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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, 31st DECEMBER 1850.

[Vol. I.—No. 12.]

## EPISTLE OF ST. IGNATIUS

TO ST. POLYCARP.

Ignatius, who is also called Theophorus; to Polycarp, Bishop of the Church which is at Smyrna; their overseer, but rather himself overlooked by God the Father, and the Lord Jesus Christ; all happiness.

1. HAVING known that thy mind towards God is fixed as it were upon an immovable rock, I exceedingly give thanks, that I have been thought worthy to behold thy blessed face, in which may I always rejoice in God. Wherefore I beseech thee by the grace of God with which thou art clothed, to press forward in thy course, and to exhort all others that they may be saved. Maintain thy place with all care both of flesh and spirit: make it thy endeavour to persevere unity, than which nothing is better. Bear with all men, even as the Lord with thee. Support all in love, as also thou dost. Pray without ceasing; ask more understanding than what thou already hast. Be watchful having thy spirit always awake. Speak to every one according as God shall enable thee. Bear the infirmities of all, as a perfect combatant: where the labor is great the gain is the more.

2. If thou shalt love the good disciples, what than is it? but rather do thou subject to thee those that are mischievous, in meekness. Every wound is not healed with the same plaister; if the accessions of the disease be vehement, mollify them with soft remedies, be in all things; *wisely as a serpent but harmless as a dove.* For this cause thou art composed of flesh and spirit; that thou mayst mollify those things that appear before thy face: and as for those that are not seen, pray to God that he would reveal them unto thee, that so thou mayst be wanting in nothing, but mayst abound in every gift. The times demand thee, as the pilots the winds; and he that is tossed in a tempest, the haven where he would be; that thou mayst attain unto God. Be sober as the combatant of God: the crown proposed to thee is immortality, and eternal life; concerning which thou art also fully persuaded. I will be thy surety in all things, and my bonds, which thou hast loved.

3. Let not those that seem worthy of credit, but teach other doctrines, disturb thee. Stand firm and immovable as an anvil when it is beaten upon. It is the part of a brave combatant, to be wounded and yet overcome. But especially we ought to endure all things for God's sake, that he may bear with us.—*Be every day better than other: consider the times; and expect him who is above all time, eternal, invisible, though for our sakes made visible; impalpable, and impassable, yet for us subjected to sufferings; enduring all manner of ways for our salvation.*

4. Let not the widows be neglected: be thou after God their guardian. *Let nothing be done without thy knowledge and consent: neither do thou any thing but according to the will of God; as also thou dost with all constancy.* Let your assemblies be more full; enquire into all by name. Overlook not the men and maid servants; neither let them be puffed up; but rather let them be the more subject to the glory of God, that they may obtain a better liberty. Let them not desire to be set free at public cost, that they be not slaves to their own lusts.

5. Flee evil arts, or rather make not any mention of them. Say to my sisters, that they love the Lord; and be satisfied with their own husbands, both in the flesh and spirit. In like manner exhort my brethren in the name of Jesus Christ, that they love their wives, even as the Lord the Church. If any man can remain in a

virgin state, to the honor of the flesh of Christ, let him remain without boasting: but if he boast, he is undone. And if he desire to be more taken notice of than the Bishop, he is corrupted. But it becomes all such as are married, whether men or women, to come together with the consent of the Bishop: that so their marriage may be according to godliness, and not in lust. Let all things be done to the honor of God.

6. *Hearken unto the Bishop, that God also may hearken unto you. My soul be security for them that submit to their Bishop, with their presbyters and deacons.* And may my portion be together with theirs in God. Labour with one another, contend together, run together, suffer together, sleep together and rise together, as the stewards, and assessors, and ministers of God. Please him under whom you war, and from whom you receive your wages. Let none of you be found a deserter: but let your baptism remain as your arms, your faith as your helmet, your charity as your spear, your patience as your whole armour. Let your works be your charge, that so you may receive a suitable reward. Be long-suffering therefore towards each other in meekness, as God is towards you. Let me have joy of you in all things.

7. Now forasmuch as the Church of Antioch in Syria is, as I am told, in peace through your prayers; I also have been the more comforted and without care in God; if so be that by suffering, I shall attain unto God: that through your prayers I may be found a disciple of Christ. It will be very fit, O most worthy Polycarp, to call a select council, and choose some one whom ye particularly love, and who is patient in labour, that he may be the messenger of God; and that going into Syria, he may glorify your incessant love, to the praise of Christ. A Christian has not the power of himself; but must be always at leisure for God's service. Now this work is both God's and yours, when ye shall have perfected it. For I trust through the grace of God that ye are ready to every good work that is fitting for you in the Lord. Knowing therefore your earnest affection to the truth, I have exhorted you by these short letters.

8. But forasmuch as I have not been able to write unto all the Churches, because I must suddenly sail from Troas to Neapolis: (for so is the command of those to whose pleasure I am subject;) do you write to the Churches that are near you, as being instructed in the will of God, that they also may do in like manner. Let those that are able send messengers: and let the rest send their letters by those who shall be sent by you; that you may be glorified to all eternity, of which you are worthy. I salute all by name; particularly the wife of Epitropus, with all her house, and children. I salute Attalus my well beloved. I salute him, who shall be thought worthy to be sent by you into Syria. Let grace be ever with him, and with Polycarp who sends him. I wish you all happiness in our God, Jesus Christ: in whom continue in the unity, and protection of God. I salute Alce my well beloved. Farewell in the Lord.

*Population of India.*—The following is as near an approximation as can be made to the amount of population in that vast country. The Bengal presidency, 58,000,000; the Madras presidency, 16,000,000; the Bombay presidency, 11,000,000; total British, 85,000,000; subsidiary and dependent, say 40,000,000; outports in the Bay, &c., say 1,000,000; total under British control, 126,000,000;—independent states, but awed by the British arms, say 10,000,000; approximate total, not European, 136,000,000; total Europeans, about 40,000.

## THE AFRICAN CHURCH CONGREGATION.

## TO THE EDITOR OF THE CHRISTIAN SENTINEL

REV. SIR,

The excellence of the *spirit* that pervades the Liturgy is very generally acknowledged; while little attention is paid to the evident design of its *structure*, framed, as it has clearly been "to the use of edifying." In fact, considering, as I do, the structure of the Liturgy as adapted to be a powerful auxiliary to its spirit, I have sometimes been surprized to remark, that, those who have written ably, and at length, upon one attribute of the Church's prayers, have been wholly silent with respect to the other. It would seem that they were so wrapt up in the contemplation, that "the king's daughter is all glorious within," as to be insensible, or to forget to observe, that "her clothing is of wrought gold."

