

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- | | | | |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/> | Coloured covers /
Couverture de couleur | <input type="checkbox"/> | Coloured pages / Pages de couleur |
| <input type="checkbox"/> | Covers damaged /
Couverture endommagée | <input type="checkbox"/> | Pages damaged / Pages endommagées |
| <input type="checkbox"/> | Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> | Pages restored and/or laminated /
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> | Cover title missing /
Le titre de couverture manque | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> | Coloured maps /
Cartes géographiques en couleur | <input type="checkbox"/> | Pages detached / Pages détachées |
| <input type="checkbox"/> | Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> | Showthrough / Transparence |
| <input type="checkbox"/> | Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> | Quality of print varies /
Qualité inégale de l'impression |
| <input type="checkbox"/> | Bound with other material /
Relié avec d'autres documents | <input type="checkbox"/> | Includes supplementary materials /
Comprend du matériel supplémentaire |
| <input type="checkbox"/> | Only edition available /
Seule édition disponible | <input type="checkbox"/> | Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées. |
| <input type="checkbox"/> | Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure. | | |
| <input checked="" type="checkbox"/> | Additional comments /
Commentaires supplémentaires: | | Continuous pagination. |

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, 14th JANUARY 1831.

[Vol. I.—No. 20.]

CHALMERS ON CHURCHMEN AND DISSENTERS.

We copy the following from a provincial newspaper:—

"In the course of a sermon which Dr. Chalmers preached on the opening of Mr. Hare's chapel, near Bedminster bridge, Bristol, he made these remarks on the established Church:—'I hold the establishment to be not only a great Christian good, but one indispensable to the upholding of a diffused Christianity throughout the land. In spite of all the imputations and errors which its greatest enemies have laid to its door, we hold that on the alternative of its existence, there would hang a most fearful odds to the Christianity of England. We are ready to admit that the working of the apparatus might be made greatly more efficient; but we must, at the same time, contend that were it taken down, the result would be tantamount to a moral blight on the length and the breadth of our land. We think it might be demonstrated, that were the ministrations of your established Church to be done away, they would never be replaced by all the zeal, energy, and talent of private adventures. Instead of the frequent parish church, the most beautiful of all spectacles to a truly Christian heart, because to him the richest in moral associations, with its tower peeping forth from amidst the verdure of the trees in which it is embosomed, there would be presented to the eye of the traveller only rare and thinly-scattered meeting houses. The cities might indeed continue to be supplied with regular preaching, but innumerable villages and hamlets, left dependant on a precarious itineracy, would be speedily reduced to the condition of a moral waste. Our peasants would again become pagans, or, under the name and naked form of Christianity, would sink into the blindness and brutishness, and sad alienation of paganism. But we are far from regarding with a jealous eye the zeal and exertions of other orthodox religious bodies. In connexion with an establishment, we wish ever to see an able, vigorous, and flourishing dissentism. The services of dissenters are needed to supplement [supply] the deficiencies, and to correct and compensate for the vices of an establishment, as far as that establishment has the misfortune to labour under the evil of a lax and negligent ministrations, or a corrupt and impure patronage. Such wholesome dissent is a purifier, and because a purifier, a strengthener of the Church. I am willing to profess any where, and upon all occasions my sense of the usefulness of such dissenters, and of the worth of their services; but there is no place where an homage for that order of Society should be more profoundly felt, and more willingly proclaimed, than in a city which is honoured by the residence or the immediate vicinity of distinguished men, belonging to their communion, whose admirable writings have shed a lustre over our common Christianity, and who are themselves equally eminent for the mildness of their private worth and the majesty of their genius. Let Churchmen be assured that their most dignified attitude in reference to dissenters, is the attitude of fearlessness, their most becoming part is that of a kind and friendly co-operation with them in all that relates to the moral and spiritual good of the population.' * * * Alluding afterwards to those who regard the Establishment as an incubus upon the land, and think that Christianity might revive and flourish, were the whole of the machinery taken down, he observed, 'we honestly believe that the overthrow of the Protestant establishment, whether in England, Scotland or Ireland, would be attended with the most fearful consequences to the interests of Christian truth.'"

For the credit of Dr. Chalmers, we could scarcely induce ourselves to believe that the above absurdities were ever uttered by a man of such unquestionable talent; and we have refrained from

in an earlier notice, in order that the Doctor might avail himself of the opportunity to disclaim opinions so unscriptural and ridiculous. As this has not been done, we reluctantly admit the persuasion, that the above are the genuine sentiments of this popular preacher; and the rather, since we believe there can be no doubt that he, a minister of the established Church of Scotland, officiated in a place not only wholly unconnected with his Church, but of so very ambiguous and undescrivable a character, that it is, with significant propriety, designated by the reporter as "Mr. Hare's chapel." It would afford us a very high degree of pleasure to be authorized on Dr. Chalmers's part, to disavow language so absurd and pernicious as that which we have just cited; but in the mean time, we shall deem it our duty to expose the astonishing ignorance and false reasoning which are circulated—undenied, and almost unopposed, under the sanction of so eminent a name.

It would be unfair to expect from Dr. Chalmers that solicitous regard for the great duty of ecclesiastical unity which might consistently be demanded from a minister of our own Church. We are content to meet him on his own ground exclusively. He holds the establishment to be "not only a great Christian good, but one indispensable to the upholding of a diffused Christianity throughout the land." He contends "that if it were taken down, the result would be tantamount to a moral blight on the length and breadth of our land." "Innumerable villages and hamlets would be speedily reduced to the condition of a moral waste." "Our peasants would again become pagans, or, under the name and naked form of Christianity, would sink into the blindness and brutishness, and alienation of paganism."

Such is Dr. Chalmers's opinion of our Church. We thank him for a testimony which must be as independent as it is honorable. But in connexion with all this, the Doctor wishes ever to see "an able, but vigorous, and flourishing dissentism;" (this word being we presume, the northern form of what, in our vocabulary, would be called dissent.)

