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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 24th SEPTEMBER 1830.

[Vol. I.—No. 4.

THEOLOGY.

FOR THE CHRISTIAN SENTINEL.

DOCTRINE OF THE TRINITY.—No. IV.

IN this number I shall endeavour to illustrate the Doctrine of the Trinity by an analogy taken from natural objects. But first I will endeavour to answer an objection which is frequently made, and though not always in the precise terms in which I shall state it, yet always so as to be resolvable into it; for all anti-trinitarians charge on the doctrine the proper notion of *three Gods*.

Obj. Explain to me how three Gods can be one God, and one God three Gods without there being more Gods than one. For you assert that, "the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God."

Ans. Your method of stating the objection is a direct slander on the doctrine of the Trinity, and generally intended to involve a contradiction of which we were never guilty. You are well aware that we never attempt to explain *how* these things are. We never meddle with the *mode* or *manner* of the existence and subsistence of the three divine persons in the Trinity, in one spiritual being, nature and substance: and we have adopted the word *person* to signify the distinction for the want of a better; and even in this we have the authority of St. Paul, who, 2 Cor. ii. 10, mentions "the person of Christ." But when we use the word in regard to the Trinity, we do not use it as we do of three different men. Each man has his own substance and thinking apparatus. But the union of the Father, Son and Holy Ghost is such, that one cannot think or do what the others do not think and do likewise: and thus the proper attributes of Deity are fully and equally given to Father, Son, and Holy Ghost; while these, in *some* respects, are not the same. We content ourselves by stating the *doctrinal fact* of it in a general accordance with the language of Scripture: and since we find all the perfections, and actions and claims of the Deity with which we are made acquainted indiscriminately ascribed to Father, Son and Holy Ghost: and not unfrequently the same *individual action* attributed in different passages to each of the three persons as *the act of God*: and moreover find the *three names*, in *one* sense, perfectly convertible terms, and carrying under each the precise abstract idea of *operative almighty power, wisdom and goodness*, we humbly bow to "the record which God hath given," and reverently worship the Trinity in Unity and Unity in Trinity. And you cannot but confess, that, if we were to select an object of worship from among the three names, into which we are baptized in order to obtain the Christian name and hope, and make the selection from a comparative view of their *personal actions* by which we are affected, and the *personal approximations* made by them towards a *personal intercourse* with us, and the *personal good* done to us by these three persons under their respective names and characters, as I have pointed out to you in the three preceding numbers;—I say, you cannot but confess that **GOD THE FATHER must be left out in the selection.** For if we worship the *being* who does us good, and include in the worship *the person* who does us good, (which **MUST** be the case, since every *being* is possessed of *distinct personality*, and all worship must be paid to a *person* or *persons*); and since the Scripture forbids us to worship God without a continual and distinct reference to the *person* and the *personal actions* affecting ourselves, of the "*one Mediator* between God and men, **THE man Christ Jesus**," 1 Tim. ii. 5, that is; "through *Jesus Christ* our Lord;" it follows as a necessary consequence, that we cannot worship God at all without doing it in and through the person of the "*Mediator*," "*our Lord and Saviour*." But the worship of God in, through or by the *personal interposition or mediation* (standing *mid-way* between) of *any creature*, is rigidly forbidden as idolatry: and hence again: if the *person of Jesus Christ* is not truly and properly the *per-*

son of God, the New Testament absolutely prohibits the worship of God Almighty, and establishes pure idolatry! For the person of a piece of wood is as good a vehicle or means of conveying our prayers and worship to the person of God as the person of any creature whatever. To "*win Christ and be found in him*," Phil. iii. 8, if he be not God, is no better than to *win*, and be *found in*, a graven image. And if the Holy Ghost be a creature, David might as well have prayed, Ps. li. 11, Take not *Bethsheba* from me, as to pray, "Take not thy *Holy Spirit* from me."—"God, who hath commanded the light to shine out of darkness," saith Paul, 2 Cor. iv. 6, "HATH SHINED in our hearts, to give the *light of the knowledge of the glory of God in the face of Jesus Christ*." God hath shined; but who is "the **TRUE LIGHT** which lighteth every man that cometh into the world?" John i. 9. Why should he shine *in the face of Jesus Christ* rather than in the face of such a glorified being as said to St. John: "see thou do it not: I am thy fellow-servant: worship God;" or of any other creature?

We are satisfied that no creature can "find out God to perfection," or do the works peculiar to him; and therefore we believe the doctrine in question, instead of seeking to be assured that the divine nature *cannot*, somehow, exist in a threefold manner. Before we can know this, we must possess *infinite wisdom*. But you, because you cannot subject the substance of the divine incomprehensible nature to the inspection and unmistakable cognizance of human reason, proudly deny its possibility. You assume as certain that of which you are totally ignorant, and then pretend to draw infallible conclusions from it. You make the *properties* of something known your measure of comparison in arguing upon the *nature* of Him who dwelleth in inaccessible seclusion from all the powers of observation, and has never manifested aught of himself but a few faint glimpses of the skirts of his garments, (yet these enough to make us "wise unto salvation:") and you make your conclusions with as much confidence as if He whom you presume to measure were as familiar to your conceptions, and as clearly the subject of demonstration as that measure by which you draw the comparison. And thus going about to clear the Scriptures of *mystery*, and establish your *own doctrine*, you involve the Sacred Volume in such contradictions as *destroy its authority*, and make it a book of absurdities instead of a lamp of truth.

Permit me now to furnish, in turn, a measure of comparison, and to carry the comparison as far as we can find our way clearly, and no farther. Here then is *rain*, here is *hail*, and here is *snow*. Are these names, in all respects, *convertible terms*; namely: is rain hail, or hail snow, or snow rain or hail? Does the name of one of them excite in your mind all the precise ideas excited by the name of either of the others? And yet, in your mind, can you separate from either of these names, when you think of its *substance*, the abstract idea of *water*? If you take either of them into your warm hand, is not the idea of *water* uppermost in your mind? And do you not find *three distinct personalities* under these three distinct forms or modes of the same *substance*, each with its own *relative qualities*? You can hardly think of spow or ice without thinking of their consubstantial sameness with water: and you can hardly combine the idea of water with that of cold weather without thinking of snow and ice.

