannic sway over the unhappy race of man. Then was God, in his goodness, pleased to call forth light out of darkness and order out of confusion; “He pitied us in our low estate:” the “spirit of God moved upon the face of this deep” of human misery and blindness; and the “Sun of Righteousness” broke forth to illuminate and rejoice a wretched world. In the “fullness of time, God sent forth his Son, made of a woman,” “to comfort all that mourn, to appoint unto them that mourn in Zion; to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the Spirit of heaviness; that they might be called Trees of Righteousness, the planting of the Lord, that He might be glorified.” He came in meekness and lowliness—he appeared not in “king’s palaces or in soft clothing,” but “wrapt in swaddling clothes and lying in a manger.” For him “no room could be found in an inn”—He whose divine glory filled the universe with its radiance, before whose awful presence angels bowed and whose eternal praises seraphs sang, was not allowed the comforts of an humble cottage nor the shelter of the meanest human dwelling. The birth of this lovely but heavenly babe was announced by no cries of a human herald. The entrance of the “King of kings and Lord of lords” into the world did not meet with the loud acclaim which greets the birth of earthly princes—no hymn of human triumph sang the joys of his advent—no public acclamations testified the happiness of his coming. Yet his own celestial attendants—the bright seraphs who compass the throne of God—proclaimed the glories of this new-born child. They announced him as “a Saviour, Christ our Lord;” whilst his angels and servants thus proclaim his power, “O! death, where is thy sting; O grave, where is thy victory!”

Thus came “the desire of all nations”—the “consolation of Israel, the trust of the Gentiles.” The former at this time, in anxious expectation of the fulfilment of this prophecy; “and thou Bethsalem in the land of Judah art not the least among the princes of Judah; for out of thee shall come a governor that shall rule my people Israel;” whilst at this time also, “wise men came from the East to Jerusalem, saying, Where is he that is born king of the Jews?” This heavenly sovereign, the former hoped, would release them from the bondage of a foreign yoke: to him the latter looked as the “day-star of peace,” at whose appearing the “wolf would dwell with the lamb, and the leopard lie down with the kid: when the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice-den.”

He came to erect a spiritual kingdom. He came to “have victory and to triumph against the devil, the world and the flesh”—to burst the galling bonds of superstition—to dispel the gloom of ignorance—to open to a lost and guilty world the never-ending blessedness of heaven. He comes to assure us that “our light affliction which is but for a moment worketh out a far more exceeding and eternal weight of glory.” He came to tell the faithful and obedient that when this earthly house of our tabernacle shall be dissolved we have a building of God, a house not made with hands, eternal in the heavens.” He came to be the consummation of this consoling doctrine; “if any man sin we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.”

Of this illustrious person will any, therefore ask, “Art thou he that should come, or do we look for another?” Will this be the language of the drooping disciple whom grief depresses, whom disappointment and calamity have bowed down to the earth? Will such be the querulous words of him whose “heart is pierced through with many sorrows,” and whose spirit sinks under the weight of complicated ills? Go, child of misfortune, go to Him. Seek him with earnestness—ask for him with sincerity. Leave, for a season, the world and its unstable consolations—turn away from earth’s anxieties—rest thy faith and hope on God alone—pour out to him thine inmost soul in prayer—strive with the fullest purpose of thine heart, to be his, yes, altogether his; and then examine into the change of thy condition. The gentle dew of his inspiring grace will steal into the deep recesses of thy soul; and soon, all

* Compare Isaiah xi. 6—9 with Virgil, Ecl. iv.

joy and peace, all comfort and all hope, thou wilt join in this angels' song; unto us is born "this-day a Saviour which is Christ the Lord." Then wilt thou feel in thy heart the animating influence of his presence, awakening the triumphant cry of "Abba Father"—then wilt thou, with renewed fervency, exclaim; "we praise thee, O God: we acknowledge thee to be the Lord."

But will the fickle son of infidelity say, with the taunting voice of doubt; "Art thou he that should come, or do we look for another?" Else, whence this wide dominion of unpunished sin—iniquitous semblance of holiness—this repulsive hypocrisy of profession? Whence this lukewarm indifference—this reign of animosity—this tumult of uncharitable spirits amongst those who "profess and call themselves Christians?" Where do we discover the union, the bond of peace which should knit together the favored and happy followers of the cross? The open contradiction of their practice to their profession would make us deem their hopes to be the wild fancies of enthusiasm—their piety the unhallowed disguise of a depraved and wicked heart.

But cease, blaspheming scorner; nor judge of the cause by the worthlessness of some of its adherents. That holy Saviour did not, at first, promulgate his religion with any unqualified promises of unruffled peace or unsullied holiness amongst its members. He warned us that "offences must come"—he foretold these effects of human passion on his sanctifying doctrine. "I came not to send peace on earth but a sword"—he prepared us to expect that many "having the form of godliness would deny the power thereof."

