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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, 10th DECEMBER 1850.

[Vol. L.—No. 15.]

EPISTLE OF ST. IGNATIUS

TO THE ROMANS

Ignatius who is also called Theophorus; to the Church which has obtained mercy from the Majesty of the Most High Father, and his only begotten Son Jesus Christ; beloved, and illuminated through the will of Him who willeth all things which are according to the love of Jesus Christ our God, which also presides in the place of the region of the Romans; and which I salute in the name of Jesus Christ, [as being] united both in flesh and spirit to all his commands, and filled with the grace of God; [all joy] in Jesus Christ our God.

1. FORASMUCH as I have at last obtained through my prayers to God, to see your faces, which I much desired to do; being bound in Christ Jesus, I hope ere long to salute you if it shall be the will of God to grant me to attain unto the end I long for. For the beginning is well disposed, if I shall but have grace, without hindrance, to receive what is appointed for me. But I fear your love lest it do me an injury. For it is easy for you to do what you please, but it will be hard for me to attain unto God if you spare me.

2. But I would not that ye should please men, but God; whom also ye do please. For neither shall I ever hereafter have such an opportunity of going unto God; nor will you, if ye shall now be silent, ever be entitled to a better work. For if you shall be silent in my behalf, I shall be made partaker of God. But if you shall love my body, I shall have my course again to run. Wherefore ye cannot do me a greater kindness, than to suffer me to be sacrificed unto God, now that the altar is already prepared: that when ye shall be gathered together in love, you may give thanks to the Father through Christ Jesus, that he has vouchsafed to bring a Bishop of Syria unto you, being called from the east unto the west. For it is good for me to set from the world, unto God; that I may rise again unto him.

3. Ye have never envied any one; ye have taught others. I would therefore that ye should now do those things yourselves, which in your instructions you have prescribed to others. Only pray for me, that God would give me both inward and outward strength, that I may not only say, but will; nor only called a Christian, but be found one. For if I shall be found a Christian, I may then deservedly be called one; and be thought faithful, when I shall no longer appear to the world. Nothing is good, that is seen. For even our God, Jesus Christ, now that he is in the Father, does so much the more appear. A Christian is not a work of opinion; but of greatness of mind [especially when he is hated by the world.]

4. I write to the Churches, and signify to them all, that I am willing to die for God, unless you hinder me. I beseech you that you show not an unreasonable good will towards me. Suffer me to be food to the wild beasts by whom I shall attain unto God. For I am the wheat of God; and I shall be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ. Rather encourage the beasts, that they may become my sepulchre; and may leave nothing of my body; that being dead, I may not be troublesome to any. Then shall I be truly the disciple of Jesus Christ, when the world shall not see so much as my body. Pray therefore unto Christ for me, that by these instruments I may be made the sacrifice of God. I do not, as Peter and Paul, command you.—They were Apostles, I a condemned man; they were free, but I am even to this day a servant; but if I suffer, I shall then become

the freeman of Jesus Christ, and shall rise free. And now, being in bonds, I learn, not to desire any thing.

5. From Syria even unto Rome, I fight with beasts both by sea and land; both night and day; being bound to ten leopards, that is to say, to such a band of Soldiers: who though treated with all manner of kindness, are the worse for it. But I am the more instructed by their injuries; "yet am I therefore not justified."—[1. Cor. iv. 4.] May I enjoy the wild beasts that are prepared for me; which also I wish may exercise all their fierceness upon me; and whom for that end I will encourage, that they may be sure to devour me, and not serve me as they have done some, whom out of fear they have not touched. But, and if they will not do it willingly, I will provoke them to it. Pardon me in this matter; I know what is profitable for me. Now I begin to be a disciple: [Luke xiv. 27.] nor shall any thing move me, whether visible or invisible, that I may attain to Christ Jesus. Let fire and the cross; let the companies of wild beasts, let breakings of bones, and tearing of members; let the shattering in pieces of the whole body, and all the wicked torments of the devil come upon me, only let me enjoy Jesus Christ.

6. All the ends of the world, and the kingdoms of it, will profit me nothing: I would rather die for Jesus Christ, than rule to the utmost ends of the earth. Him I seek who died for us; Him I desire that rose again for us. This is the gain that is laid up for me. Pardon me; my brethren, ye shall not hinder me from living: [nor seeing I desire to go to God, may you separate me from him, for the sake of this world; nor seduce me by any of the desires of it.] Suffer me to enter into pure light; where being come, I shall be indeed the servant of God. Permit me to imitate the passion of my God. If any one has Him within himself, let him consider what I desire, and let him have compassion on me, as knowing how I am straightened.

7. The Prince of this world would fain carry me away, and corrupt my resolution towards my God. Let none of you therefore help him: rather do ye join with me, that is, with God. Do not speak with Jesus Christ, and yet covet the world. Let not any envy dwell with you: no not though I myself when I shall become unto you, should exhort you to it, yet do not ye hearken to me; but rather believe what I now write to you. For though I am alive at the writing this, yet my desire is to die. My love is crucified; [and the fire that is within me does not desire any water; but being alive and springing within me, says,] come to the Father. [I take no pleasure in the food of corruption, nor in the pleasures of this life. I desire the bread of God, which is the flesh of Jesus Christ, [of the seed of David; and the drink that I long for] is his blood, which is incorruptible love.]

8. I have no desire to live any longer after the manner of men, neither shall I, if you consent. Be ye therefore willing, that ye yourselves also may be pleasing to God. I exhort you in a few words: I pray you believe me. Jesus Christ will show you that I speak truly. My mouth is without deceit, and the Father hath truly spoken by it. Pray therefore for me, that I may accomplish what I desire. I have not written to you after the flesh, but according to the will of God. If I shall suffer, ye have loved me: but if I shall be rejected, ye have hated me.

9. Remember in your prayers the Church of Syria, which now enjoys God for its shepherd instead of me: Let Jesus Christ only oversee it, and your charity. But I am even ashamed to be reckoned as one of them: for neither am I worthy, being the least among them, and as one born out of due season. But through mercy I have obtained to be somebody, if I shall get unto God,

[1. Cor. xv. 8.] My spirit salutes you; and the charity of the Churches that have received me, in the name of Jesus-Christ: not as a passenger; for even they that were not near to me in the way, have gone before me to the next city to meet me.