Here also are the distinctive names or appellations of *Father, Son and Holy Ghost*, inseparably connected with the object of faith in a Redeemer. Does the name of one of these persons necessarily excite in your mind all the nominal or personal ideas excited by the name of either of the others? Certainly not; neither does it confound all the ideas of them, as if they were applicable to *one person only*. But yet the name of each excites *relative* ideas of the others; which ideas are inseparable from the idea of salvation by "*God our Saviour*." The appellation of *Father* excites the relative idea of *Son*; that of *Son*, the relative idea of *Father*; and that of the Holy Ghost the relative idea of both, because he is both the Spirit of God and the Spirit of Christ. But also the recorded attributes, and actions, and relations of

each one to us, do excite in our minds the precise ideas of Divine power, wisdom, goodness and benevolence, as distinctly as if there was but *one personal designation* for all three. Is God the Father, separately considered, of himself alone our benefactor? No. We know nothing of Him in that character but in and through Jesus Christ our Lord and Saviour, and by the Holy Ghost "who sanctifieth," and who gave the word of truth by his inspiration to "holy men, who spake as they were moved by" Him. Yet every idea of the work of salvation is inseparably connected with the idea of Deity, in the same sense in which Paul speaks of Christ: namely; Heb. ii. 9, "the author of eternal salvation:" and xiii. 2, "Looking unto Jesus the author [beginner, as in the marginal reading,] and finisher of our faith." And if it were possible to subject the substance of the divine nature to the inspection of the human mind in the degree that the substance of water is subjected to it, might not also the name or idea of each person in the blessed Trinity excite in our minds the proper abstract idea of the self-existent God, the same as the works of Father, Son, and Holy Ghost excite in our minds the ideas of grace and mercy; or as the names rain, hail and snow excite in us the abstract idea of a substance called water?

Again: Can ice and snow answer all the purposes of rain, or water; or snow and water those of ice: or ice and water those of snow? And yet, abstractly and essentially considered; what is the use of either but the use of a substance called water? Apply this to what we call the persons of the Trinity. God the Father is our Maker and Sovereign Lord; God the Son is our Redeemer and Saviour; and God the Holy Ghost is he who sanctifies and imparts the life of Christ. Neither invades the office of the others: but all three conduct the three great things in which man is concerned, each in his own department; namely: Government, Redemption, and Sanctification; the united result of which is *salvation*. "For there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But all these worketh that one and the self-same Spirit." 1 Cor. iv. 4, 5, 6, 7, 11. Here Paul mentions the Spirit, the Lord and God, and declares that they are all that one and the self-same Spirit. 2 Cor. iii. 17. "Now the Lord is that Spirit." What Lord other than that "one Lord" and Saviour Jesus Christ? And what clearer definition or explanation of the Doctrine of the Trinity than this simple statement of the fact of it, is the mind capable of receiving; or what more can be wanted to convince any one who is honest enough to understand the plainest possible language?

But further: Baptism represents the whole of our religion; namely Government, Redemption, Sanctification; and therefore we are baptized in the name of the Father, and the Son, and the Holy Ghost, neither inducts us into three religions, nor dedicates us to the service of three Lords: for there is but "one Lord, one faith, one baptism, one God and Father of all." Notwithstanding which the Spirit is Lord, for "the Lord is that Spirit;" "God is the Lord;" and "Jesus Christ is Lord, to the glory of God the Father:" but not so if Jesus Christ is his creature—for then, as God is robbed of his worship and allegiance; so is he shorn of his honor and eclipsed of his glory!

Again: Water, in its primitive form, before it is touched by genial warmth, is ice, and wholly unadapted to the common purposes of vegetable and animal life, and the use of man. But under other forms, it is diffused throughout nature, and nourishes and sustains both the vegetable and animal kingdoms, and is one of the most important things in the whole world: nothing can be done without it. Look about you and see the beauty and the glory of summer, and contrast it with the frozen gloom of winter, with his cheerless empire of snow and ice. Yet these regions of snow and ice are the same water that so liberally ministered to the beauty of Spring, the glory of Summer, and the golden maturity of Autumn. So the Deity, abstractly considered and apart from the Son and the Holy Ghost, and as the mere Sovereign and Judge of his sinful creatures, stands to them in no gracious relationship, and is rather an enemy than a friend and benefactor. For certainly it would be no benefit to them to come into judgment with him. But look again, and contemplate character, renovated and fitted for "the inheritance of the saints in light" by "God in Christ reconciling the world into himself" by love divine, and softened by tender compassion. ("I speak as a man.") and appearing under other names and relations in the persons of the Son and Holy Spirit, "he is made to us wisdom, and righteousness, and sanctification, and redemption." So you see that

he "has not left himself without witness" in these natural things also; "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they" (who deny the doctrine of the Trinity) "are without excuse." Rom. i. 20. And what element so proper as the visible instrument of inducting us into the faith, religion, and service of the immaterial Trinity, as the water of baptism, so strikingly emblematical of Unity in Trinity, and Trinity in Unity?

ERIEUS.

SCRIPTURE HISTORY.

THE DELUGE.—GENESIS VII.

(Continued from p. 22. No. III.)

In reviewing this extraordinary event, we cannot overlook the remarkable changes to which it gave rise in the face and condition of the world. The undoubted abridgment of the duration of the life of man since the deluge, has given rise to the supposition that the climate of the world has been universally changed—and to account for this, that the position of the earth with respect to the sun was altered—that till then, it was so situated in relation to the heavenly bodies as to possess an equal and universal temperature of air; and that hitherto a perpetual spring went hand in hand with an abundant autumn. But it is supposed that, at the Deluge, the earth was placed in that slanting and oblique situation which it now holds, occasioning the present diversity of climates and seasons, exposing one part to the burning and direct rays of the sun whilst another is bound up in perpetual chains of darkness and ice, and giving birth to volcanoes, earthquakes, tempests and hurricanes, and all the other natural evils which have since afflicted the human race. These changes served also to account for the abridgment of human life—previously extended to many hundred years in length—which was visible almost immediately after the flood.

But every thing, as the Scriptures emphatically express it, that was "written aforetime, was written for our learning"—and this universal calamity is not without its moral utility to Christians. In the Deluge which overspread the world, we may discover a similitude of the wide spread dominion of sin and of our own immersion in its floods. A "curse" rested upon all the progeny of the disobedient Adam, and the "fery indignation" of our offended God might justly have "consumed us in a moment, when his wrath was kindled against us"—but of his own gratuitous mercy and love, he appointed one to "stand in the gap before us." When "deep calleth billows are gone over us," CHAIR is the Ark of safety to which we may resort with a firm hope of reconciliation and pardon. The records of eternal truth furnish to the devout Christian, in times when affliction "cometh in like a flood" upon him, a lively cause of hope and trust; "as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee."