Cease then the bitter taunts of infidelity—hush the sroward tongue of scepticism. Turn from the broils and tumults—from the unsatisfying conduct of many Christian professors, turn to Christ himself. Behold "the Lamb of God which taketh away the sins of the world—without spot or blemish; holy, harmless, undefiled and separate from sinners." Behold this incarnate Deity treading the thorns of a rugged pilgrimage with the holy and unchanging purpose of "doing good." Behold him, when persecuted from city to city, fleeing from one only to soothe the sorrows and heal the diseases of another—and view at length, the last scene of his humiliation and suffering upon the cross to save us from eternal ruin and secure us everlasting bliss.

Behold, too, the pre-eminent distinction of true and faithful Christians above all other men in their happiness and their hopes. View their undiminished constancy in the afflictive period of adversity and sorrow, and for a confirmation of the triumphs of the cross, go to the death-bed of its faithful servant. Beholding the tranquil repose; the last calm sleep of a Christian; viewing his comfort in life and his hope in death; seeing all these evidences concerning our blessed Lord, and marking this influence of his religion, thou wilt ask, "Art thou he that should come?" only to make these loud acknowledgments: "Thou art the Christ the Son of the living God." "My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour—Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

Believing then that "salvation hath appeared unto all men" through Jesus Christ, "who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works"—"what shall we render unto the Lord for all his benefits towards us? Let us follow the example of the Psalmist. "I will take the cup of salvation and call upon the name of the Lord. I will pay my vows now in the presence of all his people. I will wash mine hands in innocency, and so will I compass thine altar."

RUSEBES.

SECOND ANNUAL REPORT OF THE NEWCASTLE DISTRICT COMMITTEE,
OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The arrival of the Lord Bishop of Quebec, the President of this Committee, at a period when a statement of their proceedings is properly in preparation for the public, induces them to anticipate by a few days, the Anniversary Meeting of their Association; and to present, on so auspicious an occasion, their Second Annual Report. While they offer to Almighty God their devout thankfulness for all "the means of grace" with which mankind are favoured—the proper and earnest exercise of which can alone

fully animate "the hope of glory"—they must express, on an occasion like the present, their humble gratitude to the Giver of all Good for the success—the slow and gradual, but sure success—of their exertions during the past year. The increasing circulation of the Word of God, and of its pious auxiliaries, naturally begets the hope of a corresponding dissemination of the principles which are inculcated in that most holy book; and while we infer from the growing demand for that invaluable instructor, that there is an increasing taste for and love of its hallowed doctrines, we cannot but anticipate that individual influence, which one, who "from a child knew the Holy Scriptures," declares to be a necessary result from the diligent study of its pages—the rendering "the Man of God perfect, thoroughly furnished unto all good works."

The ways of God's Providence are not as our ways; and it has ever been His pleasure to bring about the mighty effects of His wisdom and power, by humble instruments and by slow degrees. The pride of man bids him look, perhaps for "some great thing," in adverting to institutions, designed for God's glory and welfare of his brethren; but the Word of Inspiration teaches a lesson of humility, amid all its recommendations of "the power of God and the wisdom of God." Some humble agent, like the widow of Sarepta to Elijah, and the little captive maiden to Naaman: some simple means, like the waters of Baptism to an internal washing and sanctification by the Spirit—all serve to demonstrate that "God hath chosen the foolish things of the world to confound the wise and the weak things of the world to confound the things which are mighty." These are instances affording powerful encouragement to your Committee; for, although the progress of their operations may be attended with little to strike upon the more susceptible passions of mankind, they indulge the hope that their efforts will bear some comparison with that "little leaven" whose influence, although secret and undiscernable, is powerful and extensive.

To put the Bible into every man's hand—to make it the inmate of every dwelling—the guide and rule of every life, is the noble object of this Institution; and such a companion, if appreciated if regarded with that veneration, and studied with that diligence which its heavenly original claims, cannot be without a blessing from above:—to use the striking language of one of the Homilies of our Church, it serves to "alter and change a man into the very thing which he has been reading." But whilst the Bible is thus pre-eminent in the estimation of this society, and the circulation of the Bible its primary and grand object, yet they do not neglect those inferior, because human productions, which are grounded upon that holy volume, and go hand in hand with it in inculcating the same doctrines, urging the same practice, and preparing for the same blessedness. Although like the vast ocean to the earth, the Bible is the great fountain of "living waters" to the spiritually thirsty, yet the tired traveller and the fainting pilgrim is willing to avail himself of the passing stream and humble rivulet to satiate his thirst and refresh his wearied limbs. As handmaids and auxiliaries to this blessed volume, they circulate—first the "Book of Common Prayer," which unites the valuable distinction of a sound commentary on the Holy Scriptures, with an awakening manual devotion—a variety of tracts, which, under an humble garb, insinuate the doctrines of the truth; and such other works, the result of sound learning and a religious education, which more indirectly inculcate the temper of Christianity and "and vindicate the ways of God to men."

(To be Continued.)

ON RESTING IN GRACES.