Now, what is this "dissentism?" Why its very essence and definition is separation from the Church; and this is what Dr. Chalmers wishes to see in connexion with the Establishment! It denies even the character of a Christian Church to that Establishment which the Doctor holds indispensable to the diffusion of Christianity, the removal of which would be a moral blight, and waste and reduce us to the blindness, darkness and alienation of paganism.* And this the Doctor would see "able, vigorous, and flourishing!" And why? The argument is worthy of the sentiment:—"such wholesome dissent is a purifier, and, because a purifier, a strengthener of the Church!"

Can Dr. Chalmers really be the author of this? If so, let us ask him to what extent he would see "dissentism" able, flourishing, and vigorous? If its nature is to strengthen the Church, the more it flourishes and increases, the stronger the Church must be; and by necessary consequence, the universal prevalence of dissent would place her in a state of complete fortification; and the strongest conceivable situation of the Church would be when she could not number an individual of her communion, and when all

* The great authority of the dissenters, Micah Towgood says, "compare the constitution of the Church of England, and the constitution of the Church of Christ, and see if they be not societies of a quite different frame." And again, "The Church of England and the Church of Christ seem to be two societies absolutely distinct, and of a quite different constitution."

would be "the blindness, brittleness and alienation, of paganism." We hope the dissenters will take the Doctor's hint; and finding they are strengthening the Church by their secession, be content to return within her pale.

To connect by disjunction, to strengthen by annihilation, are startling theories, even in these days of paradox. But we have a graver charge than that of nonsense. Dr. Chalmers's scriptural knowledge, as well as his powers of argument, was surely under abeyance in "Mr. Hare's chapel." He seems to have considered England as a vast house of parliament, and the Church as a sort of treasury bench, which required keeping in order by a "wholesome opposition." The dissenters will scarcely thank the Doctor for his compliment; and, indeed, we understand that his panegyric on the Church has gained him the universal ill-will of that interest at Bristol. But, is this the view of the subject which scripture exhibits? Dr. Chalmers, of course, allows the Church of England to be a true portion of the Church of Christ; after what we read above, any other conclusion would be pregnant with greater inconsistency than even that with which this sermon abounds. Where then in the Bible will Dr. Chalmers find that it is the duty of Christians to set themselves against a true portion of Christ's holy Catholic Church? The dissenter, who affirms the Church of England to be a society of "a quite different frame from that of Christ," quits us at least with consistency. But he who, believing the one society to be only a portion of the other, recommends disunion by way of purification, might as reasonably recommend persecution. Has Dr. Chalmers ever read that the most pure and primitive Christians that ever existed were "of one heart, and of one soul?"* How does he reconcile this state of matters with his new parliamentary opposition? And how does he interpret the injunction of the Apostle to ENDEAVOR to keep the UNITY of the Spirit? How does this party-coloured Christianity agree with the scriptural account of one body, one Spirit, one hope, one Lord, one Faith, one baptism, one God and Father of all?†

But "the most becoming part of churchmen is that of a kind and friendly co-operation with dissenters in all that relates to the moral and spiritual good of the population." Did not the scripture question here suggest itself to Dr. C., "Can two talk together except they be agreed?"‡ How can consistent and intelligent men, whether churchmen or dissenters, combine with their opponents for the promotion of the very objects on which they differ? A friendly feeling towards religious dissenters we have always cherished and advocated; but difference and agreement on the very same subject, is what we cannot understand. If a sense of Christian unity commends itself, as it must, to every really Christian mind, let that unity be sought in a scriptural and rational manner. Let the dissenters consider whether the points of separation are really worth the cost. Let them reflect on the certain effect of their example in countenancing and exciting still further schism in the Church universal. Let them, for that peace of which every true Christian is solicitous, cast their trifling objections before the throne of Unity. Let them remember, too, that concession is to be made at all, it must be by themselves, until the Convocation, the only constitutional authority which can alter our forms and internal economy, is restored to its legitimate powers.

We have here done with Dr. Chalmers. His name, not his argumentation, attracted our notice; and perhaps we ought to apologise to our readers for allowing even this to introduce into our pages the pitiable self-exposure of this celebrated person; and still more for volunteering a syllable of comment of what is its own most entire and eloquent refutation.—*Chn. Remembrancer.*

* Acts iv. 32.

† Ephes. iv. 3-6.

‡ Amos iii. 3.

ADVANTAGES OF A RELIGIOUS NEWSPAPER.

[The good sense and Christian feeling which, in the following dialogue, are brought to bear upon narrow views and downright covetousness, should be read with attention by many who plead poverty as an excuse for not furnishing their families with a religious paper.]—*Chn. Adv.*

DIALOGUS BETWEEN TWO NEIGHBORS.

B. Neighbor S., I have a mind to discontinue my paper.

S. No doubt you had your reasons for beginning to take it?

B. Yes I had reasons for it.

S. If it is not too much trouble, I should be obliged if you would state your reasons for discontinuing. Don't think I am meddling with your business, neighbour B., but as I take the same paper, you know I shall discontinue mine, if you can give any stronger reasons for it, than you had for commencing it.

B. Why, I feel poor, these hard times. That is one reason.

S. Your feeling so does not prove that such is the fact; for wealthy people have their times for poor feelings. I don't know but they as often have such feelings as they who are really indigent. You would not like to be thought poor by others, you can pay all your debts, live comfortably and have something beforehand.

B. That is all very true; but I have to work hard and live prudent.

S. Most people do in these times, and all should be willing to: every man, woman, and child, that is not sick, ought to be industrious; and for prudent living, it is the duty of the rich as well as the poor. But do you believe you would have to work any harder, or live less comfortably, for continuing the paper, than you would by stopping it?