There is also a spiritual comfort from the promise of God to Noah that there should be never more a flood to destroy the earth, continually presented to the pious Christian;—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." The appearance of the rainbow after a season of convulsion and storm, as almost uniformly happens, is a lively symbol of the peace and reconciliation wrought for us by Christ when the "wrath of God was revealed against us." "He that believeth and is baptized shall be saved" are the conditions of the covenant which its gracious Author and Finisher himself proclaimed:—"he that believeth" that the oblation of Christ once offered upon the cross was an accepted sacrifice for the transgressions and merited the fruits of such a faith, will become partaker of the salvation which that atonement is designed and is powerful to effect. "He that believeth and is baptized," adds our Saviour—who received emblematic cross signed upon his forehead in baptism, is resolved to "crucify the old man with the affections and lusts."

Baptism is here no inapt conjunction with the terms of proffered salvation, for it holds closely with the similitude of Noah's deliverance to the redemption of the world by Jesus Christ. St. Peter compares it to the ark itself—that as Noah, in that frail vessel, saved himself and his family, so, by baptism, the emblematic washing of re-

generation, we are admitted to the saving privileges purchased for us by Christ's death. No instrument, however humble, is to be condemned when God appoints it. The ark which Noah constructed for his preservation was doubtless an object of ridicule to those who, before the flood, were not warned by his preaching and admonitions; but their scoffs and their indifference proved their ruin. In like manner, the ceremonial rite of Baptism is sometimes viewed with indifference or regarded with contempt, as if God was not able, out of mean and humble instruments, to produce the most important consequences. But we should, in considering this analogy, remember at the same time, the manner in which the baptismal rite is described—"not the (mere) putting away of the filth of the flesh, but the answer of a good conscience toward God."

In meditating upon the universal Deluge, whatever consolation we may derive from the promise of God that "there shall be no more a flood to destroy the earth," let us keep in our thoughts the assurance that "we have here no continuing city"—that we must leave the world and its transitory enjoyments—in short, that another and a surer destruction awaits this material fabric. "The elements being on fire shall be dissolved, and the elements shall melt with fervent heat; the earth also and all the works that are therein shall be burned up." It becomes us, then, to withdraw our affections from things temporal and perishable, lest we be consumed with them; and to fix our hopes and dependence where no vicissitude of time can affect their permanency or impair their value. X.

N. B. The above was marked "No. IV." but as it is alone in its class, in regard to the present Sentinel, the numerical mark was omitted. Ed.

FOR THE CHRISTIAN SENTINEL.

Letter from a Clergyman to a young Woman in the parish from which he had lately removed.

Dear N—,

S— informs me that since my departure from among you, yourself and Mrs. G— have made a public profession of the faith of Christ crucified, by taking on you the solemn vows of the Christian covenant, and by having that covenant sealed to you in the holy rite of baptism. Indeed I do rejoice to learn that you have in good earnest made a fair beginning. You have often been the subject of my most serious thoughts; and I did fear that false shame or unworthy scruples kept you back. These you have overcome; and thus far you have manifested that "faith which overcometh the world." From my acquaintance with you, I cannot doubt the sincerity of your motive. I hope you find that great act of faith the means of imparting to you sober and solemn joy. And since Christ hath said: "If ye love me, keep my commandments," I hope you find that the path of dutiful obedience is the path of comfort and peace. And I hope you will further find an increase of grace and a renewal of your mind day by day, "in knowledge and virtue." He is the author of your faith: let him also be the finisher of it; which he certainly will if you are faithful to Him that hath called you. Remember what he hath said of those who deny Him before men:—and a careless unthinking life is such denial. By the terms of the covenant, you have the promise of the Holy Spirit, to enable you to lead a sober, righteous and Godly life. Read St. Peter's sermon on the day of Pentecost, and you will find yourself included in that glorious promise made to the visible members of Christ's church. You as much need the "gift of the Holy Ghost" in order to be a good Christian as Peter did to work miracles:—for without me, saith he, ye can do nothing. And you have only to ask in faith, and you shall receive it. In one sense, you have now "put on Christ;" for you have put on the Christian name, to which you had no true claim before you were "baptized in the name of the Lord." But you must "put on Christ" in another sense: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." The meaning of which is, that you put on the temper and dispositions that Christ, as our perfect example, manifested for the imitation of his followers. He is "the vine;" and now that you are "grafted into the body of Christ's church," you are "made nigh," and become a branch of that vine. You are "added under the Lord," and become a spiritual child of God by adoption into his family. You are in a state of "calling and election;" called for the purpose of becoming a Saint; chosen to be a labourer in his service; elected out of the world for the "trial of your faith," that you may "have your fruit unto holiness, and the end everlasting life." O my young friend, do "strive lawfully," and "make your calling and election sure!"

I would advise you to read over and seriously meditate on the *Baptismal Service*. It will serve to impress you with deep reverence and veneration of your high and holy calling, and inspire you with sacred awe of that God who has taken you to be his *spiritual child*; for such you now are by the grace of the Holy Ghost, and adoption unto God's family. St. Paul calls you, *Eph. v. 30*, a member of Christ's body, of his flesh, and of his bones. Your union with him is effected by baptism; but your communion with him must be obtained, and maintained, by "receiving with meekness the ingrafted word;" by his worship and service, and by a reverent participation of the Lord's Supper. Your union with Christ, for the present, is secure. Be careful of communion with him. You know the fate of the barren branches, which, notwithstanding their union with the vine, in default of communion, whereby they might, and could, and would become fruitful, are cut off from their union, cast into the fire, and burned. Seek then "the fellowship of the Holy Ghost," that Christ may fulfil to you his part of the covenant of grace. "See that you turn not away from Him that speaketh from heaven."

But you, I know, are surrounded with dangers. There are those in your neighborhood who are "the enemies of the cross of Christ," who scoff at his coming to "judge the quick and the dead," and who would boast over you could they seduce you to follow their "pernicious ways." But be you not "led away with the error of the wicked;" be not of "those who draw back to perdition." Guard yourself with him and without; on the right hand and on the left, and God will keep you from falling. The servant must be "found faithful" when the Lord cometh, or his portion shall be with the hypocrites. You are now a child of the spiritual kingdom of our blessed Lord: but ever bear in mind, that He hath declared, that, in certain cases, "the children of the kingdom shall be cast into utter darkness."

There is another consideration—another circumstance connected with your case which I cannot pass over in silence; I mean in regard to your affectionate mother. I know that she has had a *Mother's trials*; but in your case I think she cannot but experience something of a *mother's joy*. "Though a foolish son is a heaviness to his mother;" yet when her "daughters have done virtuously"—is it not a blessed alleviation of a mother's grief? And do you not see how great acts of kindness we do to our earthly friends when we become the obedient children of our Father which is in heaven? See here the wise appointment of God: we cannot honor him without gladdening the hearts of our pious friends: and of all friends in the world, no one's affection is so sincere, so devoted, and so lasting as that of a mother. It is thus that we build up each other in our holy faith, and discharge the large debts of gratitude and of charity that we owe to one another. But how hard hearted must a son or a daughter be towards a pious mother, who keeps at a cold distance from the sanctuary of their God.