Let us take heed that while we examine our graces and find them, our hearts be not carried out to resting upon them. We may draw some comfort from them, but must check the least inclination of founding our justification upon them. Graces are signs, not causes of justification. Christ's righteousness only is our wedding garment, our graces are but as the fringes of it. Liberty is a sign that the malefactor is pardoned; it is not the cause of his pardon, but the king's merciful grant.—Charnock.

Hypocrisy is folly. It is much easier, safer, and pleasanter to be the thing which a man aims to appear, than to keep up the appearance of being what he is not.—Cecil.

THE CHRISTIAN SENTINEL.

THREE RIVERS, FRIDAY 11th DECEMBER, 1839.

CHURCH AND STATE.—No. III.

(Continued from p. 117, No. XV.)

15. We deem it proper here to record a few specimens of "Church and State" tyranny which is unsuspectedly practised by those who are "exceedingly mad against" any established religion.—The requiring a Universalist to take an oath before the civil magistrate is, in fact, as flagrant a breach upon the rights and dictates of conscience and religious liberty as ever was perpetrated by "the Holy Inquisition," *hōdily torture* excepted. We all know that the law imposing the oath is founded on the assumption that the doctrine of Universalism is a most devilish and damnable falsehood.—Hence the tendering of an oath to a known Universalist in a Court of Justice is but civilly demanding him to swear himself out of his religious creed, or be thrust into prison. And what remedy do the premises admit for thus interfering with the rights and dictates of his conscience? Truly none but either to take his cool word without the form of an oath, or to leave out of the oath all reference to his being accountable to God for perjury.

Do not state Governors in the United States of America make periodical Proclamations commanding the people to observe *religious fasts and festivals*? And is not the annual thanksgiving in New England understood as a reproach on the Episcopal Church, while Episcopalians are called on by law to rejoice and give thanks with "the immortal puritans" for their sin of "heresy and schism"? And do those rulers expect obedience to their commands, the rights and dictates of conscience to the contrary notwithstanding? Are not chaplains in the United States Service, and in the Legislative Assemblies, imposed on the people by law, regardless of the variety of "different denominations" who are thus REQUIRED to attend to their ministrations? And all this too in that boasted land of liberty where an *Established Religion* is regarded as next to none at all! Here then, the civil rulers presume to over-rule the consciences of the people, perform acts purely Ecclesiastical as matters of political right, even to the disgrace of a whole Church, and *impose* religious ceremonies and observances on the subjects of the realm without regard to their private sentiments. If they may lawfully do it in one particular instance, which effectually establishes the principle of right, and proceeds upon the ground that the people are bound to obey, who is to determine the extent of that right or the source of its origin? Furthermore, the assumption of Ecclesiastical jurisdiction involves and recognizes by law every principle recognized in the English Hierarchy. It assumes that the governor of the State is head of the Church, and that the Administration takes cognizance of things purely religious, and exercises a guardian care over the religious opinions and conduct of the people, and, in case of chaplains, hires their teachers with the public money, raised by taxation. Yet strange to say, in the very teeth of these notorious and undeniable facts, the principle on which they are performed is almost universally regarded as if it had ascended from the bottomless pit, and deserved to be renounced along with "the world the flesh, and the devil!"—How shall this difficulty be remedied? There is but one way—cautiously to avoid, in all matters of civil jurisprudence or political economy, all mention of, or allusion to, God and religion: For he has so constituted the world, that civil or national jurisprudence can hardly mention religion at all, without entangling itself in the snare of Church and State—without a virtual acknowledgment of the obligation to establish and support His truth by law.—"Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks."

16. We furthermore deem it advisable to quote here some very appropriate observations from the QUARTERLY REVIEW, No. 85, for May 1830, article 3, being a review of the book of William Ellis the Missionary to the Society and Sandwich Islands, giving an account of the conversion of their inhabitants to Christianity:

"We must pass over some well-meant attempts for introducing the culture and manufacture of cotton, and for opening a direct trade with Port Jackson in a missionary ship. The political

experiments upon which the missionaries have ventured, the dangers which may yet await the new religion, and the condition in which the islanders must ere long find themselves, if those dangers should happily be averted or overcome, are topics which must occupy what further space remains to us. Little expecting at the commencement of their career, that they should ever be involved in such secular concerns, and little desirous that any such honours should be forced upon them, the course of things has led them to become the legislators of these islands, and practically to acknowledge, what perhaps they would not be willing in theory to admit, the importance and necessity of a connection between the government and the religion of a country. They found themselves closely united,—

The government, in all its multiplied ramifications, was closely interwoven with their false system of religion, in its abstract theory and in its practical details. The god and the king were supposed to share the authority over mankind between them. The office of high-priest was frequently sustained by the king, who thus united in his person the highest civil and sacerdotal stations in the land. The genealogy of the reigning family was usually traced back to the first ages of their traditionary history; and the king, in some of the islands were supposed to have descended from the gods. This was the case in Tahiti, where Oro the national god, was said to be the king father, and where language as preposterous and profane as that of the oriental courts was used toward the royal personage and every thing appertaining to him.