B. I don't know as I should; likely I should not. But I don't know as I get any good by the paper;—that is another reason.

S. Do you get any good by reading your Bible, by going to meeting, by being in good company?

B. I don't know as I do, a great deal.

S. But still you will not throw away your Bible, quit going to meeting, nor forsake good company?

B. O no—not for the world.

S. Then, on the same principle, you need not give up the paper. But I should like to know all your reasons, if you have others.

B. It don't always come regular.

S. Papers and letters miscarry sometimes through the defaultness of some that are concerned in the mail; but I don't think of dropping all correspondence with my friends, or giving up my paper, for I presume if any should not come, the printer would send them on again, if he knew it; at any rate I should inform him, or get the agent or post master to do it.

B. But there is not so much news as I should like to have in the paper.

S. Well, neighbour B., do you suppose the printer makes news, or only publishes what comes?

B. No, indeed; though somebody makes a good deal that turns out in the end to be nothing; but our printer don't very often publish any thing that can't be depended on.

S. Then you ought to hate him the better for that, and if he only gives news that can be depended on, it is certainly a recommendation of his paper. But you have other reasons for stopping the paper, I suppose?

B. Why no, I don't know as I have any of consequence.

S. Well then, if you have not, I cannot give up my paper for any thing you have said yet. But let me ask, neighbour, what has become of your reasons for taking the paper? I should like to know which, if any of them, does not exist now, that did when you began to take it. What if you should go over with them, and see how they stand now?

B. Really, neighbour S., you are too close upon me. I don't know what will become of my objections. But, to please you, and be candid, I will look at my reasons once more. 1. I want to know what there is doing in the world, as much as ever; and suppose it is rather mean to be always borrowing a paper when a man is able to take one himself. 2. I love to read as well as ever I did; and I don't know but I should miss my paper if I should give it up. 3. If the paper has not done me as much good as I might, I suppose the fault is in me, and not in the paper, for it is full of good pieces. 4. When the news came about the French Revolution, I really thought that worth a ten dollar bill; I would not have missed reading it for the price of a paper a year. 5. My wife don't want to give it up; she says she had rather have one new gown the less every year. 6. My children would rather for-

a meal of victuals a piece every week, than not to have it; they will leave the table at any time to look at a new paper. 7. About learning them to read—that is a hard argument to get over—I suppose they would not feel so interested in reading any thing else. I don't know but my duty as a father will compel me to keep on taking it. What do you think of that?

S. Go on with your reasons, neighbour; I believe you are in a fair way to find out your duty.

B. The eighth was: it was a good paper, and ought to be encouraged. Now, honestly, I must confess, though it was good when I began to take it—it has been growing better ever since: so people generally think that I lend it to occasionally. 9. The profits of it go to spread the gospel. This is a noble object; nobody gets rich by the paper, but a great many may hear the gospel by means of it, that never would without it.

S. We have talked plainly like good neighbours about this matter, and as your reasons appear to me much stronger than your objections, I believe I shall continue my paper, and a friend can do no less than advise you to do the same.

B. I am glad we have talked the subject over, and I believe, finally, instead of sending to have it stopped, I will send on the money in advance for another year.—*N. E. Herald.*

SCRIPS FROM MY COMMON PLACE BOOK.—NO. 35.

4. OF THE EVILS OF ENTHUSIASM.

Enthusiasm has been the root of the greatest evils that have befallen the Christian Church. From this arose the Popish Legends of their Saints, which have been used as instruments in the hands of evil minded persons, to induce them to reject the belief of the real miracles of Christ and his Apostles: and from hence our several sorts of dissenters took their rise; till they were once settled and established and then dropt it by degrees, because it would unsettle themselves. It is a perfect opposition to all rule or government; and there can be no order kept where it is admitted.

Among the other evils of Enthusiasm, it is not the least that a distance is thereby brought on all appearances of true Christian zeal and godly piety. An evil word goes out against a good man, and the effects of his labours is lessened, if not entirely defeated. The best Gold may be brought under suspicion, if malice takes advantage of the counterfeits that are abroad, with design to poison the ignorant who know not how to distinguish! Thus said the Jews of our blessed Saviour, "he hath a devil, and is mad: why hear ye him?" At the time of Christ's ministry, many were possessed by devils; and the fact being true, in general would be credited of any in particular: but the scandal was raised by persons who had neither godliness nor honesty; and if he who "spoke as never man spake," and confirmed his word by miracles and signs, could not escape the foulest censure: the best man upon earth, by his caution and prudence what they may, can hardly preserve an uninjured reputation: [verily this is most true! might more than one minister of the Church in these days say!]—They who scrupled not to call the master of the house.—Beelzebub will never spare those of his household. The character of a sober Christian, will always be in danger of two sorts of people, the lukewarm and the fanatic: from those who have too much religion, and from those who have too little. With the former sort, his piety will be lifeless and formal and the latter will trad him as an Enthusiast!—Thus it was, and thus it ever will be; true piety like all other virtues, is in the middle between two extremes.

The prevention and cure of Enthusiasm can be effected, only by observing its evil effects, and by studying faithfully the Holy Scriptures, in connexion with the ancient and primitive Church.

MISCELLANEOUS MAXIMS.

1. The fear of the Lord is honor and gladness, and a crown of rejoicing.
2. The root of wisdom is, to fear the Lord; and the branches thereof, are long life.

3. If thou desire wisdom, keep the commandments; and the Lord shall give her unto thee.

6. He that forsaketh his father is a blasphemer, and he that angereth his mother, is cursed of God.

5. The greater thou art the more humble thyself; and thou shalt find favor before the Lord.

6. Make no long tarrying to turn unto the Lord, and put not off from day to day; for suddenly shall the wrath of the Lord come forth; and in thy security thou shalt be destroyed, and perish in the day of vengeance.