S— informs me that your health is delicate, and that you appear to be in a decline. I trust the thought of death is not a terror to you. Remember that one of the promises annexed to baptism is, "remission of sins." "Arise and be baptized, and wash away your sins, calling on the name of the Lord." Why should death be a terror to the humble believer who can find such assurances in the Book of "glad tidings?" Think of death daily and you will cease to fear it. Remember who it is that

"burst the bars of death,
And triumphed o'er the grave:"

And thus you can make

"The thought of death sole victor of its dread."

It is unworthy of a Christian to be slavishly afraid to die. It is true that the subject is most solemn at all times; but true faith in the Redeemer will deprive it of its sting.

I hope Mrs. G— has found a refuge from her troubles; or at least, a rational support under them. I had heard of the death of her husband; I was sorry for her,—and I thought of the comforts which the Gospel gives to the afflicted. "To the poor the Gospel is preached;"—yes, to the poor, those who cannot find "their consolation" in this deceitful world, but yet feel the necessity of some "better inheritance." She has indeed gone to the right friend—to "the God of her salvation"—to that "friend which sticketh closer than a brother." Than a brother did I say? Was he not "a man of sorrows and acquainted with grief?" Yes, truly; and therefore he has "compassion on those who are out of the way," whether as wandering sinners, or as the sons and daughters of affliction.

Believe me to be your affectionate friend,

THE CHRISTIAN SENTINEL.

THREE-RIVERS, FRIDAY 24th SEPTEMBER, 1830.

PARTICULAR PROVIDENCE.

It is matter of the deepest regret, that those whose talents qualify them to take the lead in the *periodical* literature of our country, and who bring to their tribunal to be censured or praised the books which are given forth to the world, have not more generally adopted a standard of judgment, as regards things connected with religion, less at variance with the word of God. It is no very rare circumstance to take up an article professedly devoted to Theological disquisition, and find its train of argument throughout as if harnessed to the chariot of defiance, and driving Jehu-like in the very face of the plainest declarations of Scripture. Setting aside some complimentary expressions, which seem indeed rather as burlesque on the sacred word, a learned hearer might mistake some of those profound musings for the cogitations of one who had rambled in the groves of Academus, or caught his inspiration from the lips of a Stoic or an Epicurean master. This is a sore evil under the sun; and besides its present evil consequences, we cannot view it without a feeling of serious concern for the well being of the rising generation. These periodicals of course fall into the hands of the young and inexperienced, whose intellects are but ill prepared to separate truth from the webs of sophistry in which it appears to be purposely entangled; and whose hearts are not so soberly and affectionately knit to the faith of Christ as to be alive to those insidious attempts at lowering the authority of the maxims of the gospel. The tribute of homage that is paid to those

“ Combined usurpers of the throne of taste”

dazzles their eyes by a show of authority, and so imposes on their understandings as to make them regard those laboured pages as little less than oracular. Those who are not decidedly imbued with a feeling of profound veneration for the Holy Scriptures, are almost sure, at least, *not to be offended* with this spirit of libertinism; many are pleased and amused; and some think themselves fortunate in being furnished with a stone to throw at *bigotry and prie teraft*. Yet those people would feel themselves sorely aggrieved were any one to question the purity of their Christianity, or insinuate that they still must “become as a little child” ere they can be true disciples of the Gospel. Like those who profess a *general*, but deny a *particular* providence, they have a general religion, but none that is particular. They may even deem it a vast treasure: but it is all in a solid mass, and they cannot for the life of them unpocket an *individual* penny for any *particular* purpose whatever.

The consequence of this disingenuous method is, that a standard of *human reason* is set up as the scale and dividers by which to measure and calculate the *philosophical* value of every particular in the Christian's Creed; and whatever does not square with that is counted for so much dross. The avenues to what we shall term the *Christian* sensibilities thus become hermetically sealed; and these *philosophizers* must be actually inducted into a *new faith* before they can exhibit a single shade of temper and disposition which owes its origin exclusively to the grace of Christ. It is true that they may possess modifications of character resembling the Christian, but they are only rubbed on the outside from contact with Christian society.

We have been led into the above train of reflections by the perusal of an Article, No. 1 of the Edinburgh Review for January 1830; one of the leading sentiments of which is, that there is no such thing as a *particular providence* superintending the world of mankind. It is learnedly written; exhibits proofs of extensive reading; contains a number of very just observations; and runs through 57 pages. The argument chiefly respects the question in a *national* point of view. But as *individuals* are concerned in the matter, we shall include them in the following remarks.

Do the Reviewers believe in a *general* superintending providence? They inform us that they do. But if we understand them rightly, they think its superintendence is rather the operation of a code of *general laws*, somewhat resembling the laws impressed on the material system of the universe, and then left so to work their own course. But, does that which is general comprehend the whole or only a part of the whole? Is a *general* made up of *particulars*, or is that gen-

eral, as respects a class, which does not embrace *every one* of the class? — Does a *general* providence reach *every individual* at every moment of time, or does it not? Do the Reviewers believe that any particular part of this whole is the object of particular care, or a care that actually contemplates some particular part, and intends its preservation? Is that *providence* which has not a special and particular aim *providing* for that over which a general providence is continually exercised? Let us have recourse to a familiar illustration. The British Constitution is a system of general providence to superintend generally the general interests of the whole nation. But it is not a system of *particular* providential interferences. Its business is not to take care of particular individuals on particular emergencies; but of the *whole mass* on general emergencies, namely; *continually*. Therefore under this general system of jurisprudential providence, no particular individual is or can be contemplated; and consequently cannot find redress for any particular grievance whatever. It is beneath the dignity of the British Constitution to turn aside from the high road of its general superintendence of the general affairs of the whole nation, and amuse itself by listening in detail to the complaints of particular individuals at particular times, and extending to them its guardian care. Or if a hostile army should land on the shores of England, the Constitution must exercise no particular act of providence for the protection of a part of the nation.

“ Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.” This certainly has the appearance of evidence for a particular providence continually watching over particular individuals, according to some specific plan. But whether we are authorized to say that God will depart from a regular scheme of superintending every particular thing, as any or every man may choose to claim singular interpositions, is not now the question: but whether that general scheme does embrace such interpositions.