His houses were called *aorai*, the clouds of heaven; *annuanua* the rainbow, was the name of his canoe; his voice was called thunder, instead of saying the torches were burning in his dwelling, the people would say that the lightning was dashing in the clouds of heaven; and when he was travelling pick-a-back, the phrase was that he was flying from one place to another. When he appeared abroad, all persons uncovered the breast and shoulders, as they did when passing a temple or an altar; he who neglected or hesitated to perform these marks of reverence, was in danger of being killed on the spot, or marked for a sacrifice. His own lands were accounted sacred, and his own houses were the only habitations at which he might alight, and take refreshment, or repose. It must be needless to add, that his authority, though resisted not unfrequently in rebellion, was at other times supreme.

Now when Pomare became the first convert, and brought about a religious revolution, which extended through all these islands, it was not more required by good policy than it would have been consistent with the spirit and letter of the New Testament, that the missionaries should have brought the sanction of the new religion to support his authority, and have enforced, as among the first and most momentous of civil obligations, the religious duty of obedience to the sovereign. This they must have neglected to do; otherwise we should not be told, that since the people are free from the restraints which idolatry imposed, many of them refuse almost all lawful obedience, and evince a disinclination to render the king the supplies which are due to him by old established custom, and which are necessary for his support. The crown lands are not sufficient to maintain his establishment, and the deficiency was made up by requisitions from the people,—the kings being, like those in Hesiod's days, devouring; but they gave away also as fast as they received, and were far from being profusely supplied. Mrs. Company herself has not had nicer questions to deal with than have been brought before the directors of the London Missionary Society for consideration; but, both Mrs. Company and the Blackfriars' directors might have taken useful lessons from old experience. The former might have questioned, from the example of that Albuquerque who first established an European dominion in the East, whether, instead of endangering her government by prohibiting the sacrifice of widows on the husbands funeral pile, that very prohibition would not have rendered the British government more popular than anything which it has ever yet done for the people of India. The latter might take useful lessons from the history of Japan.

No material interference with the direct affairs of Government took place till the mission and the nation experienced the heaviest bereavement that had occurred since the introduction of Christianity. This was Pomare's death at the close of 1821. He had long been afflicted with elephantiasis, a disorder very prevalent

there; but dropsy was the immediate cause of his dissolution. This remarkable man was exceedingly jealous of any interference with his prerogatives and interests; he was, also, says Mr. Ellis, 'as might have been expected, from the circumstance of his having been the high-priest of the nation under the system of false religion, and having been identified with all the religious observances of the people, too fond of regulating matters purely connected with Christianity.' But there are many matters relating to religion which are intimately and necessarily connected with civil government, and which Pomare was the proper person to regulate. The book before us observes, that in many respects the institutions of these islanders 'indicate great attention to the principles of government, an acquaintance with the means of controlling the conduct of man, and an advancement in the organization of their civil polity,' altogether remarkable under their circumstances. The people themselves said, that 'had their chiefs been idolaters, or wicked rulers, it would have been improper for them to have interfered in any matters connected with Christianity; but that now they were truly pious, it accorded with their ideas of propriety, that in the Christian Church they should, as Christian chiefs, be pre-eminent.' The missionaries replied to these sensible representations, in a manner more consistent with their sectarian principles than with sound policy. But with such a preparation in the habits and disposition of the people, and with a prince so sedulous, so able, and so well disposed as Pomare, a Bishop Heber would have established a national church upon a foundation that no storms could shake."—p. 40—43.

The above extract speaks volumes on the subject before us, and exhibits a practical demonstration of the truth of the principles advocated in this article. The missionary was compelled by the circumstances in which he found himself, to assume the office of a Minister of State and a Legislator, or see the fruit of his labours blasted in the very bud.

The History of England, (not to mention that of other countries,) during the Saxon Heptarchy, from the time that Pope Gregory the Great sent over his Missionaries in the year 596, demonstrates also the importance of enlisting the civil power in the cause of the Church. By this means, the conversion of our heathen forefathers was safe and easy, and effected in peace and security. But had the missionaries adopted these new doctrines, and thus excited the jealousy of the state instead of seeking aid from it, and finding an entrance into the field of their labours through its favor, the door of exclusion might have been shut upon them. There are many heathen nations still to be converted to the Gospel; and the soundest Christian wisdom points out the importance of engaging, if possible, their governments on its side, that the sanction and weight of public and acknowledged authority may be made subservient to the cause of truth. And if the aid of Government is of such acknowledged importance in originally converting heathen nations, at that precise period of time, after their conversion does the support of the state become such an abomination as we are now told that it is; and what is the transforming process by which this astonishing change has been effected? These are questions of no small importance to be decided before we commence the work of desolation, and strike into a course of innovations to the wisdom of which experience and long observation have not affixed their seal; but against which the word of God, the course of this world, the structure of human society, and no small share of experience bear their unequivocal testimony.