The Liturgy is a composition replenished with scriptural truth, and so replenished, I conceive, that the members of the Church may pray and praise with *holiness of spirit*, while its peculiar structure is designed to quicken and animate them, that they may offer up their combined devotions with "*sergency of spirit*." † Thus it has been broken and divided into brief and varied exercises of devotion, in order that we may not fall into a listless languid frame; and it is further occasionally diversified by the alternate utterance of minister and people in order that we may enliven each other, that we may "consider one another to provoke" ‡ unto the "good work" of prayer, thanksgiving and praise. But how is the pious design of the Church marred by the apathy and silence of her children!

In the Book of Exodus we are told that certain arrangements were made in the service of the Jewish tabernacle, "for glory and for beauty." § And shall there be no external "glory and beauty" in the service of the Christian tabernacle? Is the glory departed from our Israel? ¶ Is there no "glory and beauty" in the worship of the Protestant Episcopal Church? Wherein does it consist? Stands it in decorated temples—in white and shining garments,—or in music's sweet and solemn sound? No; but let me not be misunderstood. I do not affect to undervalue or despise any observances, which, untaunted by superstition, and sanctioned by ancient usage, tend in any degree to promote the decency and propriety, the dignity and solemnity of Divine worship. But the glory of our Church's ritual, her own peculiar unequalled "glory and beauty," is then, and then only, seen, understood and felt, when the whole congregation, or as many of them as possible, unite in her service with the lips, the understanding and the heart;—not only with the understanding, but with the heart, not only with the heart but with the lips.

And is this observance to be lightly esteemed? Is it nothing, that it comes recommended to us by the practice of the ancient Jewish Church, by the example of the early Christian Church,—by the authority of our own Church,—and by the Apocalyptic vision of the heavenly Church? I am persuaded, that its revival would greatly promote the increase, as well as the edification of the members of our communion. I am persuaded that in such a case the Church's mode of worship would approve itself to the judgment and to the feelings of many who are ignorant of her, or who have separated themselves from her bosom;—would approve itself to their judgment, as a reasonable, to their feelings as a beautiful service. They would come in and say, "It is good for us to be here! Here will we pitch our tent, and take up our abode. Here will we dwell, for we have a delight therein!"

O then, let not that observance be despised which enlists the social principle, powerful in evil, but not powerless in good, on the side of religion;—enkindling and keeping alive the devotion of the assembly;—which promotes an enlightened attachment to the Church and to her services;—which at once cuts off and annihilates certain objections that are made to our mode of worship, by taking away the foundation on which they are made to rest; by which the Church is increased,—man is edified, and God is glorified.

\* Pa. xlv. 15. † Rom. xii. 11. ‡ Heb. x. 24.  
§ Exod. xxviii. 2, 40. ¶ 1 Sam. iv. 21.

It is hardly possible for language to describe the contrast, striking as it is, between the common, but most objectionable, and the rare, but most approved method of conducting the worship of the Church, when the clerk is every thing and the people nothing, or when the people are every thing and the clerk nothing, or but as one of the people. A late pious clergyman\* has well said, "I never enter a Gothic Church without feeling myself impressed with this idea. These are the venerable walls that have for ages from the lips of succeeding generations re-echoed this sound—

"Thou art the King of glory, O Christ!"

But how much more pleasing and impressive is the thought that that sound ascends on high, clothed with the full swell of hundreds of united voices, than that it goes forth, as it were, bare and naked, the meagre, perhaps uncouth, utterance of one solitary being.

Do any feel ashamed, do any think it too much condescension thus to join with their fellow-worshippers? Is any rank too exalted? What is human rank,—however worthy of respect, and however useful to the well ordering of society,—what is human rank in the presence of the Majesty of Heaven? Surely in this particular exercise of devotion, as well as in the general influence of religion on the heart, while "the brother of low degree rejoices in that he is exalted," † let the rich, in "that he is made low." ‡ But do any think themselves too high thus to condescend? The Church does not think so. Her voice is in unison with that of the Psalmist, "*King's of the earth and all people, princes, and all judges of the world, . . . praise the name of the Lord.*" Or in the uplifting of the voice to God, is there any thing that ought to be repugnant to the delicacy of *Christian Females*? The Psalmist did not judge so, the Church does not judge so: "*Young men and maidens, old men and children, praise the name of the Lord.*" § What! and are children not forbidden, nay, are they invited to swell the chorus of praise and thanksgiving? Let the children—all of them—begin, and the rest will follow—let them "cry in the temple," § and the rest shall follow. Ye then, that are matrons of the Church of England, ye that are mothers in this our Israel! whose delightful task it is, or ought to be, to rear the tender mind, to train up your children "to lead a godly and a Christian life"—do not think it a work of supererogation to bring them up also in the practice of this primitive observance. This if ye shall do, then once more shall the Church arise and "put on her glorious apparel" ||—her own glorious apparel—of united voices in the sanctuary of God, and "glorified herself with strength," †† that strength with which the most High endures devout and united hearts met together in his name.

To illustrate and confirm all that I have said, I shall now mention a scene that I once witnessed in the course of my journeyings through the Cis-atlantic regions. I came to a certain city, and on the first Sunday after my arrival, I went to worship among a Protestant Episcopal congregation of whom I had before heard an interesting report. I looked around and saw that the whole assemblage, minister and people, were of the race of Africa. I saw it written in the countenances of all, that themselves or their fathers had been the victims of the slave-trade, that most cruel, most cowardly, and most detestable of piracies. As I went in, a polite gentleman instantly directed me to a pew, and no sooner was I seated than a dusky lady in the pew behind, perceiving that I was a stranger, and that I had not an American Prayer-book, made an offer of one to me. More than once in the course of my life, I have experienced or witnessed less courtesy in ball-rooms among people of paler complexion, eye, and in my own country; and I merely mention these little incidents to show to what a degree of civilization and of Christian refinement these children of Africa had attained. Then, for the first time in my life, I had the satisfaction of extending the right hand of fellowship to an African brother in the ministry;—then, for the first time I beheld such an one arrayed in the white vestments of the Episcopal Church, and preaching the word of God in purity and

\* Mr. Cecil. † James i. 9, 10. ‡ Psalm cxlviii. 11, 15.  
§ Mat. xxi. 15. || Ps. xciii. Prayer-book.

truth; nor must I forget his audience. "black" indeed, "but comely;" "comely" in respect of neatness, order, and comfort; "comely" in the spirit of devotion that appeared to reign among them; and "comely" in the thought that they were not only bodies emancipated from temporal bondage, but souls exalted into the "glorious liberty of the children of God."† It was very pleasant to listen to such an assembly with "the high praises of God in their mouths."‡ It was very pleasant to hear all of them whom nature had so qualified, singing hymns, and chanting various parts of the service, especially that beautiful anthem, "Glorry be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king; God the Father Almighty."