Before we proceed further, however, let us endeavour to ascertain the *object* of God's particular providence over mankind. It cannot be for the sake of our interests in this world. He has given us no other rule for becoming rich and prosperous than a general command to honest industry and economy, things well known before the Gospel was preached; and which, in all probability, would not have been mentioned in it were not *religious duty* concerned. From these the whole world cannot depart without the sure prospect of worldly ruin, though partial trespasses continually occur. It is not his intention to make us all rich in this world, nor any of us good and happy solely by the means of riches: and therefore many times the most prudent and virtuous means entirely fail. If we lay aside private judgment, neglect “times and seasons,” and look to His providence for the supply of our bodily wants, His providence will leave to us the reward of our own presumption. The same is true of the accidents and dangers of this life. In both cases, too, an *error in judgment* will be attended with the same consequences, as to *worldly success*, as if we had despised prudent management. Such errors cost many a valuable life, where there is not even a shadow of blame; when a different course might have “added to their days fifteen years.” Things of this kind may be providential warnings;—namely: *it is provided* that they shall serve as admonitions to “be ready” for the closing scene of life. But we must have a practical feeling that they are in detail *particular* providences to us, or we cannot be warned by them. An unbeliever might call them chance or accident,—or the effects of natural causes. The *Christian*, however, cannot believe that God *chanced* to appoint that they should serve as warnings, and then regard them as the voice of God. This part he cannot refer to the course of nature as “established in the physical and moral world.” He must refer it to the *prior* revelation of God's will respecting himself in particular, as well as all the same as he is for the Gospel generally; and without calling it a *new* revelation.

But is it any misfortune to a good Christian, whose fallible judgment may cause his death, to die at any moment? Is it better to be in this world of sorrow than “to depart and be with Christ?” Yet the lives of the Apostles were secured to them for a season by the finger of God. As a special favour to themselves amidst perils of every sort? No; but for the planting of the cross where Christ had not been named. But we think that, since the days of miracle have passed away, to pretend to mark the movements of the *hand* of providence, unless by a reference as above to the Book of Revelation, in the small particularities of life, is folly in the extreme, if not presumption. We heard a person not long since assert, that on a certain occasion God:

sensibly interposed in his favour, and prevented him from doing a foolish and rash action: an assertion which no man in sober reflection can well believe. How easy was it for his own sense of right and wrong, which Nero might have exercised as well as himself, to furnish the supposed divine direction. God does not promise to protect us arbitrarily from running into what we call danger, nor from the consequences of it, no, not even to protect the bodies of the good from the hand of the assassin. The truth is, that the object of his especial and particular providence over us is, the *salvation of the soul*, and the exercise of it consists in the *application of grace*: and even here there may be numberless difficulties which we cannot, and need not, unravel. But this we know, that "all things work together for good—to them that love God." "Ask and ye shall receive; seek and ye shall find;"—"for God giveth his Holy Spirit to them that ask him." Of this we may be infallibly certain, that he never forsakes those who trust in Him; while the wicked put themselves from under that protection which the good enjoy. Does not the Bible teach us explicitly, that the Holy Spirit is ever present—ever ready to "help our infirmities," and sanctify the heart that sincerely desires Him? Is not our blessed Mediator at the right hand of God as our great High Priest to offer up all our prayers at the throne of grace? Has he not promised his continual presence with the church to the end of time:—that where two or three shall be gathered together in his name there is he? And if this is not asserting—nay almost *describing* a particular providence for each individual of the human family, what is the amount of such terms of assurance? Are the Edinburgh Reviewers in the habit of praying to a God who, their philosophy tells them, turns a deaf ear to their petitions, because he is engaged in the *general* superintendance of every thing else? They would most probably set us down as a rash youth indeed, were we to assert, that amidst the general superintendance of divine providence, *this earth* was neglected. But is it more conspicuous and worthy of regard in comparison of the myriads of millions of systems that float around it, than a nation, or even one individual, is to it?

The Scriptures also assure us that God heeds not improper petitions, and will reject them. "Ye ask, and ye have not, because ye ask amiss." How amiss? "That ye may consume it upon your lust." This supposes a particular attention to "every idle word" of bad men; which is nothing less than a particular providence over them also.

But it is chiefly with the notion of particular providence in regard to the affairs of nations, that the Reviewers are so indignant. Without wishing to defend all that they condemn in the authors before them, we will take the liberty of asking, how the promises made by Christ to the Church can be fulfilled without the intervention of a particular providence, not only exercised over the church as such, but as interfering with the concerns of nations for her sake? And is it at all repugnant to the terms of that promise, that particular individuals should be singled out to meet particular occasions? Can it fairly be resolved into a general law of divine legislation, independent of particularity in the administration, that the *Christian Ministry* is secured to the church by a regular personal tradition from man to man? We know that God gives wicked men the liberty of "fighting against" himself, and counter-working his will in regard to religion. We positively know that powerful factions are regularly organized for the purpose of falsifying and driving out of the world the word of God; and we also know the sole and only cause of it. But how is a general providence, which scorns to turn aside and be particular, to meet and circumvent the continually changing particular attacks of the enemy, made against the general unvarying system of God's moral Government, and made at particular times, and on particular quarters? And if he did not interfere, where would this predatory system of warfare end, this continual effort on the part of "the devil and his angels" to "wear out the saints of the Most High?" What counter-working influence will the Reviewers oppose to the infernal policy of "the Holy Inquisition," and to that bloody spirit of extermination which has immolated its hundreds of thousands of human victims on the polluted shrine of papal infallibility? Perhaps we may answer in the Reviewer's own words in Art. XI. p. 562 of the same number. "We rely on the natural tendency of the human intellect to truth, and on the natural tendency of society to improvement." Do the Reviewers include moral truth in this declaration of their confidence in divine providence? "We, too, rely on his [God's] goodness—on his goodness as manifested, not in extraordinary interpositions, but in those general laws which it has pleased him to establish in the physical, and in the moral world. We rely on the natural tendency of the human intellect to truth, and on the natural tendency of society to improvement." If the Reviewers positively meant to