(To be continued.)

THE ORDINATION SERVICE.

The following account of an ordination, held by the Bishop of London in the spacious church of St. James', Westminster, was originally published in *The Pulpit*, a publication conducted by Dissenters, and unlikely therefore to overstate the solemnity of the service. The candour of this publication, contrasted with that of another paper also in the interests of the Dissenters, is remarkable, and yet the base calumnies of the World gain admittance to the columns of many of our religious newspapers, more frequently than is fair statements of *The Pulpit*—

We have not often been present at a more impressive service. Thirty-seven well-educated men, in the bloom of life, were solemnly set apart to an office, the important duties of which were powerfully urged upon their consciences; while each individual declared before the listening multitude his firm belief in the truths of Revelation; and bound himself at the altar of God diligently to study those truths, and faithfully to teach them to his flock; to make himself a wholesome example and pattern; and to promote, to the full extent of his power, quietness, peace, and love among all Christians: then uniting with his fellows in prayer for the illuminating, the consoling, the purifying, the strengthening influences of the Holy Spirit, that all these vows might be fulfilled, that all these duties might be performed. If these young men could engage in such a service with thoughtlessness, or if they could retire from it unimpressed, or if they could enter on their duties as mere hirelings, regardless of the immortal souls of those committed thus solemnly to their care; they would indeed be guilty of the basest perjury, and might expect every individual present to be a swift witness against them.

We regarded the services of the day with more than ordinary attention, because we had a short time before been perusing some remarks on the Ordination Service, made by the editor of a certain weekly newspaper, (the World,) supposed, by many, to be the organ of the Dissenting body. In the article to which we refer, the writer accuses this very bishop of arrogating to himself the power of communicating the Holy Spirit to the individuals whom he ordains: he then points us to a well-known reverend infidel, and asks, 'Where are the fruits of this power?' and again, 'Who is the greatest blasphemer, Mr. Taylor, or the Bishop who pretended to communicate to him the Holy Ghost?' And again, he asserts, 'Power is assumed by lords spiritual to bestow the Holy Spirit of God on whom they will.' We knew, indeed, that all this was gratuitous; and we were quite sure that the sentiments expressed by this writer would be indignantly disowned by enlightened Dissenters at the very earliest opportunity—as the event has proved—yet we were highly pleased to hear the Bishop himself most solemnly disclaim all such power, both on his own behalf and on the behalf of that church of which he is a member and an ornament. The Church of England, he says, 'never pretends that her bishops can give the Holy Spirit in this ordinance; nor even that it is always given in answer to their prayers.' We know of what strange anomalies human nature is capable: a man may make the most solemn professions of faith, and the most solemn vows of fidelity, and diligence, and purity, and perseverance; and then prove recreant to his avowed principles, and basely injure the good cause he has sworn to advance. But, where does the blame attach?—to the minister who faithfully set before him the duties of his office; and who assured him, in the presence of congregated thousands, that his best professions would be solemn mockery if there were laxity of conduct or practical infidelity; and who affectionately urged him to implore the Divine influence, which alone could enlighten his mind, and fortify his heart, and make him exemplary and useful; and who set before him the salvation of his own soul and the salvation of his hearers as the bright recompense of his fidelity;—or does it not rather attach to him who recklessly takes all these vows upon him, and then goes forth a votary of the world, an apostle of infidelity? Let common sense; let candour, be the judge.—*Ep. Walchman.*

It cannot be too soon to set about thy repentance now, because thou knowest not how soon it may be too late.

In vain dost thou endeavour to amend thyself, if thou continuest to censure and speak ill of others.

If thou art a good man, thou wilt love thyself too well to lose, and thy neighbour also, to win an estate by gaming.

When thou comest into the world of spirits, it will signify nothing to thee to have been rich or great in this world.

Thou may'st as reasonably expect to be well and at ease without health, as to be happy without holiness.

If thou dost repent, thou wouldest make satisfaction; and dost recal thy ill action as much as lieth in thy power.

WILBERFORCE COLONY.

We have before taken notice of the Colony of coloured people, now forming at Wilberforce, upon the Huron Tract, in Upper-Canada. The Agent of the Colony, Israel Lewis, an intelligent coloured man has been made known to many persons in the United States.—We were led to think favourably, not only of the Agent, but of the proposed Colony. It is gratifying to discover, as we have recently, that the prospects of this settlement of Blacks, are quite encouraging. If the present attempt is aided for a few years, and that with no very great expenditures, this division of the human family, will be in a way to a decent and useful exercise and enjoyment of civil and religious privileges under circumstances highly gratifying to every christian Philanthropist. The Provincial Government of Upper-Canada evinces a strong disposition to favour the *Wilberforce Colony*, and there are good grounds for believing that it will become a very respectable one.