All this was eminently pleasing. But yet from time to time I heard a goodlier sound,—a sound that music cannot equal,—I heard the voices of all united in prayer, supplication and thanksgiving; all—from the child of tender years to the old man leaning on his staff for very age.§ It made an impression that I can never forget. Their very "amen" was delightful, and went home to the heart. It reminded me of what St. Jerome says of the Church of old, and of what St. John says of the Church above: for I seemed to hear the "voice of a multitude as the voice of many waters, and as the voice of a great thunder."¶ Yet it was not a confused tumultuous clamour, but a kind of measured harmony of utterance.

I thought with myself after all was over, as I was returning to my lodging, "how unhappy it is that this primitive and edifying observance, together with others, has fallen into disuse!—Yet wherever it is retained, and wherever it is revived,—there is not a sight nor a sound on this side heaven, more beautiful, more animating, more impressive, more soothing, and more sublime, than that which greets the eye and the ear, in the worship of God according to the ritual of the Reformed Apostolic Church."

AN ENGLISHMAN.

\* Canticles i. 5. † Rom. viii. 21. ‡ Ps. cxlix. 6.  
§ Zech. viii. 4. ¶ Rev. xiv. 2. xix. 6.

FROM THE GOSPEL MESSENGER.

SCRAPS FROM MY COMMON PLACE BOOK.—NO. 33.

OF ENTHUSIASM.

*What is it.*—It is the vice of the mind, falsely supposing itself under the immediate inspiration of God. It is above the use of ordinances and has a near alliance with schism, in which it commonly ends.

2. *The causes of it.* Enthusiasm is bred in these days from ignorance of the holy Scriptures, and of Christian antiquity.

3. *The marks of Enthusiasm.*—It affects great and extraordinary fervors of devotion, above the measure of other men;—and discourages the piety of sober Christians as formal and lifeless: the proofs of its pretensions being out of its fruits, but in its feelings which are evidence only to the person himself; it refuses to be brought to a trial and hence, is above conviction. Thus did the Montanists, when the Catholic Clergy would have exorcised Maximilla-George Keith accepted the repeated challenges of the Quakers, and would have met them at Turner's Hall; but they refused to come.

They are not obliged to answer any thing; having an immediate testimony that they are right, and all others wrong; and to question this, is, to quench the spirit—and despise prophecies: so it is consequently impossible that they should be reclaimed.

Enthusiasm rarely fails to betray great contempt of the priesthood, hierarchy, government, discipline and succession of the Church; and depreciates the Church itself, as if nothing were meant by it but a building with stone walls.

It despises the necessary labor of study. Forty years were requisite to form an *Andrews*; but an ordinary person, if a gifted Enthusiast shall be far beyond him in a few days. Hence schools and universities may be laid aside. The enthusiast has charity for every thing but the Church;—because the Church only has the

form of sound doctrine, with the history of truth and error from the beginning, and so can bring to nothing their boasted sanctity and pretended revelations; therefore they cannot speak of the Church with patience, nor bear with a Churchman! The affectation of superior sanctity, is a grand delusion which deceivers impose upon the simple. The Montanists, in the first century despised the Catholics as a carnal people, because they themselves practised greater mortification and severity. As to convulsions, roarings, ravings and falling senseless on the ground, &c., these, ever were the marks of a Demoniac, not, of the Spirit of Christ, which is first pure and then peaceable. Montanus therefore was reckoned to be possessed; and many sects in England about the time of Cromwell, had all the signs of it, as Mr. Leslie has fully shown in his writings against them, wherein a strange mystery of iniquity is detected. Few people at this day know what these sects were at their first setting out.

Yours,  
PIONEER.

NEW YORK PROTESTANT EPISCOPAL PRESS.

The second Annual Report of the Board of Trustees of this association gives a highly gratifying evidence of the important services rendered to the cause of primitive Christianity by the vigorous and well directed measures of those who manage its concerns.

The following statement of their publications, and works issued during the year is an abundant proof of the foregoing remark. May the liberal encouragement they have thus far enjoyed be continued to them, and thus may the Church, as she is more extensively known and better understood be more and more deeply seated in the affection of those who love our Lord Jesus Christ in sincerity, and may all hearts ascend in thanksgivings to God that he blesses such instruments for our good to edification.]

TOTAL of Bibles issued in the year,	1,750
" Testaments,	4,000
" Prayer Books,	19,250
" Copies of Hymns,	11,000
" Almanacs,	7,000
" Tracts,	55,000
" Publications of the S. S. Union,	316,875
" Miscellaneous Publications,	36,950
" Standard works,	2,000
Octavos,	36,650
Duodecimos,	119,050
18mos,	244,625
32mos,	40,000

And a total of publications during the year amounting to (copies) 440,325  
Amount in the first Report, 140,492

Making a grand total since the organization of the Press, of 580,807

JONAH.

In Latin, *Jonas*, the name of the prophet so called is derived originally from the Hebrew word *Janah*, signifying *he or it oppressed or afflicted*; as a dove through his harmlessness becomes a prey to the more ravenous fowl which pursues it. *Jonah* also signifies a *person of a dove-like temper*.

THOMAS.

The name of the apostle so called is derived originally from the Syrian word *Thanmo*, in Hebrew it signifies *twofold*. For this reason the apostle was called *Didymus*, of *two hearts*, because when Christ appeared to him and his brethren, he seemed to *doubt and believe* at the same time.