include in the above, *moral* truth, as the language strongly indicates we are utterly at a loss to conjecture how they dispose of the Christian Religion. We are equally at a loss for the evidence of this good moral tendency in the human intellect. In fact we know to the contrary. We know without risk of error in the calculation, that the constant and unerring tendency of the human intellect is *against moral truth, and in favour of moral falsehood*. "They did not like to retain God in their knowledge." Rom. i. 25. All men have a strange and melancholy aversion to whatever is true in morals. If your own observation on "the world which lieth in wickedness," has not taught you this mournful truth, turn to that authority which cannot deceive. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—"The Lord looked down from heaven upon the children of men, to see if there were any that would understand, and seek after God. But they are all gone out of the way; they are altogether become abominable; there is none that doeth good, no not one." Yet in the face of this overwhelming testimony, and pages on pages of the like, the Reviewers have the impudence to assert—and to couple their assertion with a claim of trust in divine goodness in the promises, that they *rely on the natural tendency of the human intellect to truth* for a continual increase in civilization and public prosperity, and this tendency they find in the physical and moral constitution of man! We too, young as we are in experience, and little as we have seen of the great world, have made some observation on human character, and noticed some of the tendencies of the human mind: and it is our deliberate conviction that we never have made trial of one individual who did not give evidence more or less to the truth of the above Scripture declarations. Since we have come, in our official character, in contract with the moral dispositions of men, and compared them with the word of God, we have often paused in wonder, and looked around on the scene before us in utter astonishment at the amazing perversity of the human heart and mind, in every thing connected with religion. "The carnal mind" will at any time toil and sweat to invent and weave the web of sophistry about itself, and, in its love of darkness rather than light, will spare no pains to falsify the word of God, so that it may seem to countenance the deed of voluntary self delusion. Any thing is more acceptable than a command from rightful authority; any thing is easier than to obey God! Even when the mind feels an overcoming necessity for "confessing the faith of Christ crucified," it is a rare thing if it does not resolutely and inch by inch dispute the ground of unreserved obedience, especially in cases of deep rooted habits of vice; and many times it is known to reject the theory of religion in toto after a *partial* examination, purely because it was a standing reproach on its whole moral economy. This is the true secret of "all false doctrine, heresy and schism;" and *self-gratification* is the main-spring that has invariably put them in motion. Why had not the Reviewers the honesty to give the credit to the *implanted grace of Christ* under the gospel, (since they were speaking of Christian countries,) rather than to "the natural tendency of the human intellect to truth?" They agree that nations are preserved, but it is by a constant tendency of the human mind to improvement. They certainly know that nations have come and gone on the face of the earth like the passing clouds on a summer's sky. This may possibly be by a law or laws of cause and effect. But what law of nature, amidst this perpetually mingling and shifting scene, has preserved "the House of Israel" for more than two thousand years, "scattered and peeled" and "sifted" among the nations, yet whole and entire; smitten, and persecuted and pursued for death but not destroyed:—a living, standing miracle before the whole world as a "swift witness" against the gain-sayers of God's word? What tendency of the human mind to improvement has kept her alone alive while others have appeared and vanished, other nations that each in its turn put forth its power to effect her extermination but in vain? Are the prophecies which predict the preservation and final restoration of the Jews, a part of the law of nature, committed to the interpretation of human intellect in its tendency to truth as a means of bringing into practice "those general laws which it has pleased [God] to establish in the physical and moral world" for the singular gaudianship of this most wonderful people? We heartily wish the Reviewers would settle this business, and then make it the starting point of their arguments for over turning the probability of any "extraordinary interpositions" of divine providence in the affairs of this world.

We freely acknowledge that, to all classes of truth but *one*, the human mind has a natural tendency: but they must none of them savor of pure and undiluted religion. We are well aware that multitudes of mechanical, scientific, and philosophical truths have been discovered

and firmly established by the learned. But what is the cause of wonder in the premises? Truly nothing more than that the tendency of the human mind moved it in that direction *without any conflict of moral principle*. The pursuit included in itself, self gratification, and success flattered self love; whilst the willing disciple of science was fully exonerated from "*denying himself, and taking up his cross daily*." But had these truths been connected with the fear and service of God as moral truths are, "*the natural tendency of the human intellect,*" unassisted by the grace of Christ, would have kept the whole human race in the condition of the Hottentots until this day.

We are induced, by advice from a friend of high respectability, to suggest to our brethren of the clergy throughout the diocese (and we might include the diocese of Nova Scotia also,) the following plan; namely:—For each missionary to collect the history of his mission, to record when the mission was opened and when the church was built; its dimensions; and give a list of the names of those persons who have contributed to its erection with the respective sum paid by each; with the names of the missionaries that had served, and the periods of their residence: also to furnish a drawing of each church, or a correct view from the most favourable point of observation. The object of procuring the drawings would be, to get them engraved, and inserted in the Sentinel as an accompaniment to the History of the mission to which each one is attached, after the manner of Dr. Lardner's Cabinet Cyclopaedia. One column of the Sentinel is conveniently broad enough for such a purpose; and it would be highly satisfactory to those praise-worthy individuals who have exerted themselves in building churches. We are informed that the engravings can be procured in the province at no great expense; and if so, it is our intention to carry the plan into effect as soon as circumstances will warrant it. An engraving could appear as often as once a month, till they were completed; or even oftener, if need be. We hope our brethren will take time by the forelock and leisurely prepare the materials. We cannot look for elegant drawings; correct outline position, &c. is all that would be absolutely needed.

The article on faith and works is received, and shall receive the attention which it merits: but the hand writing—we cannot commend it. We beg our kind friends to make their kindness complete by a legible hand and a *proper punctuation*. Indiscriminate dashes are not grammatical stops and marks. Manuscripts should be encumbered with no marks whatever but such as correspond with a printed page.—(This commentary is not intended for the communication with red ink in it, which has a sufficient excuse.)—We are much obliged to B for Fuller.—The Archdeacon of Kingston and Mr. Weagant have our thanks.

We have received the *Sentinel* sent back to us from "THE WARRIOR," bearing the evidence of having been met with a *Sprig of Shilalah*. Still, the *Sentinel* seems to be no very bad soldier; for at one station, (as our agent informs us,) he has effected *twelve captures* in revenge for the indignity offered him.

Mr. Cunningham is our agent for the City of Montreal and its immediate vicinity only; and those who are not disposed to keep the *Sentinel*, are requested to return it to the persons from whom they received it. Four or five have been returned to us so dirty and torn as to be utterly useless.

We have noticed in the *CANADIAN WATCHMAN* some very appropriate remarks on the subject of setting forth to the world the triumphs of faith so frequently attributed to those unfortunate beings who pay to the insulted laws of God and man the forfeit of their lives by the hand of the public executioner. We have long been of opinion that extreme caution should be observed on such occasions, and as little as possible ministered to the tendency to self deception in matters of religious duty and sincerity, so prevalent in the human heart. Perturbation of feeling, and exhibition of passion, are so frequently caught at and held up as the fruits of a lively faith, that one might think nothing more were needful than to get into a passion, and make long confessions; when at the same time it is utterly impossible for the world to receive the least evidence of sincerity in the practice of those hasty resolves, excited more from the impulse of bodily fear, than from any sense of religious duty. The fear of

the gallows can hardly serve the purposes of the fear of God, and deliberate repentance from sin, uninfluenced by *external* and pressing danger. No doubt much of this parade often proceeds from a satirical cunning—a disposition to work on the hearts of the compassionate, and thus to ward off the stroke of justice. A notable instance of this happened a few years ago in the London District of Upper Canada. One Smith was convicted of horse stealing, and sentenced to death. His sentence was postponed twice at the gallows; and he was remanded to prison till a certain day fixed on for his execution. In the mean time he was visited by several ministers, to whom he gave astonishing evidences of being "*born again*," and who filled the newspapers with glowing descriptions of his extraordinary piety. At length the sentence of death was, at the gallows, commuted into that of banishment; and as proof positive of the reality of his conversion, and of the sagacity of his spiritual counsellors, that very night he stole another horse, and succeeded in putting into execution the sentence of banishment by his help, for before he could be overtaken he had the horse safely across the Niagara River into the United States.—We ought to be cautious how we set up the kingdom of heaven as the *premium* of crime.