10. These things I write to you from Symrna, by the most worthy of the Church of Ephesus. There is now with me, together with many others, Crocus most beloved of me. As for those which are come from Syria and are gone before me to Rome, to the glory of God, I suppose you are not ignorant of them. Ye shall therefore signify to them that I draw near, for they are all worthy both of God, and of you; whom it is fit that you refresh in all things. This have I written to you, the day before the ninth of the Calends of September. Be strong unto the end, in the patience of Jesus Christ.

THE PALACE OF THE GREAT KING.

AN ALLEGORY.

A wise and munificent sovereign possessed a palace of exceedingly capacious dimensions, and of the most singular construction. The founder of the dynasty had ordered it to be erected on this extensive scale, that it might afford accommodation to every individual whom he should call to his councils and employ upon the administration of his affairs. The style of the building was in some respect uncommon, and by no means harmonized with the recognized laws of architecture: but its arrangement was replete with convenience, and its aspect was to the last degree imposing, because its general features combined grandeur with simplicity. Ages had wrought no injury to its foundations, nor had the corrosion of time ever required that it should undergo reparation.

Connoisseurs condemned its facade, because their eyes were offended by a want of harmony in the character of the windows, and they sneered at the multiplicity of entrances, which led from every quarter into the interior of the palace; yet they were astonished at the brilliancy of light which pervaded its several apartments, though many of them appeared to be destitute of windows. It had occurred to few of them to raise their eyes; otherwise they would have discovered, that the light descended from above into all the noblest chambers. Some would have preferred, that a single portal should have been given to each side of the building; they lost sight of the facilities of ingress, which its numerous entrances afforded, where it was an object that those, occupied in its master's service, should lose no time in finding their way to their posts. Other critics derided the bad taste which the architect had shown in the external arrangements, though they had but cursorily surveyed them. But in no one instance were these wise men agreed upon the plan, according to which it ought originally to have been constructed.

A number of those would-be reformers conceived, that their differences would be readily reconciled by consulting certain ancient deeds, which contained the elevations laid down by the architect, who had directed the building of this mansion. But, when they had carefully pondered over these records, the discordancy of their opinions became more virulent than ever; for there were certain words and signs underneath the several designs, which the architect had inserted with a view to illustrate them. Now these words appertained to a language, with which none of them were acquainted, and the signs were such as they were incapable of deciphering.

From this moment, every individual conceived himself justified in assigning to them whatever interpretation suited his fancy: and the whole throng employed their leisure in severally forming new plans, which they gave out as being exact copies of the original. Indeed, each brought forward his own hypothesis with so much enthusiasm, that he boldly affirmed it conveyed the real meaning of the original builders, and, where he had the means, he compelled others also to affirm, by oath, that it was so. There existed, however, certain lovers of concord, who were anxious to allay the dissensions, which had spread imperceptibly, even among those who least understood the matter in dispute. The language they held was this, or a similar effect: "Of what concern are your fancies to us, and to what good end can they lead? Are we not, all of us, conscious, that this palace is a seat of a wisdom beyond compare?

Order, and prosperity, and paternal instructions, are the emanations which issue from beneath the roof of our adored sovereign. Let bickering be the task of the indolent." And yet, because these friends to the peace of society considered, that neither party were right in their conjectures, they were denounced as harbouring a design to commit the palace to the flames. Their sovereign, on the other hand, finding them to be persons of talent and capacity, turned a deaf ear to the calumnies which the malevolent spread abroad, and intrusted them with public appointments.

One night, the sentry having raised a cry of "fire!" the inmates of the royal residence woke up in trepidation and hastily quitted their apartments. But, instead of proffering assistance, they rushed in quest of their plans and elevations, and forthwith made their escape; exclaiming, "It matters little that the palace should be brought to the ground, provided our plans are safe."

Nothing could surpass the tumult which prevailed in the public streets. Groups of men collected here and there: you might see one individual with his sketch, pointing out the exact spot where the fire had begun; and another showing the quarter, according to his own design, where the engines ought to be stationed; whilst a third was contradicting the opinion advanced by the first speaker: not a mouth but was crying and arguing, as if its owner had been ignorant, that, in the interval, the conflagration might be reducing the most important edifice in the kingdom to a pile of ashes. Of a truth, such a fate would have befallen it, had it really taken fire; but it fortunately proved that the sentry being a man of weak nerves, had mistaken the crimson effulgence of an aurora borealis for the blazing of a conflagration.

Such is the allegory, under guise of which the amiable Lessing has depicted the application of religious doctrine to the purposes of party polemics, and the miserable attempts of theorists to substitute dreams of mortal pride for the pure and primitive light of Gospel truth.—*Christian Remembrancer.*

PERVERSION OF THE DOCTRINE OF DIVINE INFLUENCE.

The following observations—the observation of a master spirit—are derived from the "Natural History of Enthusiasm." To those persons who, in their zeal for the promotion of the *revival system*, attribute the most capricious irregularities to the operations of the Holy Spirit, we would commend a diligent perusal of the following paper. It is calculated to correct errors which are peculiarly prevalent in this country, and furnish just ideas respecting that "influence which belongs to the original constitution of intelligent beings, and is the permanent and only source of all goodness and felicity." It is also well calculated to correct the error of those who maintain that revivals of religion, got up through human agency, but attributed to the influence of the Divine Spirit, constitute the great if not the only legitimate means of promoting the growth of Evangelical Religion.

"The language of Scripture, when it asserts the momentous doctrine of the renovation of the soul by the immediate agency of the Spirit of God, employs figurative terms which, while they give the utmost possible force to the truth so conveyed, indicate clearly the congruity of the change with the original construction of human nature. The return to virtue and happiness is—a resurrection to life; or it is a new birth; or it is the opening of the eyes of the blind, or the unstopping the ears of the deaf; or it is the springing up of a fountain of purity; or it is a gale of heaven, neither seen nor known but by its effects; or it is the growth and fructification of the grain; or it is the abode of a guest in the home of a friend, or the residence of the Deity in his temple. Each of these emblems, and all others used in the Scriptures in reference to the same subject, combines the double idea of a change—great, definite, and absolute; and of a change from disorder, corruption, derangement, to a natural and permanent condition: they are all manifestly chosen with the intention of excluding the idea of a miraculous, or semi-miraculous intervention of power. A change of moral dispositions so entire as to be properly symbolized by calling it a new birth or a resurrection to life, must be much more than a self effected reformation; for if it were nothing more, the figure would be preposterous, unnecessary and delusive. But on the

other hand, this change must be perfectly in harmony with the physical and intellectual constitution of human nature, or the figure would be devoid of propriety and significance.