## THE CHRISTIAN SENTINEL.

THREE RIVERS, FRIDAY 5th DECEMBER, 1830.

## SOME OBJECTIONS TO THE UNION OF CHURCH AND STATE CONSIDERED.

It is the practice of many, in most things, to be ruled by the greatest body of evidence either for or against a proposition. But there are again those who, though there should be ninety-nine unanswerable reasons for a thing, and only the effigy of an objection remaining against it, if that be on the side of their prejudices and inclinations, would trample the evidence under their feet, and follow their own wills. This is particularly the case with moral truths, concerning which the question cannot be decided like one in simple addition where two and two undeniably are equal to four, or where chain and compass, or weights and scales cannot be the umpire. This is unfortunate: but the cause is, that men are fonder of their own inventions and arbitrary adoptions than of that which appears imposed on them by a superior power, let the quality be what it may. The "dictates of conscience" can overrule and put down almost any testimony.

The arguments adduced on this subject are, no doubt, of sufficient weight to satisfy and determine many minds. But since there are others that would hold out still, and seek refuge behind the least seeming objection, we shall consider such objections as occur, in order still further to cut off the means of retreat.

*Obj. 1.* The kingdom of God is not of this world: the connection therefore of Church and State converts the whole into a worldly concern, and turns religion into a State policy.

*Ans.* The kingdom of God, though not of this world, yet is in it and effected by it. The Jewish Church, though not the kingdom of "God manifest in the flesh," yet was the kingdom of God. But whether "was it from heaven, or of men?" Was it a mere worldly concern in consequence of the union of Church and State? And was not also the Jewish religion strictly a *state policy*? Undoubtedly. For what purpose? See Dent. xxvi. 16—19. "This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thy heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honor: and that thou mayst be a holy people unto the Lord thy God as he hath spoken."—And what is so worthy of being a *state policy* as the will of God? If the kingdoms of this world are to become the kingdoms of our Lord and of his Christ, what must be their *state policy*? If it is not to be the support of the Gospel, and a religious care over their subjects, truly we cannot tell what it will be.

*Obj. 2.* Our Lord and his Apostles built up the Church without the aid, and even in defiance of, the civil power; and therefore she needs not that power for her support.

*Ans.* If the Gospel embraced nothing over which the jurisdiction of the civil power must unavoidably extend—that is to say; if it made no reference to human conduct as it stands towards human government, this objection would be unanswerable. But since there is not an action of a man's life which is not cognizable in some shape by the Gospel, it is just as reasonable in the nature of the thing, that civil law should support religion in a Christian country as that it did among the Jews. But it appears, 1. That our Lord and his followers did not act on the principle of defiance to the civil power in refusing to obey it when it interfered with their mission. On the contrary, since the Jewish nation had the offer of the Gospel, had the government been converted, and ordained that every assistance and facility in the power of human agency should be rendered to it, there is no sufficient ground for saying that it would have been rejected. The disciples for a long time, as Christians, worshipped in the Temple. And since one stone of it was not left upon another because she knew not the time of her visita-

tion, had the rulers indeed known that he was the very Christ, it is sufficiently evident that the Temple might have been standing as a Christian house of worship until this day. Had the nation acknowledged their king, it would also have acknowledged the new order of the ministry; and as "a great company of the priests were obedient to the faith," they all might have been as if they would, and kept their "place and nation," and made it the instrument of much good without ever separating the Church from the state at all. The Government was a Theocracy before that in its constitution, and it might have continued so still: for a whole nation converted to Christ would stand in the same relation to Christianity that the nation of the Jews did to Judaism; and it would be as worthy of it as a nation to be one compact Christian family and people of God, as it was of Israel to be so. These divisions "are from beneath" not "from above."

2. That since the Jews refused him, he took advantage of their unbelief more firmly to establish the proof of the Gospel. But had they submitted to be "gathered as a hen gathereth her brood under her wings," their "house," (a term in Scripture signifying not only a family, but a *body politic or nation*), would not only not have been left "desolate," but he would have found other proofs quite as strong.

3. One great object of the Gospel was, to revolutionize the whole world by the operation of truth and pure principles. To make Governments entirely new was impossible; because all governments must have something in common with the best that can be. Suffering for the truth under governments which did not acknowledge it, achieved greater victories in its favor than fighting for it could have done. But this by no means forbids Christian action, as such, to protect the truth against aggression by force of arms. Had not states defended the Reformation, the persecuting spirit of Rome would not have left a Protestant alive on the face of the earth. At this moment the people of the U. States of America are lamenting the spread of her power among them, while they are wilfully blind to the true cause of it. The General Government has LEFT GOD OUT OF ITS POLITICAL CREED, and manifests the same indifference to his religion that it might if he did not exist. It is a compact for *worldly purposes only*, by which it has left its people to their own ways, to grow up a moral wilderness if they pleased, as interminable as their forests; and no falsehood in religion—not even atheism, can mar the soundness of their political principles. But had the Government provided the means of planting and protecting the Gospel among its poor and destitute subjects and new settlements, as it ought to have done, if for nothing more than to make them virtuous citizens, they need not now have these complaints to make. It is to be feared that England is not clear in this matter also.

*Obj. 3.* It is a profanation of God's word for human Government to make it the subject of legislation.

*Ans.* So also it should be for any human association to treat it in the same manner; which is actually done by every society that makes the Gospel or any part of it a subject of enactment or adoption as by laws. The difference is, national governments have a stronger arm to enforce it than self-constituted societies within those governments have. But if this objection were valid, it would go to prohibit human governments from restraining any crime forbidden by the Bible; for the commandments and injunctions forbidding any sins, are an indispensable part of the Gospel. Yet no one ever objected to legislating on such parts of the Gospel as are indispensable even to the rudest form of Society. Perhaps the reason is, that these things have the appearance of originating in human wisdom instead of the will of God, and being established on human authority instead of his. And very like the same reason ought to account for the readiness of self-originated societies to legislate on the Gospel, at the same time that they blame the government for doing only what they do themselves. Thus all God's word is, one way and another, made the subject of human legislation and adoption without dispute. But if separate parties and bodies may thus lawfully carve up the whole Bible among themselves, why may not one particular body, namely, a whole people as a *civil state*, establish "the whole counsel of God" as the law of the land? Every human government in existence must inevitably adopt as by authority some part of the Bible as public law. Who then shall draw a line of demarkation between what