France appears to be proceeding regularly in the routine of public matters since the downfall of Charles X. In his act of abdication, he named his cousin the Duke of Orleans as Lieutenant General of the Kingdom. He abdicated in favour of his grandson, the Duke de Bourdeaux, as Henry V. The chambers met on the 3rd August and proceeded to business, after being opened by a speech from the Duke of Orleans. It is to be hoped that tranquillity may be permanently restored.

Ecclesiastical.—On the ninth Sunday after Trinity, Aug. 8th, the church at Montreal was consecrated by the Lord Bishop of Quebec, by the name of Christ Church. The petition was presented by the Rector, the Rev. J. Bethune, and the deed of the site by Slepheu Sewell, Esq., one of the Trustees therein named. The sentence of consecration was read by the Rev. R. D. Cartwright, his Lordship's Chaplain. Morning prayer was read by the Rector, assisted by the Rev. A. F. Atkinson, curate of Montreal. His Lordship preached an appropriate sermon from Ex. xx. part of 34th verse. Unfortunately the day was so very rainy that the congregation was comparatively thin, and, in consequence, the collection much less than it otherwise would have been. Christ Church is a substantial and beautiful building, measuring 145 feet in length by 90 feet in breadth, and has been erected, and service performed therein, for many years.—*Christian Journal*.

Matrimonial.—At St. Thomas Church, Bellville, on the 9th instant (September) by the Hon. and Right Rev. the Lord Bishop of Quebec, the Rev. Thomas Campbell, A. M., Rector of that Church, to Emily Rosa, youngest daughter of the late Mr. Thomas Swainston, Merchant, of London.—*Montreal Gazette*.

DEATH OF BISHOP HOBART.

It is with no common sensations of regret that we announce the death of the Right Rev. J. H. Hobart, Bishop of the Protestant Episcopal Church of the State of New York. This great and venerated Prelate expired at Auburn on Sunday morning, of a bilious fever, and after an illness of seven days. The hopes that were entertained at first of his recovery, were momentary. He continued to sink under the fatal severity of the attack, until his dissolution, which took place at the residence of the Rev. Dr. Rudd.—Dr. Hobart, son of the Bishop, was with him during the latter stage of his illness.

Well may the Episcopal Church of New York, and of the Union, deplore this event. Well may the numerous congregations that have been formed and have flourished under the ministrations of this their spiritual head, and the Church, the interest and prosperity of which were so near to his heart, sit down in sorrow and desolation. Indeed, all who venerate worth, high intellectual attainments, sound learning, all ardent elevated and rational piety, will feel and mourn the bereavement.—*Can. Courant*.

RELIGIOUS INTELLIGENCE... *From the Charleston Gos. Messenger.*

Ohio.—The Rev. Mr. West reports the amount of collections for Kenyon College, during his late visit to England, to be nearly 13,000 dollars, and that the benevolent T. Bates, Esq. has not only hand-

somely contributed, but has sent "a formal proposal to become the purchaser of eighty thousand acres around the College property, which he intends to parcel out and settle to such worthy and estimable members of the Church of England, as may be disposed to avail themselves of the great inducements of this fine climate, verdant soil, rising College, town and Church, where may be had all those advantages that a religious and industrious people can expect in any foreign clime, for themselves and their descendants." * * *

"His views embrace the ultimate hope of this college being so conducted on the principles of sound faith, wholesome learning, decided piety, and cheapness of education, as that young men may be sent from England and Ireland, as well as from many parts of this great continent, and receive that pious education which will make them essentially different after having entered the Church or proceeding on Foreign Missions, to some of those who had received, what he deems an imperfect education for clerical purposes, in the "olden" seats of learning in the mother country."

"To complete this brief summary:—a benevolent individual whose name, for sufficient reasons, I am not at liberty to mention just now, has made a will in favour of Ohio, in which he has bequeathed a property which is at present worth considerably more than fifty thousand pounds, British, or two hundred and twenty-two thousand, two hundred and twenty-two dollars, in the event of its pleasing God to call him out of this world before the other benevolent intentions which he entertains towards Ohio can be carried into effect. Our English friends are sole Trustees for this property also; but as an English act of Parliament operates against such executors; trustees being aware of the intention of a donor to public charities, until the property can be turned into specie after his demise, the name of a donor in this case cannot with legal safety, be made known even to the Trustees. This, and the unostentatious wish of the benevolent party concerned, will, I trust, sufficiently justify the temporary concealment. It is enough for your present encouragement to be assured that I have been furnished with a duplicate of the legal instrument for this purpose. This, with a small legacy classed among the outstanding subscriptions—the kind interests which those have evinced who have offered themselves to be recipients of any more that may be contributed hereafter, and whose names and address may be found in the printed report, together with unshaken trust in that Almighty Being, "without whom nothing is wise, nothing is strong, nothing is perfect," will I trust, be sufficient to cheer your drooping hopes, to exhilarate your undaunted spirits, and will almost amount to a practical exposition of the interesting prophecy. "Them that sow in tears shall reap in joy," and "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

CHILDRENS DEPARTMENT.

DEAR CHILDREN.