No one who looks at all at this subject will suppose that the settlement in Upper Canada can, to any serious extent, operate to the disadvantage of the American Colonization Society.—That Society cannot, in reason be expected, to provide amply for that part of our free Coloured population which might easily be drawn into the Colony between the Lakes. There, after the kind attention of the Whites, for a short time, they may not only be made comfortable, but become a respectable body of people.

In order to satisfy the public that this infant colony is worthy of their friendship, and that their agent, Israel Lewis may be relied upon, we state that we have now before us, documents duly authenticated by the civil government at York, in Upper Canada, which show, that in the estimation of gentlemen high in office and of the first respectability, in the Province, Israel Lewis enjoys the confidence of those who know him, and that his coloured associates place the fullest reliance upon his integrity. From the statements submitted to the examination of a Committee at York, it appears that he has faithfully applied the monies received by him, to the benefit of the Colony. One third of the first purchase has been already paid, and it will not be a difficult matter to complete the residue within the time specified in the contract, when we are assured the Canada Land Company will secure the occupants in full and safe titles to the land.

If Editors friendly to the Colony who see this article will notice the facts here stated, they would highly gratify the Colonists, and we are persuaded promote the cause of humanity and virtue.

Gospel Messenger.

From the Episcopal Watchman.

OBSERVANCE OF SUNDAY AT CALCUTTA.

As but little intelligence has thus far reached this country of the official proceedings of the present Bishop of that extensive and interesting Diocese, (Calcutta) I send you the following declaration, said to have originated with him, which will probably be read with interest by most of your subscribers, and perhaps be classed among the distinguished "movements of the times" which are on every side presenting themselves to our notice:—

"We the undersigned, being desirous to express our conviction, that it is our duty as Christians, and will be for our advantage as members of the community, to promote a more exact observance of the Lord's Day amongst the inhabitants of Calcutta and its neighbourhood, do hereby declare,

1. That we will personally in our families, and to the utmost limit of our influence, adopt, and encourage others to adopt, such measures as may tend to establish a decent and orderly observance of the Lord's Day.

2. That we will, as far as depends upon ourselves, neither employ, nor allow others to employ on our behalf, or in our service, native workmen and artizans in the exercise of their ordinary calling, on the Lord's Day.

3. And further, we will give a preference to those master tradesmen who are willing to adopt this regulation, and to act upon it constantly and unreservedly, in the management of their business.

4. We will be ready, when it may be deemed expedient, to join in presenting an address to the Government, praying that orders may be issued to suspend all labour on public works on the Lord's Day, as well as all such business in the government offices as can, without embarrassment to the service, be dispensed with."

This declaration has been read in the churches under the Bishop's control.

From a long and intimate acquaintance with that country, I think I am authorised in saying, that few measures could be devised that are more called for, and likely to be attended with more salutary effects. It is one that would probably be disregarded, were it not clothed with the authority, and sanctioned by the example, of one in his high station, and is among many others, a proof of the wisdom and virtue of the British Government, in placing that portion of their dominions under Episcopal superintendence.

A SUBSCRIBER.

TO THE EDITOR OF THE CHRISTIAN SENTINEL.

REV. SIR,

You have succeeded so well in your defence of the Creed of St. Albanus, against which I formerly entertained a hostile feeling, that I wish you would endeavour to clear up a passage of Scripture which has long been a stumbling-block in my mind; I mean Acts xiii: 48.—"And as many as were ordained to eternal life believed."

AN INQUIRER.

[In some future number we will endeavour to satisfy the INQUIRER'S mind.]—*Editor.*

Editorial.—Since our last, we have received no news of importance from Europe.

We beg leave to call the attention of our readers to two articles, copied into the Sentinel of to-day, from that excellent Church periodical, the EPISCOPAL WATCHMAN,—one on the Ordination Service, and the other on the Observance of the Sabbath at Calcutta. To the first we solicit attention for the testimony of respectable English Dissenters, and of the Editor of the Episcopal Watchman, against a certain slanderous and wicked newspaper published in London, called THE WORLD, and professing to be a religious paper. The industry with which copious extracts from that paper have been circulated in this country under the name of religion, apparently to bring His Majesty's Government into contempt with the people on account of the aids to their religious instruction offered them by the Society for Propagating the Gospel in Foreign Parts, loudly demands this act of justice from our hands, in order to let the people of Canada know what is thought in England of the trash doled out to them by

"Each newsman's weekly trumpet."

It is time these arts of trickery and imposition were understood, and appreciated as they deserve.

To the other article named above, we request attention as being confirmatory of the view advanced concerning the connection of the Church with the State, and the support of the Gospel by the authority and weight of the civil power.

CHILDRENS' DEPARTMENT.

SNOW AND ICE.

Robert and his father rode out one fine winter's day in the eriole. Robert was much delighted, as usual, with a sleigh-ride; and, as was his custom, began to ask his father some questions on which he wished to gain information for purposes of usefulness; for he had laid up in his memory many observations which he heard in a sermon by the parson of the parish on these words of our Lord: "My Father worketh hitherto, and I work;" in which he set forth the necessity, of industry directed by true knowledge and a virtuous intention.