we may so establish, and what it is unlawful to touch? The Bible furnishes no rule for such discrimination; and we humbly conceive that man would do it but very indiscreetly at best. God hath said: "ye shall keep my statutes, and my judgments to do them." What are these, and where are they written? Read the sermon on the mount—read St. Paul—read Peter, James and Jude. The Bible is but *one* law, *one* faith, *one* religion, even as there is but *one* Lord and Saviour; and it must be either ignorance or presumption that adds to or takes from it. The law is Gospel, and the Gospel is law, and they are cemented together to the blood of the Saviour. The law is our schoolmaster to bring unto Christ, and Christ is our instructor, to teach and assist us in "keeping his covenant, and thinking upon his commandments to do them." And therefore we may well say; "What God hath joined together let no man put asunder." This method of cutting up at pleasure his word and establishing one part and rejecting another by the law of the land, but ill comports with those who call themselves his people. What, take that part of his will as our own without which we cannot maintain even the outward form of Government, and reject the remainder and more excellent part? Establish one portion by law, and leave that which teaches obedience to law to the caprice of the multitude? As well might we take the skeleton of a man without flesh or spirit, to call it a *reasonable* creature. Every particle of his law is pure and undefiled religion, and the whole of religion is law, and as such, worthy of "all acceptation" and obedience. This separating law from religion is not unlike that impiety of rending it and morality asunder.

*Obj. 4.* Religion is a thing entirely between a man and his God, and therefore cognizable in the Court of conscience only.

*Ans.* This objection strikes not only at the existence of the Church, but also of civil government, inasmuch as the law of the land, taking cognizance of a man's conduct, is a part of revealed religion. This is the injunction of Holy Writ, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief." (Heb. xiii. 17.) This passage asserts that the Church has a right to examine *opinions* as well as conduct; for since they are the source of conduct—since "from the abundance of the heart the mouth speaketh," a jurisdiction over the conduct which should not extend to opinions would be just none at all. A man's religious opinions may very easily render him dangerous to any government. If a party were resolved on herating to death every one who should refuse obedience to the Pope of Rome, in what light should the State regard the dictates of their consciences?

*Obj. 5.* An Established Religion creates a privileged order, not dependant on their own resources and industry and popular favor for support; which tends to the abuse of privilege and the prostitution of the sacred profession at the shrine of idleness and Mammon.

*Ans.* The same evils were consequent on the establishment of that privileged order the Jewish priesthood. Yet forsoeing the evil, God made the appointment for the sake of the good to result from it as the best method; for he certainly would not have given the worst to us as an example for imitation. When they abused their privileges, he never found fault with the law as the cause of the abuse, nor attempted a remedy by abolishing the order and surrendering the priesthood and its support into the hands of the people to be bestowed on their favorites. He gave them no license to "heap to themselves teachers." Where that is done, and popular favor is the criterion, religion is sure of being corrupted. The multitude are constantly engaged in endeavoring to trample under their feet what ought to retain its place above them. Many seem to think that a man cannot "be found faithful" if he is placed beyond the reach of the mob.

Every person who enjoys a place under government is a *privileged* man, and liable to abuse his place. But that cannot warrant the abolition of the *privilege*, for that would be to abolish the office. But both in the civil government and established Churches persons are sometimes dismissed for misconduct; which remedy must, on the whole, be better than a dependence on popularity, because it has the divine sanction of the Bible, which the other has not.

*Obj. 6.* An established religion is an unwarrantable interference

with the rights and dictates of conscience, and an infringement on religious liberty.

*Ans.* This is in part answered under *obj. 4.* But we may further observe, that no opinions of a moral nature or tendency, good or bad, are or can be private personal property. God has given the world a system of moral truth as a standard of all moral opinions and conduct, and publicly "commanded all men every where to repent and believe the Gospel," and to disbelieve and renounce every thing that contradicts it. "Ye shall know the truth, and the truth shall make you free." If this system of truth is established as the law of the land, how can its establishment infringe rights which have no existence, or the assumption of which is apostacy from the truth? What *dictates* will God allow but his own? What liberty is there but in *keeping his commandments*? And how can that liberty be infringed by a government which measures the obedience of its subjects by the Bible?

Furthermore, the Jews had the same cause of complaint, and would have been as justifiable in making it as Christians are. They served God in an established religion, which proves that the same is adapted to the human condition and perfectly practicable by every nation under heaven. But this objection involves the supposition, not only that an unlimited number of communions are lawful; but that there are as many true religions. But every different true religion must have a true God for its author; which leads us back towards the old heathen Mythology. Or put it in this way. A variety of communions distinct from, and independant of each other, supposes as many different religions; which again supposes as many different gods, instead of "one Lord, one faith, one baptism," one Church and "body of Christ," "the mother of us all," and "the pillar and ground of the truth." Hence it is plain, that this objection cannot be discreetly made, but in ignorance of the nature of the Catholic Church. For as "there is one body and one spirit, even as ye are called in one hope of your calling," what is there to hinder us from serving him in *one body and communion* that might not as justly have been claimed as a lawful impediment by the Jews?

The Church of Christ is a *kingdom*: it will therefore bear a comparison with those things from which it derived its name and title as descriptive of its characteristic features. If this principle were admitted in human governments—if every subject were to follow the dictates of his own conscience instead of the law of the land, and choose his own governors and Courts of Justice instead of acknowledging the king's Courts—what would the world come to, party contending with and overturning party like successive waves of the sea, or conquering armies of invaders? And the Church being a *kingdom*, and *the kingdom*, it appears as if we ought not to look for it where successive bands of invaders occupy for a time and are swept away for others to supply their place. Such a policy savors too much of this world, in which he that can muster the strongest army has the best claim to Empire, till a more popular leader arise and put him down. Yet we may turn to history and find that such or such a communion, at such a time had no existence, but such a personage collected followers and made such a communion, and at such a time it came to nought.

(To be concluded next week.)

Extracts from "HOURS OF DEVOTION FOR THE PROMOTION OF TRUE CHRISTIANITY AND FAMILY WORSHIP." Translated from the original German, by the REV. E. J. BARROW, D. D. F. R. S. and F. L. S.