But a doctrine of divine influence like this, which is so full of promise and comfort to the aspirant after true virtue, and which offers nothing to those who are eager for transitory excitements and who look for visible displays of supernatural power, does not satisfy the religious enthusiast. Not content to be the recipient of an invigorating and purifying emanation, which, unseen and unperceived, elevates the debased affections, and fixes them on the supreme excellence; nor satisfied to know that, under this healing influence, the inveteracy of evil dispositions is broken up and a real advance made in virtue, he asks some sensible evidence of the indwelling of the Holy Spirit, and would fain so dissect his own consciousness as to bring the presence of the divine agent under palpable examination. Or he seeks for some such extraordinary turbulence of emotion as may seem unquestionably to surpass the powers and course of nature. Fraught with these wishes, he continually gazes upon the variable surface of his own feelings, in unquiet expectation of a supernatural troubling of the waters. The silent rise of the well spring of purity and peace he neither heeds nor values: for nothing less than the eddies and sallies of religious passion can assure him that he is "born from above."

A delusive notion of this kind at once diverts attention from the cultivation and practice of the virtues, and becomes a fermenting principle of frothy agitations, that either work themselves off in the sourness of an uncharitable temper, or are followed by physical melancholies, or perhaps by a relaxation of the moral sentiments, which leaves the heart exposed to the seductions of vicious pleasure. Thus the religious life, instead of being a sunshine of augmenting peace and hope, is made up of an alternation of ecstasies and despondencies; or worse—of devotional raptures and of sensual indulgencies. The same error naturally brings with it a habit of referring to other, and to much less satisfactory tests of Christian character than the influence of religion upon the temper and conduct. So it happens that practical morality, from being slighted as the only valid credential of profession, comes too often to be thought of as something which, though it may be well in its way, is a separable adjunct of true piety.

The rate of general feeling at any time in a community measures the height to which the exorbitances of enthusiasm may attain; thus in times of peculiar excitement a perverted notion of Divine influence is seen to ripen into the most fearful excesses. In such seasons it is not enough that the presence of the Holy Spirit should be indicated by unusual commotions of the mind; but convulsions of the body also are demanded in proof of the heavenly agency. Extravagance becomes gluttonous of marvels; religion is transmuted into pantomime; delirium and hypocrisy—often found to be good friends, take their turns of triumph: while humility, meekness, and sincerity, are trodden down in the rout of impious confusion. Deplorable excesses of this kind happily are infrequent, and never of long continuance; but it has happened more than once in the history of Christianity that the habit of grimace in religion, having established itself in an hour of fanatical agitation, and become associated, perhaps with momentous truths, as well as with the distinguishing tenets of a sect, has long survived the warmth of feeling in which it originated, and whence it might derive some apology, and has passed down from father to son—a hideous mask of formality—worshipped by the weak, and loathed, though not discarded, by the sincere. Meanwhile an hereditary or a studied agitation of the voice and muscles, most ludicrous, if it were not most horrible to be seen, is made to represent before the world the sacred and solemn truth—a truth essential to Christianity, that the spirit of God dwells in the hearts of Christians. Whatever special interpretations may be given to our Lord's awful announcement concerning the sin against the Holy Ghost—an announcement which stands out as an anomaly in the midst of his declarations of mercy, every devout mind must regard it as shedding a fearful penumbra of warning around the doctrine of divine influence, and will admit an apprehension lest he should, by any perversion of that doctrine, approach the precincts of so tremendous a guilt, or become liable

to the charge of giving occasion in others to unpardonable blasphemies.—*Episcopal Watchman.*

FOR THE CHRISTIAN SENTINEL.

THE BESETTING SIN.

There are few persons, however amiable in disposition, or worthy of heart, who are not subject to some sin which doth so easily beset them—some sin the recurring temptation to which, is not frequently calling off the mind from higher and nobler meditations. Were unprofitable speculations the only evil resulting from such influence, it would be the Christian's duty, and his interest to endeavour, by divine assistance, to subdue it. When indeed we reflect that we are called upon to "redeem the time," to improve the moments as they fly, what excuse shall we render to God for allowing our minds to wander continually to subjects which not only do not minister to edification, but which tend rather to debase the thinking powers, inflame the passions, and lead to acts of malevolence and crime? "Stand in awe," says the holy Psalmist, "and sin not; commune with your own heart on your bed and be still." Commune with your own heart, not with a view of calling up scenes to amuse and soothe the vicious appetites of corrupt humanity, but from motives of seriousness and devout meditation, remembering that "by mercy and truth iniquity is purged; and by the fear of the Lord men desist from evil."

But if it be criminal to allow improper ideas to rule, as it were, in the mind, and to bias and continually employ the imagination, how much more criminal is it to reduce these unhallowed meditations to practice! to allow them such an ascendancy as to govern our conduct, and, not unfrequently, to undermine our constitutions! How many evil habits of action, followed in secret, but seen of God, have been brought on and confirmed by habits of evil thinking. "When hath conceived" says the Apostle "it bringeth forth sin," and that too sometimes, when the full indulgence of it was never intended in the mind.—There is but one way then, one course of conduct which will enable us successfully to oppose besetting sins;—we must make no compromises whatever with sin, but set our faces strongly and uniformly against it. If we allow ourselves to be seduced into the commission of what we may consider trifling offences, we should soon be hurried on to the commission of crimes. "*Facilis discensus averti.*" We are commanded therefore, and we shall find it our interest, to abstain from even the appearance of evil. "Whosoever nameth the name of Christ, let him depart from iniquity."

If such be the guilt of those who allow the powers of the mind, naturally noble, to be prostituted to improper purposes,—if so great be the guilt of those who, in consequence of such prostitution of intellect, indulge in secret in excesses which they would blush to acknowledge before the face of day, of how much more aggravated a character must the guilt of those be who, in spite of family, and friends, and health, and reputation, indulge in open and scandalous vices—vices which have a tendency at once to plunge them in the vortex of ignominy and dissipation! In both the former cases the harm resulted principally to the individual; but the last instance the influence of bad example involves the whole community in danger and makes the evil general. Surely then if those who "turn many to righteousness" shall have a "more abundant entrance into the kingdom of God," we may fairly infer, by parity of reasoning, that those, on the other hand, who seduce the unwary from the path of rectitude, whether by evil precept or example, and make them associates in their crimes, shall receive a punishment proportionably greater, in that place were the "worm dieth not, and the fire is not quenched."