Pa, says Robert, after they got upon a fine piece of road, do tell me something about the snow and ice which we have every

winter. I am sure they are very useful, because we ride so finely on this smooth road, made entirely of snow.

I am always pleased, replied his father, to communicate to you any useful knowledge. And though some people might think it trifling to inquire about snow and ice, especially in hot countries where they have none, and where it can be of no use to them; yet it may lead any serious mind to think of Him who made them.

It would be very disagreeable and uncomfortable to have rain and mud all winter, or to have cold weather without snow. God sends us therefore snow to make good roads so that we can travel with ease and comfort. The snow serves as a covering to the ground, to protect from the severity of the frost, the roots of trees, the grass in our meadows, and the winter grain which is sown in the fall, which might be killed if there was no snow. There is a less quantity of water in the snow that falls during a winter, than in the rain that falls the rest of the year; by which means God hinders the snow from being too deep. If it fell in hail, or drops of water frozen into solid ice, we never could beat it into roads, but it would be like a loose heavy heap of slippery gravel; neither would it protect the grass and grain from the frost. The snow comes too at a time of year when the farmers have leisure to thresh their grain and carry it to market, and draw home their summer's firewood.

The ice too has its use, though in a far less degree than snow. But what is more worthy of remark concerning ice is, that it is lighter than water. See Robert if you can find any advantage in that circumstance.

To be sure pa; it floats on the water, and makes a good bridge. Do you see nothing more in it?

No, papa. I do not.

But there is more in it. If the ice were heavier than the water, it would sink down to the bottom as soon as frozen, and thus expose a fresh quantity to the cold to be frozen and sink down; by which means it protects small streams and shallow water from being frozen down to the bottom and made quite dry. This would both stop the small streams, and kill all the animals in them. Admire then, my son, the wisdom and goodness of God in making all for the best. Other substances become smaller by cold, while water, by swelling before it freezes, prevents the great inconvenience that would otherwise follow. Every thing admonishes us to love and serve our heavenly Father.

WHAT ARE WE COMING TO?—It is stated in a London paper, that Mr. Stephenson, proprietor of the Rocket Engine, traversed the whole length of the Liverpool and Manchester Railway, 32 miles in 33 minutes, on a wager of 1,000 guineas, which he won. This is nearly at the rate of a mile a minute, or sixty miles an hour. The common rate of mail stage travelling in Europe a few years since was four miles an hour. The Rocket Engine therefore is an improvement of fifteen-fold upon the old mail stage.

The present northern part of the Russian empire does not move, in consequence of the diurnal revolution of the earth at the rate of more than 450 miles an hour. If therefore, posterity will only improve upon the inventor of the Rocket Engine, half as much as he has improved upon the old mail stage, some future Jehu may set out from Kamtschatka at sun-rise, and keep the sun always rising for eight hours till he arrives at St. Petersburg. Or, if he can contrive to bridge the ocean, he may keep the sun company all the while, and roll round the earth every twenty-four hours.

Singular Discovery.—Mr. Horton, a gentleman who has been engaged in boring for water in Providence, R. I. has presented to the public some remarkable results. In his second experiment in boring he selected the extreme point of a wharf, many yards from the original land. He bored through a bog of meadow, containing a good peat, and then through sand and quartz gravel. At this point, water, impregnated with copperas and arsenic, broke forth; but determining to proceed farther, Mr. Horton next struck a vineyard and drew up vines, grape seeds, leaves, acorns, hazelnuts, and the seeds of unknown fruits, together with pure water. This was 95 feet below the bed of the River.—*Baltimore Chronicle.*

Be doing always something, that the Devil catch thee not at leisure for him.

Venture not to the utmost bounds of even lawful pleasures; the limits of good and evil join.

Erratum.—In No. 15 page 117, first column, last line; for *no jurisdiction*, read *no civil jurisdiction*.

FOR THE CHRISTIAN SENTINEL.

ORIGINAL.

Thoughts in travelling during a violent snow drift, through a tract of country inhabited by Roman Catholics. (1829.)

Blow winds and crack your cheeks, rage blow.

I tax not you, ye elements, with unkindness.

KING LEAR.

I.

Rage on thou whistling tempest (1)
Sweep high the snow in air:
Ye blinded gusts relent not
—I can your fury dare:
O we might heed but little
The storms which blow above
If man upon his fellow
Would breath the breath of love!

II.

I pass the homes of peasants
Thick scattered through the land:
I mark each spire, a banner
For God which seems to stand:
I hear the bell which calls them
To bend the duteous knee:
I see them troop responding
—Alas! it calls not me.

III.

O who can speak the sadness
That chills a Christian heart
To think that in religion
We have not common part!
That us you hold as outcasts
Cut off from God and hope: (2)
We mourn your deep enchantment
Beneath a Sorcerer Pope. (3)

IV.