There is something unusually solemn in the beginning of each New Year. It is, as it were, the festival which we dedicate to our silent hopes, our secret wishes. Here the joyous early ringing of bells announces the commencement of the period; there clarions, and trumpets, and sacred songs, greet the first morning of the year. The sprightly hosts of youths, rejoicing, hail the dawn: friends and acquaintance, in mutual love, wish each other happiness. Dutiful children pray more devoutly for the health of their parents: the suffering, for their benefactors; the people, in the temple, for their rulers.

To all the boundary between two years is most important; to

the king upon his throne, as well as the beggar under his roof of straw: to the industrious father of a family amidst his workmen, as well as to the anxious mother beside her children; to the grey-headed veteran in his easy chair, as well as to the youngster, who full of buoyant expectation, longs to launch forth into a stormy world.

Our past life appears behind us, like a lengthened dream; the remainder of our days, before us, hangs like an impenetrable cloud over an unseen land. More fearful cares torment the melancholy man; brighter hopes swarm round the cheerful one. Each one directs his view towards the lot which the ensuing days and months shall probably bring forth. Each one would guess something of his own destiny, which yet lies hidden in a dark futurity; as the corn at present in the wintry closed up lap of the earth, continues still to germinate. With uncertain expectations, and fresh solicitude each one returns to his occupations, and draws out his designs and plans. The Christian also resumes his course. Fear and hope play around him also. But with what disposition does he set forward at the beginning of the new year, to meet the obscure future, and his unknown fate? He for a while seeks solitude, in which his soul may attain self-possession. He lifts up his spirit to his Almighty Father, and contemplates the infinite love of God. His mouth gives utterance to the gratitude of his heart. He says, "I am not worthy of all the mercy, love, and faithfulness which thou has shown me. For, that I am, and what I have, must be ascribed to thee! Thou hast preserved me through a thousand dangers, which I did not even know. Thou wast present when my need and difficulties were the greatest. Thou didst watch over me and my family when we erred. Whatever befell me in past days, I am sensible it happened for my advantage; and what I as yet do not understand, that it also was for the best, I shall learn in the sequel to comprehend. For the inviolable order in which thou rulest the world is wise and wonderful, and conducive to that higher state of blessedness which thou hast been pleased to appoint to Man...."

Willingly would we proceed with this extract, says the Reviewer, which our limits warn us to break off. It is followed by a prayer of humble yet fervent devotion and self-exhortation to a due regulation of the hopes and fears which a Christian should cherish in his heart. The conclusion we cannot withhold from our readers:

"Fear nothing, if you have no cause to fear yourself. Labour to extricate yourself with a manly Christian spirit, from the present distressing circumstances which perhaps lie heavy on you. Reflect seriously on the whole state of your affairs: consider of the best means to help yourself. Take courage to use them with vigor and prudence; and if at last your strength be not sufficient; what you cannot effect that will God perform.

Yes; that Thou wilt do, Divine Father! Thou who dost preserve and regard the little worm which crawls in the dust beneath us. Full of confidence will I give myself up to Thee; and whatever happens to me in the coming year, nothing shall tempt me to abandon my faith, and the holy word of Jesus Christ, thy Son. How can futurity have terrors for me, if I find Thee therein? What loss can discourage me, if I lose not Thee?"

More pious, more virtuous, more circumspect, than during the past year, will I walk before Thee, and with a new year begin a new life. Whatever trouble, whatever effort it may cost me, I will endeavor to put away my faults, and to subdue those vicious inclinations which secretly corrupt me.

And should I not survive this year, should it be the year of my death! Ah, then, when the tears of my friends shall be shed around my grave, may a good conscience bear me witness of thy favor, and my acceptance with thee! I will prepare myself for it. If this be the year of my death, it shall also be the year of my birth for a better world. With a peaceful smile, and blessed in Thee, my God, may I depart hence, when my hour arrives; and with a joyful smile, enter upon that Eternity, in which awaits me unknown beatitude—thy wonderful and endless gift."

#### REPLY TO "AN ENQUIRER," ON ACTS xiii: 48.

Perhaps it is expected that we should enter into a discussion of the long disputed doctrine of Predestination. We deem it needless.

The case is a plain one, and can be readily disposed of. But still a few remarks on free will may not be out of place.

It is our opinion, that assisting grace is needful in the mind of a fallen creature to constitute free moral agency. Without this, there appears to be freedom on but one side,—towards evil, which constitutes rather necessity than freedom. Grace brings us back as it were to a balance level, and says, "choose ye whom ye will serve." On this level, we may either follow God or the evil one—"resist the Holy Ghost"—or "resist the devil." We are told that without Him we can do nothing; and that repentance is His gift. Of course that relenting of mind, and change of purpose and desire which accompany repentance must be preceded by something of real assistance. How these are we know not, nor need we know. Our business is, not to turn inside out those difficult things as to their manner of operation, but gladly to co-operate with the Spirit and be fellow labourers with the Lord. This view we think not contrary to reason or Scripture, and plain enough to satisfy reasonable men.

As for the text proposed, let us observe,

1. That to suppose that all the persons at Antioch of Pisidia who were to be saved, believed the first time they heard the gospel, is doing violence to probability,—nay to history.

2. That the word translated "ordained," is in 1 Cor. xvi. 15, rendered "addicted."—"They have addicted themselves to the ministry of the Saints" by supplying their wants. The word is also used for dressing a file of soldiers, ordering, arranging, setting them in order, ordaining them. The passage may then fairly be given thus: "As many as had their minds prepared for the reception of the truth, or the doctrine of eternal life, believed it when they heard it proclaimed." Those who believed were disposed in favor of it by, perhaps previous knowledge of prophecy, and at all events by a sense of sin and the need of deliverance from it; while the contradicting Jews were disposed against it by confirmed wickedness.

This furnishes a striking lesson to us all. If we would be ordained to eternal life and be saved, we must attend to the internal dispositions of the heart and mind, and see that we entertain right sentiments concerning God and sin, heaven and hell. Life and death are before us; grace and help are on the right hand and on the left; the word is nigh us, in our hands, hearts, and memories; we are in His holy covenant, and affianced to Him by a solemn bond of eternal allegiance; and if we put it from us and judge "Eternal life" unworthy of our best endeavors, we shall now be set in order for, and prepared as "vessels fitted to destruction," and in the end cast into "outer darkness."