7. If thou would'st get a friend, prove him first; and be not hasty to credit them.

8. A faithful friend, is a strong defence;—and he that hath found such an one, hath found a treasury. A faithful friend is the medicine of life.

9. My son gather instruction from thy youth up; so shalt thou find wisdom till thine old age.

10. Be willing to hear every goodly discourse; and let not the parables of understanding escape thee.

11. Use not many words in a multitude of Elders; and make not much babbling when thou prayest.

12. Fail not to be with them that weep, and mourn with them that mourn.

13. Be not slow to visit the sick; for that shall make thee to be beloved.

14. Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

Yours,

P. OVEER.

TESTIMONIES IN FAVOR OF EARLY INSTRUCTION.

The following testimonies are highly gratifying and encouraging, as they afford to parents and tutors a fresh excitement to diligence and zeal in the religious instruction of children. They will likewise remind some of our young friends of past scenes, when from the lips of their tender mother, they were taught to "know the God of their fathers, and to serve him with a perfect heart, and with a willing mind."

"I owe it to my mother," (says Dr. Watson Bishop of Llandaff,) "I mention it with filial piety for imbuing my young mind with principles of religion which have never forsaken me."

"The virtuous and evangelical principles," writes General Burn, "which I imbibed in my youth, and the pious examples set constantly before me, although frequently slighted, and sometimes in the course of a wicked life entirely forgotten, yet seldom or never failed to witness against me, in the wilful commission of sin; and were frequently the means of preventing its perpetration; and what prevents sin must surely be a great blessing."

The Rev. Philip Henry is said to have frequently mentioned with thankfulness to God, his great happiness in having such a mother, who was to him as Lois and Eunice were to Timothy, teaching him the scriptures from his childhood.

The writer himself has frequently looked back on the days of his childhood, when his mother instructed him in his catechism, and taught him to repeat a morning and evening prayer, which gave him the habit of praying in the first instance, and led him at length to desire and to ask for the grace of prayer.

The principles we imbibe in our youth are seldom altogether deserted. They grow up with us, and as we advance in life, we see more of their excellency and importance. They form a contrast to the loose and wicked sentiments of the ignorant wicked mass of society. If parents who neglect their children are highly censurable in suffering the mental soil to become a desert waste, how guilty are those children who have received the early moral and religious counsels of their parents; but who, instead of bringing forth fruit answerable to such valuable efforts, produce only thorns and briars of profanity, irreligion and vice! Such will mourn at the last when their flesh and their body are consumed, and say, "How have I hated instruction and my heart despised reproof; and have not obeyed the voice of my teachers nor inclined mine ear to them that instructed me."—*Youth's Magazine.*

THE CHRISTIAN SENTINEL.

THREE-RIVERS, FRIDAY 14th JANUARY, 1831.

FEMALE SEMINARY, TROY, N. Y.

Had a selection been made for a situation beautiful in natural scenery, healthful, and of ready access from all quarters, independent of those circumstances which very frequently leave choice almost out of the question in the affairs of human life, perhaps no spot in the northern parts of the United States could have been pitched upon combining these advantages in a greater degree than the City of Troy. Though the city itself is situated on the North River, and not much elevated above its surface, yet the surrounding scenery is very pleasant. But in order to enjoy it to the full, the spectator must ascend MOUNT IDA on the East, which completely looks down on the City, and opens a vast expanse of view to the West, North, and South. The river with its Steam Boats is seen gently meandering for many miles in each direction; the town of Lansingburg is in full view on the North and the spires of Albany on the South; West Troy is in front; the dam with its locks on the river stretches across above Troy like a miniature cataract; the western Canal with its magnificent locks comes creeping down the hillside, and countless farms, the seats of abundance and comfort, spread themselves out upon the gently sloping country rising on the west of the river, almost as far as the eye can distinguish a human habitation. Nor should we forget one item in the picture which particularly arrests the attention—a fine Gothic Edifice—St. PAUL'S CHURCH, situate nearly in the centre of Troy.

At this delightful place is the celebrated FEMALE SEMINARY, under the management of Mrs. WILLARD. Its deserved celebrity has drawn to it young ladies from every state in the Union, and some few from Canada. At it are taught all the more valuable branches of female education, to which are justly given a preference before the ornamental; but not by any means to their exclusion. To a certain degree, ornament is indispensable in every department of life, and merely, as we think, because the beautiful is an invariable and unfailing source of pure and innocent pleasure. What an object of disgust is the toad! and who can avoid being almost enchanted in contemplating the astonishing beauty of the male humming bird, or some of the butterflies!—On the plan and routine of instruction in the Seminary we shall not attempt to enlarge. Suffice it to say, that its examinations give general satisfaction, and show that the intellect of the pupils has received primary attention.

The PRINCIPAL is doubtless a clever woman—and as she is self-instructed, she is entitled to the greater need of praise. Several of her school books are of her own compilation; their use of course being sanctioned by the Trustees of the Seminary. One of her chief excellencies as a teacher is, her tact of management among her pupils. She appears to maintain enough of state to command respect; but it is so tempered with some other ingredients as equally to inspire love and affection. While her pupils are set quite at ease in her company, they cannot forget that they are under the eye of a superintendant. Her manner of reproof for a fault is always such as to beget compunction in the heart without any appeal to irascibility; and to convey the most efficient rebuke without a reproachful insinuation. She is therefore, what she ought to be, the loved and venerated mother; and the law of love governs in her little dominion. Many happy husbands cannot but call her to recollection in the pleasures of domestic life.

We have mentioned the architectural pride of Troy—the Gothic structure, St. Paul's Church; but we must further notice it, and in connection with the Female Seminary.