G. S.

In the matter of composition, especially of letters, thou shouldst write as thou speakest, with ease and freedom, for it is more friendly, as well as natural. And it is so much my inclination, (saith Seneca) that if I could make my mind visible to my friend, I would neither speak nor write.

THE CHRISTIAN SENTINEL.

THREE RIVERS, FRIDAY 10th DECEMBER, 1830.

CHURCH AND STATE.—No. III.

(Continued from p. 109, No. XIV.)

13. We are told that *all* Scripture is given for our learning and instruction in righteousness. In this sense, then, the Old Testament must be as sure a guide in matters of faith and practice as the New, in every thing not actually abrogated under the Gospel. It is evidently a body of prophecy on the future condition of the Christian Church; a system of types and shadows of good things to come. But what, under the new dispensation, is there to correspond as a substance to the prophetic type of the constitution of the Jewish Church and State, and the exclusive patronage of the civil power being given to *one* denomination? This must have a meaning or it must not. If it has, what is it? If it is to have no bearing on the condition of the Christian Church, what is its use as a lesson of instruction? It cannot be claimed as to be hereafter fulfilled in heaven; for there can be no condition of the Church in "the world to come," as far as God has been pleased to indicate to us "what we shall be," that has any very close correspondence in detail to the Ecclesiastical Polity of the Jews. That was given for a double purpose—to form the moral character here for a new state hereafter, and at the same time to take care of certain worldly things and policies not in themselves of a moral nature, but yet necessary as auxiliaries to the moral process. The arts and sciences, and political economy, merely as such, and as they are instrumental in keeping alive the human race, and providing new means of subsistence commensurate with the increase of population, are just what they ought to be if death were the extinction of being, and pure atheism were the true creed. But since the measure of time is no limit to the hopes of man, and an eternity of glorified existence is placed within his reach, God has so ordered it that these worldly things and policies are the appointed servants of the Church, the very stepping stones in our ascent to the "city whose builder and maker is" Himself. In that "heavenly inheritance," this double policy of keeping up *present* existence, and providing at the same time for *future* existence, will have no place. And it is plain and intelligible that in settling the Jewish polity, he adapted the frame work of its constitution expressly to the necessities of the PRESENT HUMAN CONDITION. Certainly also, the whole heathen world, possessing the same order of things undisputed among themselves, and having it before their eyes as a pattern for near 1500 years, must have concluded that if the Jewish Church was God's Church, that they, in becoming God's people must continue to follow God's pattern. If not, why is also prophecy so worded in some instances as to be unintelligible except we look for its fulfillment in the union of Church and state? Why is the New Testament, when speaking of the abolished ritual, silent on the unlawfulness of the state providing for and protecting the Church? Why in ordaining apostles did our Lord choose one with a distinct reference to each of the twelve political chiefs of the twelve tribes, appointing them to sit on thrones as ministers of political justice? Why is he himself descended from the royal line of a political kingdom which had no concern with the priesthood: nay even pre-figured by a ROYAL PRIEST? Why did St. John see in the vision of the Holy City "twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel—and twelve foundations, and in them the names of the twelve Apostles of the Lamb?" Why are all these things left on record in favour of those things which are very recently discovered to be such horrible abominations, and not one solitary expression in disapprobation of them?

Suppose a pious king, like Josiah, should find his subjects sunk in ignorance and vice in consequence of pernicious heresies in religion, and he should wish to effect a reformation among them, how must he set about it? Must he proclaim that he possesses no authority in the premises, and ought not to possess any which is not resolvable into mere private opinion and advice, and that their opinions and advice carry as much authority as his own? Must he tell them that it is an abomination in the sight of God for him to imitate those good kings of old whose example God himself has com-

mitted to paper for his learning and instruction? He feels himself the father of a great family, and, like other good parents, he wishes to correct the disorders of his household, and teach his children the fear of God. He finds that the man after God's own heart took the liveliest possible interest in religion—that he amassed vast treasures for building a house of national worship—that he regulated the services of the sanctuary, appointed the priests to serve in their courses, with singers, porters, and nethimims, and that he composed a volume of Divine Songs for public worship, and directed them to be used in the public congregation. He finds that the wisest king who ever swayed a sceptre removed the high priest for misconduct, and appointed another to fill his place; and that others rendered themselves famous for their pious zeal in reforming religion and providing for its becoming administration. Yet though finding himself "compassed about with so great a cloud of witnesses," must he "turn away from him that speaketh from heaven" and conclude that these examples were left on record for no purpose but to warn him against the monstrous crime of *committing adultery with the Church* by attempting to reform those whose "mind and conscience is defiled" being "alienated through the ignorance that is in them," with a view to bring them back to "the faith once delivered to the saints?" Were he to attempt so perilous yet necessary a work, according to the recent discoveries in the moral science and the art of Christian Government, his subjects would be amply justified in hurling him from his throne, and cutting off his head. Their grossest corruptions of God's word,—the very things which plunge them into vice and moral and political degradation, are their rights, privileges, dictates of conscience, and religious liberties; and any attempt to recover them from their delusions by means of his kingly authority, must be regarded as TREASON AGAINST THE PEOPLE! Nay, they possess an inalienable right to spread their errors and corrupt others; and any effort of their political father to throw in a countervailing influence and stop the contagion must instantly be met with bitter revilings and rebellious threats!

Corrupt notions concerning religion or any thing connected therewith, never fail to poison the fountain of political feeling and opinion, and consequently more or less to threaten true freedom either immediately or remotely. Religious Factions are but too sure of becoming political factions and dictating to the Government: the moment they are sufficiently powerful to make an impression. Here again the monarch's hands are tied, and he cannot put forth even the mildest exercise of his authority to teach the truth and save a sinking state*, without what is called religious persecution:—in other words, without drawing a line of distinction between truth and falsehood, and countenancing the one, and discountenancing the other.