**Summary of News.**—A change of the ministry has been effected in France, and it is said that several Bonapartists have come into office. What effect this change may produce in the measures of the Government, must be left to time to be determined.

The city of Antwerp has been bombarded by the Dutch troops from the Citadel. The whole square of public stores was destroyed, and more than two millions sterling of British property was consumed.—They were on the eve of a battle at Bruges on the 29 October, and the citadel of Ghent had capitulated.—There is talk of a mediation of the European powers between the King of Holland and the Belgians.

General Mina has marched into Spain. His forces are divided into two columns. The one under himself on the 26th October marched for Ernani; the other under Valdez was attacked by 6900 Spanish troops, beat back into France, and disarmed; while Mina proceeded on to the interior against the centre of the Royalist line. The standard of liberty was raised at Cadiz, Coruna, and Ferrol, and Don Miguel had given orders to send troops to the assistance of the King of Spain.

Poland is said to be in a state of fermentation. Travellers from Warsaw arrived at Leipzig, stated that the excitement extended throughout the kingdom. The Russians have a considerable army on the Frontiers.

A terrible mortality, like the cholera morbus, prevailed at Moscow; vast numbers of families had quitted the city, and

vere measures were adopted to prevent the spread of the contagion.

The British Parliament assembled on the 27th October; Mr. Manners Sutton was unanimously chosen Speaker of the Commons. The King's Speech is full of kindness, and assures the Country of the continued amity between the English and Foreign Courts.

Scenes of disorder had occurred in the County of Kent. They are said to have originated in the sufferings of the peasants, who, as a remedy, had burnt numerous stacks of grain!

Ireland appears to be in a very disturbed state. The language of O'Connell is of the most inflammatory description; and he seems not to spare it in his numerous addresses. There is too much reason to fear that his object is a violent separation of Ireland from the crown of Great Britain.

Swords' Pocket Almanac and Churchman's Calendar for 1831, gives an increase of thirty-nine Episcopal Clergymen in the United States, since the publication of the one for 1830.

In all thy affairs strengthen thyself with a cheerful spirit and good hopes. The fearing to become miserable makes men oftentimes become that which they fear, and so turns their imaginary false fear into miseries certain.—Fuller.

When the last hour shall come, thou wilt have a far different notion and opinion of things, and of thy whole life that is past, and be exceedingly sorry (but all in vain) that thou hast been so remiss and careless.—Ibid.

Books and study teach only generals; experience informs us in particulars, and giveth us the best and only useful knowledge; and so 'tis multitude of years only that can make thee experimentally and truly wise.—Ibid.

SOCIETY FOR CONVERTING AND CIVILIZING THE INDIANS IN UPPER CANADA.

To the Secretary of the Church Missionary Society.

York, 23d. March 1829.

Rev. Sir,

Many causes with which it is unnecessary to trouble the society, have prevented me from addressing you sooner on a subject which I have very much at heart—the conversion of the Aborigines of this country, to the Christian religion. But a longer delay appears criminal, for the Indians are perishing for lack of knowledge.

In 1819 a Bible society then existing in this place, (but which is now changed into a Branch of the Society for Promoting Christian knowledge,) appointed a Committee to consider what measures could be adopted towards instructing the Mississagua Indians and converting them to the Christian Faith. After several meetings, this Committee found that a recommendation to assist in procuring a translation of the Scriptures in the Mississagua language and to disseminate them among the different tribes, was the only thing which the Society could do agreeably to its constitution. On making this report the Committee requested to be discharged from any further consideration of the subject, at the same time urging the necessity of doing something towards reclaiming the Indians and the impossibility of taming their wild hearts without first collecting them into Societies, and making them feel the comforts of a fixed habitation. To effect these, two things were necessary, assistance to build villages and zealous Missionaries to reside among them. These matters the Committee remarked came more properly under the great Church Societies than one whose simple object was the dissemination of the Scriptures.

To your noble institution therefore we look with the greatest confidence for the accomplishment of this work, and while we behold with joy the pious labours of the various societies of our mother country, which are yielding their golden increase in the

South Sea, in the wilds of Africa, and on the banks of the Ganges, we entreat you to turn your eyes towards this Province, which presents a field for Christian exertion as fertile, though perhaps not so brilliant as any in the world, and which promises under the divine blessing, to yield an abundant harvest.

So far from doubting the practicability of their conversion, I am convinced under judicious management of its speedy accomplishment, and indeed great progress has already been made among some of the tribes by our Methodist Brethren on a system which admits of improvement. And we must not forget that omitting all care of the spiritual condition of the Indian is omitting a most imperious duty, for he is our brother, and if we make not an exertion to stay the desolating degradation that seems to have seized upon him, we belie our Profession.

It was believed that the Mississagua or Chippawayap, which is the principal Indian language, and which extends from lake Ontario to the Frozen Ocean, would present a great obstacle, as it had never been reduced to writing. But in this Province has kindly interposed; for when a reference on the subject was made to the Chiefs of one of the tribes which has attained some progress in civilization, their answer showed their good sense and for the present removed the impediment.

We are surrounded, said they by the white inhabitants, all our dealings are with them, we are entering upon a new course of life, and instead of hunters, are to become permanent settlers and cultivators of the soil. Our language has never been reduced to writing—it contains no books. We are fading as a nation from the earth, and may in a short time be lost, or mixed among our white brethren, it is therefore more beneficial to us to be instructed in the English language and to learn to read in that tongue. This wise determination removes the principal obstacle to the civilization and conversion of the Indian Tribes within the Province, though it may still be found necessary to reduce their language to writing when we proceed beyond its limits.

In 1824, His Excellency Sir Peregrine Maitland, anxious for the civilization and conversion to Christianity of the natives, built a village for one of the tribes on the River Credit. He likewise assigned them a portion of land, and preserved for them a valuable fishery at the Mouth of the River.