'Tis not alone the children
Of old usurping Rome:
They who her yoke have broken
Are dissidents at home:
To thee, loved England's Zion,
On different sides alike,
There stand whose will is evil,
Whose arm upraised to strike.

(1) This commencement was probably suggested by a recollection of the opening line of a popular composition,

Flow on thou shining river.

(2) There are many individual Romanists, (and the more the better,) who seek to disclaim this sentiment; and Protestants are often naturally disposed to favour the idea that it is no feature of the system. But all persons who are really acquainted with the subject, know too well that such is the sentiment and language of the Romish Church, and that it is often uttered with heat by her more zealous disciples.

(3) Rev. xviii. 23.

V.

Each spokesman of the people
Insidious wrongs then still:
Each newsmen's weekly trumpet
Remorseless blows thee ill;
Their teeth are spears and arrows,
Their tongue a sharpened sword: (4)
With mischief to thy children
Their ready lips are stored. (5)

VI.

O for the doves free pinion
That I might flee and find
The rest (6) which you refuse me
My brethren of mankind!
Ah me!—the post of duty
Is not for soft repose:
Our term of toil and conflict
The grave alone can close.

VII.

O sure and peaceful shelter!
Which none but God can break
When all who lie expectant
The general trump shall wake:
Then in their promised country
Thine Israel shall be blest,
O Captain of Salvation, (7)
—It is the LAND of REST.

VIII.

My God, before thy greatness
No child of man can boast
—Yet look on us thy servants
And go before our host: (8)
Beset by many a danger
And soiled by many a sin
O from without defend us
And purify within!

IX.

We have not wronged this people
We have not proudly dealt:
—Thy word we freely tender
If this a wrong be felt: (9)
We draw, to do them service
Our wages from afar
And rob from this the Churches, (10)
Beneath a different star. (11)

X.

We count among our shepherds
True hearts the fold to tend;
None to be spent more willing
None readier seen to spend: (12)
Far thro' the gloom of forests
Their welcome steps are traced:
Their hands the rose of Sharon
Plant in the howling waste. (13)

XI.

Turn, turn, good Lord thy children, (14)
That they may all be one
Ev'n as, O Holy Father,
Thou and thy blessed Son: (15)

(4) Ps. LVII. 4.

(5) Ps. CXL. 5. 9. Prov. xxiv. 2. Those who remember the nature and character of certain attacks carried for some time against the Church of England in Canada, cannot fail to know that they were such as most correctly to correspond to the Scriptural descriptions here applied to them; but it is hoped that it must be superfluous to disclaim the intention of imputing to the general bodies of persons who may differ from the Church of England, any participation in those attacks or in the spirit which they manifested.

(6) Ps. LV. 6. (7) Heb. ii. 10. (8) Exod. xiii. 21. xiv. 19.

(9) 2. Cor. xii. 13. (10) 2. Cor. xi. 7. 8. (11) — alio sub Sole calentes.

(12) 2. Cor. xii. 15. (13) Cant. ii. 1. Is. xxiv. 1. Deut. xxxii. 10.

(14) Lam. v. 21. (15) John xviii. 11.

—When shall we see the leopard
Lie gently by the kid
And with the bear to pasture
The fearless kine be bid? (16)

XII.

Full many a stone of stumbling
Must from our path be hurled;
Full many a fault be weeded
From this misjudging world;
Full many a speck be purged
From things we love and prize;
Full many a schism repented
Ere that blest sun shall rise.

XIII.

Far hence the hollow seeming
Of unity and love
Which leaves to choice of fancy
TRUTHS GIVEN FROM GOD ABOVE:
Far hence their pliant business
Whom from their standard sways
Poor meed of Fashion's favour
Or breath of mortal praise.

XIV.

The gems of truth to barter
We purchase peace too dear;
—Pure faith and ancient order
Must still be guarded here:
All, all we love, we pray for
All holy zeal commend: (17)
But for the rule delivered
Of old we must contend. (18)

XV.

O come, O come blest kingdom
O Saviour bid it speed—
One Spirit, one rite baptismal
One hope be ours, one creed! (19)
'Tis thou the cross, blest ensign,
One way we all shall wave:
Nor more with dissonant trumpets
Proclaim it's power to save.

XVI.

In seemly strength and order
Shall march our conquering band:
And Christ shall win the Paynim
With followers hand in hand:
Till God shed wide his glory
Earth's utmost verge to sweep:
Ev'n as the rolling waters
O'er spread the boundless deep. (20)

A LABOURER.

(16) Is. xi. 6, 7. The passage is generally understood to describe the extinction of feuds and the reconciliation of divided parties.

(17) If there are any who would deny all efficacy to a Ministry which on its own system regards as irregularly constituted, they must close their eyes against the evidence of facts the most striking in the nature and carrying the visible stamp of the divine blessing. We need look no farther for an example than to what has been doing among the Indians in Upper-Canada.

(18) Jude 5.

(19) Ephes. iv. 4, 5.

(20) Hab. ii. 14.

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