If as they claim, the connection of Church and state is an *adulterous* connection, the aid of the State in the Reformation of England and Scotland ought to be held in utter detestation as foul and criminal;—for a few years of time cannot purify the unclean. It is right at all times to cease from doing evil, and wrong at all times to persevere in a bad way. Certainly an adulterous intercourse can at any period be broken off with safety, as far as simply ceasing to "commit lewdness" is safe. The Government therefore instead of effecting the reformation, and securing by the strength both of Church and State to the people a pure system of faith and practice, might righteously have left them, even in the most perilous juncture of affairs, to the "rights and dictates of their own consciences." What these high-sounding words might mean at that particular time needs not the most profound research to ascertain; neither need any one be at a loss to make a tolerably fair calculation of the awful consequences of then putting into practical operation the identical principles which are now claimed as the perfection of Gospel liberty. Whether the Christian world has been benefitted or not by the union of Church and State in England, the bitterest enemies of the Church CANNOT BE IGNORANT: neither do we think it very problematical what would be the consequences if at this particular time,—at this most critical state of the Christian world, that insolent POLITICAL FACTION which directs the LONDON UNIVERSITY, and the LONDON WORLD, could succeed in prostrating at its feet the sacred bulwarks of England's brightest glory. And in view thereof, we

* Truth would you teach or save a sinking land?—Port.

beg the reader to turn to page 59, No. 8 of the Sentinel; and look over an extract from the address of Dr. Milnor of New York before the Prayer Book and Homily Society, London. It may possibly serve as a warning to some who observe "the signs of these times."

14. If the union of Church and state is wrong in principle now, it never was right; for the truth or falshood of the principle can never vary, nor be made dependent on local or temporary circumstances. It rests on a foundation immutable in its nature while man continues what he is, even on those fundamental and leading principles upon which the vast fabric of human society and government in its best and most perfect form is erected. And though it may be at some times inexpedient to press just claims to their full extent, yet it can never be right to abandon them altogether, nor to build a system of human society on a *corner stone of falshood*:—for the CORNER STONE of the Jewish polity was the union of the civil and ecclesiastical powers. The true relations of governing and governed can never alter. They are at this moment what they were when man was first formed into the civil and social compact. He still needs the same moral restraints that he ever needed. He still should recognise the same official sacredness of character in those whom God has placed over him that he did in the beginning. He still needs to be held in check in his civil and political relations by the awful sanctions of the voice of God, giving strength to those bonds which retain him within the limits of his own peculiar sphere. To say that modern improvements in the arts and sciences, great as they are, and the vast achievements of philosophy which have distinguished this ominous age above all others, have fitted the human mind for a new era in regard to the relaxation of the Ecclesiastical character of human government, is a slander both upon the declared will of God, and upon the whole scheme of his moral providence over the world. The world by its own wisdom knows not God; and the world's wisdom, though of mighty effect in mere worldly things, can never advance the children of this world one inch towards their emancipation from the leading strings of moral rule. The highest degree of human learning is quite compatible with the lowest degree of attainment in the knowledge of the moral Government of God; and a community composed intirely of the greatest philosophers that ever lived, stands in the same necessity for a hierarchy to keep them in moral subordination and continue their existence as a virtuous community, as did the house of Israel on its deliverance from Egyptian bondage. For only look back on the days of old and see how it was "in the beginning." When the Almighty sent forth Noah and his family to people and subdue the earth, he made Ecclesiastical dominion the stay and the staff of the civil power. Every leader of a tribe or political chief was also the Melchisedec of his people; and every family "separated from its brethren" carried with it this copy of the divine economy. Successive improvements in mere temporal things wrought no change here: and this fundamental principle of all good government by this means became the heaven-descended inheritance of "all the families of the earth." And indeed there can be little doubt that idolatrous religions, bad as they have ever been, were less vicious in their effects on the people by being state religions. The priest and the head of the tribe came down in descent by the right of primogeniture in the same person: and even where the chief magistrate was elective he became also the chief priest. The first consul of Rome was the PONTIFEX MAXIMUS. "Nor was the combination of divine office with human power prohibited by the original law. The Jewish judge, under the Theocracy, exercised the functions of king and priest. He made war, and he consecrated peace, he led armies to the field, and he sacrificed in the temple; and this union of powers, established by the express ordinance of the Deity, and emblematic of his own concentration of all power, continued through the golden age of Israel, from Joshua to Samuel, a period of more than three hundred years."—(Croyly in Apoc.) Even our Lord acknowledged the civil jurisdiction of the priests of the temple. And is not his driving by violence, (the only violent act of his holy life,) the buyers and sellers out of the house of God, and overturning the tables of the money changers, a plain assertion of the duty of civil rulers under the gospel to use their influence and power in reforming abuses in the Church? For the Christian ministry, however, we claim no jurisdiction as by

jure divino,—BECAUSE IT IS NOT INCLUDED IN THE APOSTOLIC COMMISSION.

(To be Continued.)

MISSIONARY INTELLIGENCE.

EXTRACTS OF LETTERS FROM MR. BENJAMIN BARKER.

Smyrna, Jan. 17, 1829.

On the 2d inst. I was favoured with your letter of the 11th Nov last, from which I am happy to perceive that the Almighty continues to pour his blessings on our institution, and on the exertions of its directors and agents. The greater the success may appear in our endeavours to disseminate the word of God, the more let us humble ourselves before him, ascribing all to that gracious and omnipotent Being, without whose help we can do nothing worthy of his acceptance; for we are only vile instruments in his hands, and in his great goodness he is pleased to make use of us in furthering his holy purposes. We are as useless as the chisel out of the sculptor's hands: and we have hardened our hearts like unto the metal of which that instrument is made. Let us, therefore, pray to the Almighty to root from within us pride, that baneful foe of ours, which if it once takes possession of our senses, not only hurls us on to perdition, but brings a curse on our understandings, and we become stumbling-blocks to all around us. In my letter to the Rev. Mr. Leeves, of the 17th of Dec. last, I mentioned that, at the request of the master of the Greek charity school of this town, I furnished him with 250 Greek New Testaments, as prizes to the boys at the close of the last year. I have now to relate an interesting scene relative to their distribution. A few days back I was invited to the rehearsal of the boys, where I met with the Greek Bishop and his attendants, as well as the directors of the school, and the principal Greek laymen, together with a few English gentlemen, amongst others the Rev. Mr. Hartley, and the Rev. Mr. Salvin, chaplain on board the Isis frigate. The master of the school, seated in a conspicuous place, had a table before him with a globe in the centre, and a pile of our New Testaments on each side of it. The boys underwent their trial, and at the end of their respective examinations a New Testament became their reward, and they appeared extremely pleased with it. Thus 250 volumes were distributed in the course of a week, whilst the rehearsal lasted, in the presence of the Bishop and all the principal Greeks of Smyrna. When the first day's examination had ended, the master and the three directors of the school called on me to express their thanks for the New Testaments which I had given to their school, and at the same time requested me to take charge of that establishment. This I was obliged to decline; but I shall endeavour to introduce into it the reading of the sacred Scriptures oftener than once every Sunday morning. The Armenian master of a large charity school here, hearing of the distribution of the New Testaments at the Greek school, requested me to give him some for his boys, and I presented him with 50 volumes, which have been given in a similar manner. This master, when he engaged to be a teacher in the Armenian school, made a condition, that after his boys knew a little grammar, he should instruct them to read in the New Testament. The sacred Scriptures have produced great effects amongst the Armenians; and from good authority I can say, that there are many of that nation, both here and at Constantinople, who are directing their line of conduct by the precepts of the New Testament; and as a proof of this, several have been heard to say, after one of their sermons, that if after consulting their New Testament, they found that the preacher had been admonishing them from that book, they would conform themselves accordingly,—if not, they would take no notice of what had been said to them. I have given the opinion of some schoolmasters respecting the Greek Psalter in my last letter to the Rev. Mr. Leeves. As it is a book principally made use of in schools, they complain of the print being too small for beginners, and they prefer the Venice edition. Dr. Korck writes to me of this work from Syra, in a favourable manner: he says, "Lazaridi (a young man employed in our service) has made another voyage to Egina and Paros, and sold there in a few days 174 Psalters and