You have all been taught "to keep holy the Sabbath day;" and you have all been told that on Sunday, which is the Christian Sabbath, you must not work or play, but must set it apart more especially for worshipping God. Every Sunday you are taken by your parents or teachers to church, and I suppose you all know why they do so; it is that you may worship God. But do you all know what is meant by worshipping God? I am afraid that some of you do not. I am afraid some of you have never even thought of what it means. I have sometimes seen little boys and girls in church acting very rudely. When the minister was reading the Bible, or preaching, they paid no attention to him; and when all the congregation were kneeling in prayer, they were playing with their books or handkerchiefs, and disturbing all who sat near them, and when their parents or teachers have spo-

ken to them, they have stopped but for a minute, and then acted as bad and even worse than before. Now tell me, do you think these little boys and girls worship God? Surely you will say they do not. There are other children who do not behave quite so bad while at church. They do not disturb those who sit near them by their noise, but yet if you watch them, you will find they are not paying attention to the service, but they are constantly looking around them, and that as soon as they are out of church, they begin to talk about the dress of the people who sat near them. "O mother" says one little girl, "did you see what a pretty hat Eliza A. had on? how pretty she looked in it! I wish I had one just like it. Do mother, get me one" Do you think those who act in this way, worship God? I fear they do not. Now my dear children, I want you to remember how you behaved in church last Sunday. Did you worship God while there? Did you not play, or talk or look around you, instead of paying attention to the service? Did you not wish, over and over again, that church was out, that you might go home and play? If you did behave in this manner, did you not behave wrong? Be careful, I beg you, not to do so again; but next time you go to church, remember that you go to worship God; and not to talk or play, or look at the congregation. Join the service, as you have been taught. Endeavour to remember that you are in the presence of God, who sees all you do, and who knows even your thoughts. Listen attentively to what the minister says and try to remember it, and if there is any thing you do not understand, after service ask your parents or your teachers to explain it to you. If you, in this way, try to do your duty, as well as you can, God will bless you and send his Holy Spirit to aid you and when you die, he will take you, for the sake of our beloved Saviour, to live with him in glory. H.

(Childrens Magazine.)

CREATION.

"In the beginning God created the heaven and the earth."

My dear child, how could all things be, without being made! To be sure some one must have made them. Why, look at your shoe; it would not have fitted your foot, if the leather had not been cut out and sewn together in the shape of your foot; and you never thought that a shoe came by chance, and was made by no one. No: in fitting the foot there is some plan, and skill, and work.

But what is a shoe compared with an insect! Who could make a fly! No man could make a fly.

He could make something like it, of cloth, of steel, or wood; but he could not give it life, eyes to see, and feet to walk, and wings to fly.

Then an insect is more curious than a shoe; and as man could not make it, it must be made by some one more wise and powerful than man.

But what is an insect compared with a man? King David said, "I am fearfully and wonderfully made." We think, and talk, and do, many curious things; our frames are all wonderful; what a number of faces there are in the world, and yet no two are exactly alike; what a number of voices and yet all differ!

But what is one man to millions of men; and what are millions of men to millions of worlds, in which, perhaps, there are other men.

Oh then, how great is God! How wonderful is his power, his wisdom, his goodness! He made the sun, which is more than a million times larger than the earth, and which gives us light and heat; without which we could see nothing and feel nothing, for all would be frozen, and we could grow nothing. He made the moon to light us at night. "He made the stars also." And these are so contrived, as to make day and night, spring and summer, autumn and winter.

How good, too, is God, to show us all these things, and make and preserve them for our comfort! "God created the heaven and the earth." All that moves and grows upon the earth he made: man, and beast, and fish, and birds, to live on it by land and water; and gave them all that grows upon it for their use. But I cannot tell you of all its pretty flowers, its pleasant herbs, and its sweet fruits. Think of these things; and love and serve and pray to that God who is so great, so wise and so good, and can keep you, and guide you and bless you.

If you like to read the first chapter of Genesis, you will learn a great deal more than I have told you.—*Child's Commentator.*

ISAAC TO HIS MOTHER.

O mother! thy Isaac, whose life thou hast kept,
Over whom thou so often hath smiled, and hast wept,
When helpless and weak on thy bosom he hung,
And was hushed with the sweet lullaby of thy tongue.

Say mother—thy Isaac is anxious to know
What gratitude he for thy kindness can show;
How he the reward of thy love shall return,
When the soul of a man in his bosom sha'l burn.

Thou hast told him the acts of a dutiful boy—
Are life to his parent, and pleasure, and joy;
But that, when to vice he devotes his best years,
He causes her sorrow, and mourning, and tears.

Thou hast told him there's one, the great Father above,
Who looks down on his children in mercy and love,
And because we are subject to folly and pain,
He hath sent his own Son to restore us again.

O! tell me the laws this kind Father hath given
To lead us from earth to his glory in heaven—
O! tell me—and then shall my heart from my youth
Be devoted to thee, to my God, and his truth.

Then mother—thy Isaac, whose life thou hast kept,
Over whom thou so fondly hath smiled and hast wept,
Will strive to enliven thy fond heart with joy,
And repay all thy cares for thy dear little boy.

A DRUID.

Philadelphia Souvenir.

METRICAL PARAPHRASE.

ON THE COLLECT FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

O! God thy constant aid impart
To purify each human heart,
Root out the noxious weeds of sin
And sow the seeds of grace within.

But since whatever graces shoot
Their tender leaves and promise fruit,
Should thou the needful aid deny
They all must wither, droop and die.

O! let thy goodness never cease
To make them flourish and increase,
Our faith and hope more vigorous grow,
And give our love a brighter glow.

Nor let us Lord aspire in vain
Thy heav'nly promises to gain;
But make us love each law divine
And know no other will but thine.

UNDER THE PATRONAGE OF THE LORD BISHOP OF QUEBEC.

PROSPECTUS OF THE CHRISTIAN SENTINEL.

It is proposed to revive this publication, and to conduct it on the plan of a WEEKLY PAPER.

The Editorial department will be conducted by the Rev. Adam Hood Burwell; who takes this opportunity of soliciting the contributions of the Clergy of the Diocese and others, and their endeavours to extend the List of Subscribers. And as the paper cannot commence without an immediate outlay, he earnestly begs their attention to financial matters. A failure here would prove fatal.

The columns of the CHRISTIAN SENTINEL will be open occasionally to subjects of general literature and moral essays: but these last must, in all cases, be based on the Gospel.—Particular attention will be paid, in our selections, to the Juvenile part of our readers.

On a careful estimate it is found that the CHRISTIAN SENTINEL, in its new form, cannot be afforded at a lower rate than Seventeen shillings and sixpence per annum if paid before the end of six months from the time of subscribing; and four dollars per annum if not paid till after the end of six months from that time: postage, which is four shillings a year, being in both cases included. Our patrons must bear in mind, that it will derive no support from Advertisements: which, to ordinary Journals, are a considerable source of revenue.

Communications to be addressed *post paid*, to the Editor at *Three-Rivers*.

N. B.—Our first number will be sent to all the old Subscribers to the SENTINEL in Montreal and Quebec; and if they do not choose to subscribe again, they are requested to send it back to Mr. Cunningham our Agent in Montreal, and Mr. Cary our agent in Quebec.

The Editors of those Journals to whom we send the Christian Sentinel, are respectfully requested to send us theirs in exchange.