More than twenty-five years ago, a few Church families induced the Rev. David Butler, of Connecticut, to become their pastor. Mr. Butler was ordained by the good, the excellent, the Apostolic Bishop Seabury, whose invaluable sermons are a rich treasure of the soundest divinity. Mr. Butler can boast of no brilliancy; but, like the Bishop who ordained him, he is a sound and judicious divine, and well understands rightly to divide the word of truth. His divinity is systematic; namely, it plainly sets forth the nature and use of the Church, her ordinances and doctrines; and their

fitness and adaptation to the needs of sinful man. He is a practical preacher, and his congregation has grown, "men know not how,"—but it budded, and put forth leaves, and grew by degrees without noise or tumult, and seemingly without effort, till now it has become a goodly tree; and furnishes a peaceful shelter to many who have taken refuge in it to escape from the "wind and storm" and the "no small tempest" of some most remarkable revivals, which for a time shook the city of Troy to its very foundations, and divided it into two parts.

When Mr. Butler first went to Troy, his "little flock" could not maintain him, and the Vestry of Trinity Church, New York, gave it assistance. But within seven years past, it had so increased as to be able to build the fine Gothic structure before mentioned, the pews of which sold for 48,000 dollars.—And here again we must introduce the Ladies Seminary. Mrs. WILLARD belongs to the Church; and the congregation, with becoming liberality, assigned a convenient portion of the gallery of the Church to her and her school. Such as choose follow her to St. Paul's, and join in the public services. Many young ladies are thus, some from choice and some from curiosity, made acquainted with our invaluable forms of devotion; and frequently continuing there for two, three, or four years, their hearts become knit to the Church, and her beautiful services become the delight of the Lord's Day to them. And here behold the blessed effects of female influence when exercised in connection with "that good part which shall not be taken away from" those who choose and adhere to it. These young Ladies, thus attached to the Church in the Troy Female Seminary, have actually planted no mean number of Churches in their respective countries. The heavenly seed sown in their hearts under Mr. Butler's Ministry, has grown, and borne fruit, doubtless to everlasting life. When they have married and settled in the world, they have, in not a few instances, induced their husbands to engage in building Churches and have succeeded to their fullest wishes. May the blessing of heaven rest on Troy Female Seminary, and make it the MOTHER OF CHURCHES for generations to come!

We were at Troy twice last summer;—and we cannot close this tribute of affection to the SEMINARY, the CHURCH, and the worthy RECTOR, now grown grey in the service, without adverting to the excellent manner in which the whole service was performed. The organ and the Congregation seemed to have but one voice, and the chanting we thought superior to any we ever heard; and what was no less pleasing, and creditable to those concerned—the people made the responses in a style that would have cheered the heart of an Angel.

LETTERS FROM A FATHER TO HIS DAUGHTER.

(Continued from p. 145.)

LETTER II.

I was very much gratified, my dear daughter, to receive your letter, both because you wrote, and for the subject of the letter. There is no topic of greater interest to a parent's heart, than the spiritual concerns of his child; and this topic is, at this time, one of peculiar interest to mine. It is a great point to have the attention arrested and drawn to this momentous concern; since the result may always be expected to be beneficial, if it is pursued, as I doubt not you will pursue it, with a determination to know the truth and to follow fearlessly its dictates.

Believe me, religion is not a source of gloom or of sorrow, but of happiness and peace. To be reconciled unto God, we must abhor and forsake sin; but it does not necessarily follow that we must pass through a state of alarm and of agony and of strong convictions. All are not affected alike. The work of conversion is variously effected; though its final results are the same in all. We must acquaint ourselves with God, and be at peace with him, that thereby good may come to us. We must search the Scriptures with profound and devout attention; yet we must not expect salvation from reading them, but from the Saviour of whom Moses in the law, and the prophets did write. We must pray daily and fervently; yet not relying on our prayers to save us, but on the Being to whom they are addressed. We must exercise our

relies daily, to have a conscience void of offence towards God and man, and study and strive to walk in all the ordinances and commandments of the Lord blameless: yet these observances are not to be trusted in, except as they are evidences of a heart right towards God. We must be willing to be saved by His free grace, and to surrender all to Him; and the temper and settled purpose of our hearts must be, first to know the will of God, and to follow it fearlessly and without wavering. This world is nothing. We must disregard its scoffs and its smiles. It is not true, however, that a young person is less esteemed for being religious, but the reverse. But Satan always suggests the contempt of the world as the sure consequence of coming to Christ, and in this way destroys many a weak and deluded soul. But remember if you lose one friend for Christ's sake, you gain two more of far greater value. Did you ever hear of a single person, however young or previously happy, who repented of the choice? On the contrary, it has been the united testimony of all, in all ages, that the whole world could not induce them to retract. Christ himself has declared that all who lose friends for his sake, shall in this world receive a hundred fold, and in the world to come life everlasting. This promise all His people have found verified. Will you not trust it?

My dear Daughter, let me affectionately entreat you to make religion your daily and great concern. Let it be your absorbing work to which all others must give place. And cease not to seek and to pray, till God has touched your heart by his Holy Spirit. You will then, and never till then, know that peace which passeth understanding. Then the prospect before you, instead of being dark and uncertain, will be bright and sure. Though the way be crowded with trials and obscured with clouds, there will always be seen a golden gleam in the distance, the glorious and certain harbinger of eternal day. O may you discern it!

FOR THE CHRISTIAN SENTINEL.

Such an event as the coming of our Lord, in human nature, suggests of itself reasons, why it must necessarily have been attended with extraordinary circumstances. His birth, his life, and death were all subjects of prophecy, so largely insisted upon through a succession of ages, and so distinctly and minutely traced; as to produce in our minds astonishment, how it could have happened that, with the Law and the Prophets in their hands, the men of that generation did not, on his appearance among them, recognize him as the promised Messiah. It is true, that, notwithstanding the lowliness of his birth, and the humble sphere which he chose to occupy, a very great excitement was produced, because they saw in him virtues, and powers, and self-possession of a more perfect character than they had ever beheld; but because he was destitute of the glitter and pomp which usually are the concomitants of wealth, he was to them "as a root sprung out of dry ground," void of qualifications capable of attracting their love and regard.