Ancient and Modern Greek New Testaments; and I doubt not would have sold many more, had not sickness obliged him to return (to Syra). I shall be obliged to ask for a new supply of Psalters, for they are much approved of by the Greeks." * * * He continues, "What a gratifying office is it to distribute God's holy word! May the Society, and all those who take an interest in this cause, be blessed, and may they glory in their holy duties! The things in Greece look very promising indeed. The governor here (Syra) requested me to visit all the islands in his province, and to establish Schools as I pleased: but what is much more, already half a dozen young men of different islands are under my instruction, who wish to explain the Scriptures in their schools, as I do here in Syra; and I am allowed to pray with them, and to explain to them the whole counsel of the Lord towards sinful men, revealed in Scripture."

Dr. Korck has since received an abundant supply of Greek New Testaments and Psalters from Malta: so that for the present he will have no need of more. The Greek Bible, of course, when ready, will be sent out to him, I shall write to Syra for some Greek New Testaments of Hilarion's edition, when I shall be able to submit them to the examination of the Greeks here, and give you their report of them. Wishing you a happy new year, and with prayers to the Almighty to crown with success all your undertakings in his service, I remain, &c.

TO THE EDITOR OF THE CHRISTIAN SENTINEL.

Montreal, 22d Nov. 1830.

REVD. SIR,

The enclosed observations on the inexplicable mystery of the Trinity, are taken from the memoranda of a late eminent divine, and should you think them worthy of insertion in your valuable paper, I shall be happy to send you further Extracts from the same manuscripts, which I do not know have ever been published.

I am, Sir, with great respect,
Your obedient Servant,

S.

"If there is any one mystery, to endeavour to comprehend whose nature would be fruitless, it is certainly that of the Trinity; but this is not a reason for doubling of the mystery. We believe in so many things that we cannot comprehend, because they are above our capacity, that being once persuaded of the truth of the Christian religion by incontestible evidence, the mysteries it presents for the exercise of faith ought not to shake that faith. When a philosopher is convinced of the existence of an attractive power in bodies, and has calculated its laws, he believes in it, without comprehending its nature. Do we know how the soul is united to the body? Have we, however, any doubt of this union? We see a musician at a harpsicord, playing a piece of music; to express the first note, he must have the will to place a certain finger upon a certain key, another finger upon another key to express the second, and so successively to execute a sonata of ten thousand notes. Here are ten thousand acts of the will, which follow each other so rapidly, that individually they are imperceptible. There is no doubt, however, that every touch of a key is by an express and distinct act of the will, directing the fingers, one after the other to particular notes. Is it known how the will thus influences each movement of the finger? Has any one conceived the least idea of the nature of this mechanism? Yet we do not deny the influence of the will on every movement of the body.

"I do not call to mind where I have read the following reasoning respecting the Trinity, but it appears to me so satisfactory that I cannot refrain from stating it. I am fully persuaded of the necessity of revelation; that of the Evangelists founded upon the Prophecies, the Miracles, and the purity of its doctrine, offers irresistible proofs of its Divine origin, and which no other can furnish. I find in the Holy Scriptures this proposition: "There are three who witness in heaven, the Father, Son and Holy Spirit." From which, as well as many other passages in the Scripture, I know that there is a distinction made in the Divinity, under the three names of Father, Son and Holy Spirit; and I find these

terms sufficiently proper to express what we know of this mystery. I cannot find in the Scriptures any information respecting the nature of this distinction, except that the Son is begotten, and that the Holy Spirit proceeds from the Father and Son. I conclude that there must be something more than a mere nominal distinction, since we are baptized in the name of the Father, the Son and the Holy Ghost, whence we may understand something more, than if the command had been given in these terms: "Go and baptize all nations in the name of Jehovah, Elohim and Adonai." And if nothing more was intended than that the Apostles were to baptize in the name of God, this would have been merely a vain tautology. I conclude moreover, that there are not three distinct Spirits, or there would be three Gods, contrary to what we are taught both by reason and the Holy Scriptures; from all which I infer, that there is in the divinity something more than a nominal distinction, and something less than a distinction of three separate Spirits, and finding throughout each person singly, or all conjointly named God, and adored as God, I say with St. Athanasius; "I adore the Trinity in Unity."

"Although it is impossible to bring this subject absolutely within the reach of the human understanding, the following illustration may afford some satisfaction. The sun engenders rays, and from the sun and rays proceed light and heat. Thus God the Father begets the Son; and from the Father and Son proceed the Spirit of light and grace. But as the sun is not before the rays, nor the rays before the light and heat, but they are all simultaneous; thus neither is the Father before the Son, nor the Father and the Son before the Holy Spirit; except as to their order or relation to one another, in which respect only the Father is the first person of the Trinity.

Among a thousand passages of Scripture which confirm the above arguments, See Gen. i. 1, 26, ii. 7; St. Matthew iii. 16, 17, ix. 4, 6; St. John, the whole of the first chapter, ii. 24, xiv. 5 and following, ix. 30 and following, xvi. 13, 14, 15, xx. 28; Epistle to Romans, ix. 5; Philippians, ii. 5, 6; Coloss. ii. 9; 1 Tim. iii. 16; 1 St. John, v. 7, 20.

RELIGION.