The result has been favourable beyond expectation; for although we had unfortunately no Missionary to station at the village when completed, the American Methodists have sent one who has been very successful. Of the whole number (220) rather more than one half viz. 120 have acknowledged Christianity, and according to the practice of that denomination are divided into six classes, under as many native leaders, and two schools are in operation, one for the males and one for the females—a great change in the character and manners is visible, intemperance is fast diminishing, the women are becoming more clean and tidy in their habitations, and the comforts with which they are surrounded, have excited as was anticipated, a great desire among other tribes to become cultivators of the earth, and to live in villages—Providence seems to intercede in their favour, for last spring the Rev. Mr. Scott, an Anabaptist Minister, was sent to this Province by the New England Society in London, established in the Reign of Charles the Second for converting the Indians in North America to Christianity, to assist in promoting the temporal and spiritual welfare of the Natives. This gentleman has the authority to expend £500 per annum in building villages—supplying them with farming utensils and establishing among them such crafts as are most essential—Carpenters, Blacksmiths, Shoemakers, &c., leaving it to the various denominations of Christians to provide for their spiritual improvement. It is indeed true that liberal as this expenditure appears to be—a long time must elapse before we can go round the whole, but the Lord will raise up other help, and perhaps the Government and the Society may soon unite in building at once all the villages that can be required within the Province. To this expectation we are encouraged, for already another event has happened of still greater importance to the forwarding of this precious work.

It has pleased His Majesty's Government to place the Indian tribes under the care of the Lieutenant Governor of the Province, instead of the Commander in Chief of Quebec. This change will enable the Governor to attend at once to the wishes of the Indians



and to promote, according to his own knowledge and judgment, plans for their civilization. And never could the change have happened at a more favourable time than under the administration of Sir John Colborne, who adds to great urgency and decision of character, an enlightened, and ardent zeal for the conversion of the Indians. His Excellency has already taken some important steps to promote this desirable end; and being indefatigable in his enquiries he cannot fail in bringing it to a happy conclusion.

It is quite evident that with discreet and zealous Missionaries to set down in the places which the Lieutenant Governor judges most necessary, and to follow Mr. Scott in the villages which he is building, we might, with the divine blessing on our labours, bring many over to our Lord Jesus Christ.

Such Missionaries supported by your Society and answerable in all things fitting, ought nevertheless to be placed under the Lord Bishop of Quebec, for it would be highly pernicious to exhibit any thing like a difference or division among the Clergy of the Church of England.

The Table annexed gives as a complete view of all the Indians within the Province, as I have been able to obtain, by which it will appear that seven or eight Missionaries would be quite equal to our wants, when all the tribes shall have been collected, and for a time, four will be sufficient.

Besides these, there are many Indians, who being beyond the limits of the British dominions, occasionally resort to Amherstburgh and Penetanguishine, at which two places Missionaries might be profitably stationed. At the same time it ought to be remarked, that a great desire to convert the Indians begins to manifest itself among many of the religious denominations in the United States, and in some of the native villages, Missionaries are already to be found.

One of the most important steps towards their conversion is, that of qualifying as soon as possible native teachers, and this may be done at the Mission establishments, where schools ought to be kept, and still with greater effect at the College when it comes into operation. As the number of tribes is not great, and in some instances two may be associated in one village, the labour within the province has limits and promises completion at no distant period. This circumstance offers great encouragement, for we can ascertain at all times with great exactness the progress that we have made.

(To be continued.)

## CHILDRENS' DEPARTMENT.

### THE CALL OF ABRAM.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed," Gen. xii. 1, 2, 3.

You read a great deal about Abram in the Bible. His father's name was Terah, and his family was of the race that sprung from them, one of the sons of Noah. At first Abram's family had lived in a place called Ur, in the country of the Chaldeans; but the people in that country were wicked, and so they were forced to go out of the land, to another place. Good people must not live with bad people, when they can help it, because they get harm by it: bad people lead them to do bad things, and will either make them as wicked as themselves, or else give them cause to be very sorry afterwards for what they have done. After this, God told Abram to remove again, and to leave his father's family, who were in the land of Charan, and to go to the land of Canaan. At the same time, God gave him great promises, and especially about his family, that it should become a great nation, and not only that, but be the means of bringing a blessing upon all the world. That blessing was our Saviour, who when he came to die for the sins of all mankind, and be the Saviour of the world, "took upon him the seed of Abraham," (Heb. ii. 16;) that is, was born of his family. (See Matt. i.)

Now, in raising up this nation out of the family of Abram, God meant to keep a people in the world to show forth his praise, and to prepare the way for the coming of our Saviour. That people was the Israelitish nation, who had the law; and the worship of the tabernacle, which foreshowed Christ, and the prophecies, and the promises.

What God said to Abraham, was very kind and gracious. He is a good God to them that love him: they are always well off for it in the end. He told Abram that he would "bless him, and make him a blessing." He would "bless him," by doing him good: and so he did, and so he does to all good men. And he would "make him a blessing," by causing him to do good to others, especially by his example.

How God spoke to Abram, we cannot tell; but we know that God can do all things; and he who made the world, could very easily make any one in the world to know what he wished him to do. He now speaks to us in his word, but in times of old, he often spoke to holy men in dreams, and by other like means; and he might so speak to Abram. Abram minded what God said to him. He left his country, and he took with him those of his family that would go—his wife Sarah, and his nephew Lot. "And they went forth to go into the land of Canaan; and into the land of Canaan they came." (Gen. xii. 7.)

This must have been a hard thing, to leave the country in which he was born, and his relations, who would not come out along with him! and to go as a stranger into a land that he did not know, without knowing how he should be supported! He must have often thought whether he had done right or not, in leaving his country, and whether God would really bless him, as he had said. But Abram had great faith; he was sure that all God says is right and true. He believed God's promises, and trusted in his goodness. So Abram would not doubt, or fear to go abroad, but "obeyed and went out, not knowing whither he went." (Heb. xi. 8.)

Children's Mag.

FOR THE CHRISTIAN SENTINEL.

## ORIGINAL.

### SONNET.

IN THE STYLE OF PETRARCH.

Slander! thy name I will not woman call,  
For often in the garb of either sex  
I see thee play thy sorry pranks, to vex  
Thy betters, from the cottage to the hall.  
Whether with whining tongue, or crafty scrawl,  
Thou circulate thy blasphemies abroad,  
Truth holds a mirror to reflect thy fraud,  
And justice hath decreed thy speedy fall.  
Then shall the fiends that follow'd in thy train  
Be foremost to pursue thee with disdain,  
And only Folly at thy fate repine:  
Malice shall charge thee with her foul misdeeds,  
And injur'd innocence, whose bosom bleeds,  
Shall hear with pity, every plaint but thine.

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