John the Baptist had also been an object of prophecy, and appointed to act as the herald of our Saviour to introduce him in his official character to the world.

The parents of the two were intimate friends, but it was so ordered, in the course of Divine Providence, that our Saviour and John were not brought up together. At the persecution which Herod raised at the birth of our Lord, after the fact was made public, by the coming of the wise men from the East, the holy families were obliged to change the places of their abode, so that we have no reason to believe that any kind of intercourse was kept up between them. John had no acquaintance with the Virgin's son, until he came to his baptism at the River Jordan. Had the circumstances of the times permitted the two families to remain within the reach and practicability of friendly intercourse, it would have furnished a pretext for cavillers to object, that Jesus and the Baptist had between them contrived and matured a deep scheme of raising to themselves a party and a name. But as they were not brought up together, nor within the reach of personal acquaintance, John is left to come forward, in his office of preparing the way of the Lord, without having had any communications with the man Christ Jesus, whom he was to proclaim as "the Lamb of God that taketh away the sins of the world." When he appeared in the wilderness

of Judea, preaching repentance, and declaring that the Kingdom of heaven was approaching, the people were confounded with a variety of conjectures respecting who he was. Finding that he had not been educated in the schools of their Doctors, and utterly unknown to all their men of note; and yet appearing to be better acquainted with divine learning, and precepts of piety than any of them, they were so struck with veneration for his character, as a man evidently, in their estimation, sent by the Almighty himself that no teacher was ever attended, and more readily obeyed than he was for some time. No doubt, wonder and curiosity moved many, that they might see the man that fame reported as so much mortified and austere in his mode of living; but on coming within the reach of his voice, they soon found his discourses to be of a deeply solemn character, and delivered with such pathos, inspiration and unction from the Holy One as made a deep impression on their minds. The burden of his preaching was, "Repent ye, for the Kingdom of Heaven is at hand," and he spared not the vices of any great or small. Those that repented, were baptized, confessing their sins. Many persons, when they read what is recorded of John's Baptism, and thinking there is but one Baptism in all the Bible, confound what he did under that name, with the Sacrament of Christian Baptism. But it is certain that it could not have been Christian Baptism, because he attempted no change in the Dispensation, which was then in force, and because the Messiah was not manifested to Israel, nor the Holy Ghost as yet given. Wondering who he might be, whether he was one newly raised from the Sepulchres of the Prophets, and sent by the God of their fathers, for their consolation after the lapse of a long period of darkness, the great Council sent to him Priests and Levites, no doubt men of information and sagacity, to learn from his own mouth, what his claims and pretensions were. In the whole of this interview, his great modesty and piety are conspicuous. A report had been spread amongst the multitude that he certainly was either one of the old Prophets, or the Messiah himself. Had he been a deceiver, and wished to avail himself of the prepossessions existing in the minds of the people in his favour, he would have instantly seized the opportunity which circumstances offered, and imposed on their credulity, by giving himself out as one of the Prophets restored to life. But he assumed no fictitious honours—he laid no tax on their warm imaginations; and when the question was put direct, he said, "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the Prophet Esaias." The Messengers, finding that the rumours prevalent among the people, respecting his real character, were entirely groundless, they said unto him, "Why baptizest thou then, if thou be not the Christ, nor Elias, nor one of the Prophets?" Would this have been their language, if the baptism which he was then administering had been an innovation on their ritual? In such a case, their language would not apply, nor at all touch the point. They would have asked him, what do you mean by this new rite, which you presume to engraft on our religion? Shew us by what authority you are acting, and produce your commission, otherwise take heed that you be not found an innovator, and an enemy to the law. But there is not in their inquiry a single expression that implies any such thing. The reason is obvious, because he did nothing but what was common as a part of their ritual, ever since the days of Moses, and with which every one, man, woman and child, throughout all the Tribes of Israel, were well acquainted; and their language obviously bears on its face, that if he had confessed himself one of the Prophets, they would have allowed his baptism as belonging to his office. Their question then respects not the thing he was doing, but his right to perform it; and it differs very widely from Christian Baptism which is to be performed in the name of the Father, and of the Son and of the Holy Ghost, and may be administered only once, but the Jewish Baptism was a purification, which circumstances rendered necessary to be frequently repeated. A certain Baptism, or purification was an indispensable part of their religion previous to their engaging in any great religious solemnity. Previous to the giving of the Law on the Mount, it was enjoined on all the people. As often as a person was under any ceremonial uncleanness, or had touched a dead body, he was not permitted to enter the Tabernacle, or lay hand on holy things, until he was purified or baptized by the priest. On the same ground, and for the same reason, John administered Baptism

to the Jews, on their profession of repentance, to prepare them for the new dispensation of Messiah.

John came in a very humble appearance, but notwithstanding the Jews were ready to receive him; and yet the same humble appearance, operated against the reception of our Saviour. And why there was a difference in the feelings and sentiments of the nation respecting the same thing in the two, may be accounted for, I think, in this manner: There had been Prophets among them from a very ancient date; and though they were at this time strangers to the order, they no doubt had an impression on their minds, from both the Old Testament and tradition, of what appearance many of them had made in their day—that they were retired, contemplative and austere in their manner of life—that they came forward in a humble garb, and delivered, in a most fearless manner, messages from God—and reprov'd vice in high and low with an authority which could not be resisted, as well as foretold future events. All this was seen in John the Baptist, and on that account there was nothing in his character, or appearance that seemed, in the eye of a Jew, to derogate from his person as a Prophet of the highest class.