Religion! what a glorious theme to dwell upon! what an opportunity to celebrate! thou hast been trampled upon and despised, but retainest still thy loveliness and perfection! Gigantic have been the efforts to root thee out of the land, but the gates of hell have not prevailed, and shall never prevail against thee! Thy ministers have been reviled, insulted, and oppressed, but they have been supported by their gracious master, and have proved themselves to be the truest friends of those whom they are appointed to instruct. Look at bleeding France, and ask (the inhabitants) how they have succeeded;—without a revealed God—without the acknowledgment of a Saviour—with the declaration of an eternal sleep after death! Have they been happy? Have they received the promised rewards from their reforms and alterations? I will not attempt to describe the miseries which they have endured—they are sufficiently known. But see how joyfully they return to the God of Christians! how eagerly they fill his opened temples! In vain did the all-destroying sword cut down the ranks of mankind—it could not murder religion. In vain they sought for obligations to bind man one to another, to unite their jarring interests! they could not do it without religion. From her they trace the strongest cement of society—its advantages and comforts; and rejoice at her return. May she return to that lately suffering people more free from error, and find them more disposed to embrace the truth.—Adkin.

CHRISTIAN DUTIES.

Christ did not his deeds to obtain heaven thereby; that had been madness; heaven was his already, he was heir thereof, it was his by inheritance; but he did them freely for our sakes, considering nothing but our welfare, and to bring the favour of God to us again, and us to God. As no dutiful son that is his father's heir, does his father's will because he would be heir; he

that already by birth, his father gave him that ere he was born, and is more loath that he should go without it, than he himself, but out of pure love he does that which he does. And ask him why he does any thing? he answers, "My father bade, it is my father's will it, pleases my father." Bond servants work for hire, children for love. For their father withal he bath, is theirs already. So a Christian man does freely all that he does, and considers nothing but the will of God, and his neighbour's welfare only.—*Tindall.*

THE SAVIOUR PRESENT.

Would you do this act, would you be angry without cause, give way to petulance, evil speaking, or any immorality, if your Saviour were present? Certainly not, if you are a Christian; for you restrain these out-breakings of sin even in the presence of a venerated fellow-being. Consider, then, is not your Saviour always present? Most assuredly. He marks your unchristian deportment or language, and he abhors it.

Inward discontents and outward discovering thy crosses, do not redress, but make worse the business, and gives the more cause of talk, and keeps the same the longer in others' memory, and gives such as would joy in thy misery, the more advantage to vex and scorn thee: but thy own strict and constant reservedness, and outward slighting the matter, will restrain the tatling tongue, and stop the mouth of malice.

Summary of News.—It appears by the latest accounts, that France is not yet in a state of tranquility. The agitators take occasion to disturb the peace from the supposed desire of the king to save the lives of the late ministers, who, it seems, are to be sacrificed to appease a blood-thirsty mob. Paris was disturbed as late as October 21. The National Guard, supported by the king in person, discharged its duty manfully, dispersing the insurgents, and capturing about 150 of the ringleaders.

It is in vain, says the *New York Albion*, to attempt to conceal the lamentable fact, that discontent is rapidly spreading against the new order of things, in France. The king, and even Lafayette, have lost a portion of their recent high popularity, seven of the *National Journals* are already in active opposition. One of these, the *National*, speaks thus of General Lafayette:—"We had reason to expect a law or ordinance regulating the powers of the Generalissimo of the national guards. Is he to be absolute king of an armed and independent nation (the guards) in the midst of another nation not armed and subject to the constitution? Is he to be an additional and responsible minister, or a minister independent of the rest and without any legal responsibility to the country?"

That hoary-headed veteran in wickedness William Cobbett, "has written a most inflammatory address to the people of Paris, exciting them with all the powers of his able but infamous pen to acts of revolution and blood. He has followed up his iniquity by translating his address into French, and printing it in the cheapest form." In it Lafayette and the new government are denounced.

Valdes with his band of *Liberals*, 5 or 600 strong, has made an attempt on Spain on the French frontier; but his success is contradictorily reported.

Mr. O'Connell is busy stirring up new strife in Ireland by a project for repealing the union. A proposed meeting in Dublin was prevented by the proclamation of the Lord Lieutenant; but it has not silenced O'Connell.

The new revolution in Colombia is complete, and Bolivar, at the head of the army is about to enter Bogota in triumph.

The Season.—It is long since Lower Canada has witnessed so mild a season as the present. There has been but little snow at this place, and that little has disappeared. For a few days previous the weather has been moderately frosty, but not so as

to form a particle of ice on the St. Lawrence. The Steamer *Hercules* passed up on Monday last from Quebec. Grass is still to be seen green and fresh. The *St. Maurice*, however, exhibits the insignia of winter, and is nearly covered with floating ice. No doubt that there is regular winter in the region whence the ice descends; for running with a very rapid current nearly due south in its general course for a distance of 6 or 700 miles, it soon brings intelligence from "a far country," and indicates the progress of cold.

Notice.—We earnestly request that those of our brethren the clergy to whom we have now for fifteen weeks forwarded the *Sentinel* without hearing a word from them in return, will have the goodness to inform us soon of their success in procuring subscribers: otherwise we shall be compelled to stop sending them, in order to save a heavy expense under utter uncertainty.

We have several times had papers returned to us without the least sign or mark to ascertain from whom or what place they were sent back. Of course we must continue to send to the same persons, because we know not who they are.

CHILDRENS' DEPARTMENT.

It would, I dare say, be a very amusing scene, if I could have a few of my readers around me guessing what this cut is meant to represent. Some quick, chatty little boy, would cry out, "Oh! of course, it is a lady reading to her children the last number of the *Children's Magazine*! But, my little friend, those boys and girls, are old enough to read it for themselves. It would be a shame to take up their kind mother's time with doing it for them; besides that it would not do them as much good as if they read it quietly and thoughtfully when alone. But I can prove that you are not right. Look at the book which the lady is holding in her hand. Do not you see that it is too large to be your little monthly visitor?"

"Oh then if it is a *big book*," says a little girl rather inclined to take a pleasure in serious things, "no doubt it's the Bible. The lady is reading a chapter to her children: and they are good children, too! See how they listen!" Not quite right yet my dear; although I dare to say, that many a good mother does make a practice of reading chapters in the Bible to her children, and I am sure, that there are many, very many chapters, which would make the children listen with just as much attention as they seem to give in the picture. But it is well to take notice of every thing, when we try to examine into a thing at all. Do you not see that the book is too *thin* to be a Bible?"