Our Saviour, on the other hand laboured under disadvantages. He never had a predecessor; and though the prophetic writings had spoken of him very largely, their descriptions of his character, being most generally of two kinds of nature, of qualities apparently the reverse of each other: sometimes speaking of him in his humiliation as a man; and at other time using the loftiest terms, splendid images, and glowing magnificent descriptions, the Jews, grasping at the glowing descriptions of greatness, pomp and power, filled their minds with the expectations of a greater conqueror than David, and richer than Solomon, and assigned him no other work than that of triumphing victoriously over all their enemies. When our Saviour therefore did not come up to their expectations, he was nothing in their eyes, he had no form nor comeliness, nor beauty to be by them desired. But they did not thus feel in regard to the Baptist, as they saw nothing in him inconsistent with the character of a Prophet, and men of all descriptions and pretensions honoured his ministry with their presence: but he fell not at the instigation of popular clamour, but at that of a malicious, base and wanton woman.

I am, Revd. Sir,

P. H.

Note—The term *order* seems to be incorrectly applied to the Prophets, because they were not a regular unbroken succession, but isolated individuals, raised up on special occasions. An *order of men* is for permanent use, and the succession is handed down by tradition from man to man. Editor.

THE EX KING OF FRANCE.

The following article is stated by the Caledonian Mercury, to be from the pen of Sir Walter Scott:—

“We are enabled to announce from authority that Charles of Bourbon the Ex-King of France, is about to repair to Edinburgh, and to become once more our fellow-citizen, though probably only for a limited space, and he will again inhabit the apartments which he long ago occupied in Holyrood House. The temporary arrangement, it is said, has been made in compliance with his own request, with which our benevolent Monarch immediately complied, willing to consult, in every respect possible, the feelings of a Prince under the pressure of misfortunes, which are perhaps the more severe if incurred through bad advice, error, or rashness.—The attendants of the late sovereign will be reduced to the least possible number, and consist chiefly of ladies and children, and his style of life will be strictly retired. In these circumstances it would be unworthy of us, as Scotsmen, or as men, if this most unfortunate family should meet a word or look from the meanest individual, tending to aggravate feelings which must be at present so acute as to receive injury from insults, which in other times could be passed with perfect disregard.

His late opponents, in his kingdom, have gained the applause of Europe, for the generosity with which they have used their victory, and the respect which they have paid to themselves in mo-

deration towards an enemy. It would be a gross contrast to that part of their conduct, which has been most generally applauded, were we who are strangers to the strife to affect a deeper resentment than those it concerned closely.

Those who can recollect the former residence of this unhappy Prince in our northern capital, cannot but remember the unobtrusive and quiet manner in which his little court was then conducted; and now, still further restricted and diminished, he may naturally expect to be received with civility and respect by a nation whose good will he has done nothing to forfeit. Whatever may have been his errors towards his own subjects, we cannot but remember that he did not in his prosperity forget that Edinburgh had extended her hospitality towards him in his adversity; for at the period when the fires consumed so much of the city, he sent a princely benefaction to the sufferers, with a letter which made it more valuable, by stating the feelings towards the city, of the then Royal donor. We also state, without hazard of contradiction, that his attention to individuals connected with this city was uniformly and handsomely rendered to those entitled to claim them.—But he never did nor could display a more flattering confidence, than when he shows that the recollections of his former asylum here have inclined him a second time to return to the place where he formerly found refuge.

If there can be any who retain angry or invidious recollections of the late events in France, they ought to remark that the Br. Monarch has, by his abdication, renounced the conflict into which perhaps, he was engaged by bad advisers: that he can no longer be the object of resentment to the brave, but remains to all the most striking emblem of the mutability of human affairs which our mutable times have afforded. He may say with the deposed Richard II. of England:—

With my own hands I give away my crown;
With my own tears I wash away the balm,
With my own tongue I do deny my state;
He brings among us his grey discoloured head;

and in ‘a nation of gentlemen,’ as we were emphatically termed by the very highest authority, it is impossible, I trust, to find a man mean enough to insult the slightest hair of it.

It is impossible to omit stating, that if angry recollections or party feeling should make any persons consider the exiled or deposed Monarch as a subject of resentment, no token of such feelings could be exhibited without the greatest part of the pain being felt by the helpless females, of whom the Duchess of Angouleme, in particular, has been so long distinguished by her courage and misfortunes.

The person who writes these few lines is leaving his native city, never to return as a permanent resident. He has some reason to be proud of distinctions received from his fellow-citizens, and he has not the slightest doubt the taste and good feeling of those whom he will term so, will dictate to them the quiet, civil and respectful tone of feeling, which will do honour to both their heads and their hearts, which have seldom been appealed to in vain.

The Frenchman, Molinet, in mentioning the refuge afforded by Edinburgh to Henry I. in his distress, records it as the most hospitable town in Europe. It is a testimony to be proud of, and sincerely do I hope there is little danger of our forfeiting it upon the present occasion.”

MARINERS' CHAPEL OF THE CHURCH OF ENGLAND FOR THE PORT OF QUEBEC.

We are happy in being furnished with information which enables us to announce the satisfactory result of the labours of the *Mariners' Chapel Committee*, so far as regards the acquisition of a highly eligible site, lying immediately at the base of Cape Diamond, and we trust that the liberality of the public, commenced last year, and now about to be resumed, for raising means to complete this most desirable object, will be crowned with the fullest success.

It is well known that for several years past, endeavours have been used by the Bishop and Clergy of the Church of England in this city, to provide for this object: first by means of a *floating Chapel*, for which an unsuccessful application was made to the Ad-

mirally, and since by negotiations for different sites on shore, the decision upon which having, in several instances, been protracted by unforeseen circumstances, it is only recently that the above-mentioned site, (selected by a most respectable and intelligent committee who have been willing to charge themselves with the task,) has finally been purchased.