Another would suppose, it was a book of natural history; another, perhaps, a book of travels; another, history; and so on, every one naming the thing which they liked best. Now, before I tell you what it is, I must just say one thing. Do not you see, little reader, how apt we all are to judge others by ourselves? If I had asked *you* the meaning of the picture, very likely you would have done as all the rest, and would have said that the lady and children were doing what *you* would like to be doing, or what you are in the habit of seeing done. And yet, like all the rest, you would have been wrong. So it is when we judge of the behaviour of other people, or of their thoughts and meaning, by our own. Your brother, or sister, or play-fellow, does something that you do not like. He tears your book perhaps, or breaks your hoop, or your doll, or hurts you. "Oh!" you say, "he meant to do it, I know he did: he is very bad; I will not forgive him!" How can you tell that it was done on purpose? Just as you tell the meaning of the picture: by thinking what you would do. It is your own bad heart that makes you angry and unforgiving. You know that there are times when *you* do wrong to others, and mean to do it; and you think that they must be just like you, and do so too. Now, you have no right to do this; and besides, are just as likely to be mistaken, as you would be, in judging about the picture. Learn, then, my dear young friend, to have in your heart that "charity" which "thinketh no evil."—(See 1 Cor. xiii. 5.)

But I must go back to the picture. What, then, is the lady reading? Certainly it is something that interests her children very much, for you can see their very souls in their faces, as they gaze upon her, and eagerly listen, to catch every word that she is saying!

Would you think it was the prayer-book, that had drawn so much attention? If you have ever used it as you ought, and have prayed to God to "put a right spirit within you," and have striven to make "your heart obedient unto wisdom," you would. But if you have never prayed the good prayers in that book, or studied all the excellent things it has joined together to help us in worshipping God, perhaps you might not. But so it was. It was Good-Friday. The lady and her children had been to church, and they had heard the Epistle and Gospel read, and an excellent sermon preached about "Christ's death for sin." But the young people, though they were quiet, and very attentive, did not understand the Epistle, nor very much of the sermon. So when they came back, the oldest boy, (who stands so quiet with his hands folded together before him,) asked his mother to explain to him what the Bible meant, when it spoke so much about "sacrifice and offering," and what was the *atonement*, of which the clergyman had talked in his sermon. This is what she is doing. She has the prayer-book open at the place for Good Friday. She has explained the collect, or short prayer, that we make for "the family of God;" that is, his Church—the number of those who believe in him, and worship him according to his will: and is showing how the sacrifices of the Jews were appointed to foreshow the death of the Son of God, and how, by his death, our sins are pardoned, if we believe in his power and goodness, so as to give ourselves to him, and obey his teaching with "all our heart, and soul, and mind." No wonder that they listened with such earnestness! No wonder that she looks so serious, and yet so full of holy joy! They all feel as the beautiful hymn expresses it:

"He left his radiant throne on high,
Left the bright realms of bliss,
And came to earth to bleed and die!
Was ever love like this?
Dear Lord, while we, adoring, pay
Our humble thanks to thee,
May every heart with rapture say,
"The Saviour died for me!"

Children's Mag.

FOR THE CHRISTIAN SENTINEL.

ORIGINAL.

HYMN TO THE DEITY.

Sweet harp of Judah! touch'd with heavenly fire
Bid from thy strings celestial music flow;
And Thou, who didst the Royal Bard inspire,
Command this breast with kindred warmth to glow:
By thee assisted, from this vale of woe
The song of joy and gratitude shall rise;
Though faint at first, in murmuring accents low,
Yet if Thou smile upon the sacrifice
The swelling notes of praise shall rend the vaulted skies.

"Let there be Light"—thus spoke thy Sovereign Power,
Forth burst the beams of new-created day:
Applauding Angels hailed th'eventful hour,
Enraptur'd Seraph's bless'd the cheering ray;
The gloomy shades of darkness fled away,
The courts of Heaven with Halleluiah's rung;
Silence obtained a momentary sway,
As all, attentive, on thy accents hung;—
The Chorus "there is light" then burst from every tongue.

By thy command the azure vault of Heaven,
The billowy ocean and the fruitful earth,
Assumed the stations in thy wisdom given.
Meanwhile; rejoicing in his heavenly birth,
The Sun in cloudless majesty shone forth:
The lovely moon; mild ruler of the night,
With every star and planet, south and north,

And east and west; a new and wondrous sight
Rode in vice-regal state amid the realms of light.

Who bade these orbs in various order move,
Who bade the ocean's wave tumultuous roar?
Who bade the feather'd songsters of the grove
Their tributary notes harmonious pour?
A God! a bounteous God! his matchless power
His wisdom and his goodness all proclaim,
But chief should man that Providence adore,
Which formed with hand divine the human frame.
And gave to earthly dust a spirit's vital flame.

But not creative power alone, we praise;
The time must come, when seized with fervent heat,
The elements shall melt; in dreadful blaze
All natures funeral pile the eye shall meet.
The World shall leave no traces of its seat;
The things that once have been, shall cease to be;
But mercy pleading at thy judgment seat
Shall still prevail. From doubt, from terror free,
Redemption's perfect plan shall fix our rest in thee.

For this on Bethlehem's plains at dead of night
Angelic Hosts announced Messiah's reign;
At first the shepherds trembled with affright,
But as they listened to the sacred strain
They soon confess their fears, their terrors vain:
They heard the song with holy humble joy,
Which flow'd symphonious from the seraph train
Proclaiming "glory unto Thee on high;
Good will to man—and peace to all beneath the sky."

METRICAL PARAPHRASE

ON THE COLLECT FOR THE TWENTY-FOURTH SUNDAY AFTER
TRINITY.

O Lord we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins which by our frailty we have committed. Grant this O heavenly Father, for Jesus Christ's Sake, our blessed Lord and Saviour. Amen.

E.

Offenders all against our God
How should we dread his awful rod?
But our offences to forgive
Is, Lord, thy great prerogative.

Hence we are led to seek thy face,
And hope to gain thy pardoning grace,
For still to sin we all are prone
And fly for help to thee alone.

O let us not like slaves remain
Fast bound in sin's disgraceful chain,
But break our fetters, set us free
And only bind our hearts to thee.

These blessings from thy mercy's store,
O heavenly Father! we implore,
For Jesus' sake thro' whom alone
We hope acceptance at thy throne,

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