In the near time, however, the services which were commenced upwards of a year ago, in a temporary place of worship gratuitously provided by the liberality of Mr. James Hamilton, have been uninterruptedly continued; and since the appointment of a clergyman in the special charge of *Près-de-Ville* and the *Côves* beyond, they have been performed upon Sunday instead of upon a week day as before. During the summer months, more extensive accommodation being, of course, then necessary, Mr. J. S. Campbell was so kind as to afford the use, without charge, of a spacious moulding loft, thus consecrated to the same purposes for which "an upper chamber" was used in Apostolic times.

The Sunday-school established in connexion with this undertaking has also continued to prosper, and upon the whole, a beginning has been made which promises, under divine protection, to produce blessings both to those yearly visitants of the port who "occupy their business in the great waters," and to the Protestant population resident along the river side, the promotion of whose religious interests has always been contemplated as an important part of the design.

The necessity, however, of purchasing a site, which a prospect existed at one time of procuring in the shape of a grant, and the price which the committee have felt themselves justified in engaging to pay, in order to secure the advantage belonging to the particular spot which has been selected, will necessarily entail an expense much beyond the amount originally calculated. But relying as well upon the liberality of their fellow citizens as upon higher sources of confidence, they trust that they shall not be left unprotected with means to carry through an undertaking at once so evidently called for, and pregnant with such important benefits. They trust that the result of that appeal which is now about to be renewed, will substantiate the hope once before expressed, that a building will ultimately be erected which, when regarded as a public edifice for the most sacred of purposes, will do credit to the port of Quebec, the Metropolis of British N. America. — *Quebec Mercury.*

Enormous Bones.—The skeleton of an animal of prodigious size was discovered about four weeks since, at the Big Bone Lick in Kentucky. We have the following particulars from a friend, who received them from a gentleman who resided near the Lick:—

There are ten or twelve sets of tusks, from four to twelve feet long; the claws are four feet long and three broad; the tusks were arranged in a circular order, as if by the hands of men; within the circle the bones were deposited, which when placed together showed the animal to have been at least twenty-five feet high, and sixty long.—The skull bone alone weighing 4000 pounds. They were found by Mr. Finney, about fourteen feet below the surface of the earth, who had refused 5,000 dollars for them. The skeleton is said to be complete, saving only one or two of the ribs.

When and how this animal existed, must baffle all calculation. The mammoth himself, so long the wonder of those latter times, must dwindle into comparative insignificance before this newly discovered prodigy. If caruivorous, a buffalo would scarcely serve him for a meal, and if graminivorous, trees must have been his tender herbage. — *Nat. Intell.*

Festivals Are days set apart by the Church for the special remembrance of certain divine mercies or in memory of the Apostles and other chief saints. The most important festivals are Christmas, Easter, Whit Sunday, and Trinity Sunday: on which days no Christian should neglect receiving the holy communion. 2 Chron. viii. 13. John vii. 10.

Summary of News.—There have been no later arrivals from Europe than those already noticed.

The New York Albion thus sums up the principal acts of Lord

Wellington during his reign:—"In the short space of two years, he repealed the Corporation and Test Acts; attacked and carried by storm the great question of Catholic Emancipation, which his predecessors, including Mr. Canning, never dared to approach; he has preserved peace—tranquilized the Colonies—[of this there is great doubt]—perpetuated and consolidated the system of Free Trade, and established the best understanding with this country [America] such as has not before existed from the epoch of the revolution: he destroyed the Beer monopoly and the tyranny of the London Brewers, carried reform into every department of the State, and repealed millions of taxes. He finally saved Europe from convulsion by his most fortunate and prompt recognition of the new order of things in France"

The new Ministry is pledged to the following outline of policy:—1. A correction of those abuses which have been introduced into the representation of the people by Parliament. 2. An unsparring retrenchment of all but the most unavoidable expenses in the public establishments. 3. A complete system of non-interference on all those questions which are now disturbing and distracting the Continents of Europe, so far as the national honour will permit.

CHILDREN'S DEPARTMENT.

THE EXCURSION.

(Continued from last week.)

When little Emily had minded Jane's advice, and offered her morning prayers to God, she ran joyfully to seek her mother, and her other sisters. "Good morning, dear mamma," said she, "how glad I am! the sun shines brightly, and you are quite well! Now we shall go; and I shall see all those pretty things I read about! May I get my hat mamma?" "My little girl forgets," answered her mother, "that there is need for us to breakfast first. Besides, cannot you think of any thing which is to be done before breakfast?" Emily considered a moment. "Oh, to be sure!" she exclaimed; "papa has not come in yet, and we have not had prayers! How I wish papa would come! Does he know that we are going? Will he come soon?"—Although they did not say so much about it, Emily's sisters were almost as anxious to set out as herself, especially the little Lucy. They made themselves very busy in preparing their hats and shawls, and seeing that every thing should be ready. Among other things they did not forget each to place a book in her basket, for all, from the eldest to the youngest, were very fond of reading, and could not think of being a whole day without a book.

At last all was ready; papa had come in; the family had prayed; the breakfast was eaten; and little Emily and her sisters, with her father and mother, set out for the boat.

These children as I have told you, were brought up and taught at home. They never went into the Streets of the city, except on Sundays, and holy-days, on their way to Church, or, now and then, on a visit with their mother. Many things, therefore, were strange and amusing to them, which others, who are often abroad, would think quite common. The little party had not gone far before they overtook a man with a large box strapped upon his shoulders. He unbuckled it, set it down upon the pavement just before them, and began to turn the handle of an organ which was in the box, when immediately out jumped half a dozen monkeys of different sizes, dressed in uniform of many colours, and began to leap and dance about. A crowd of idlers instantly collected, and the little people could hardly make their way through. "Oh mamma, what funny creatures!" said Lucy; "how I should like to have them!" Her mother asked her, why? "Because I should like to play with them all day long!" "Do you think that God made you to play all day long?" asked her mother. The little girl stopped to think and then replied that "she did not mean quite all day long; but after she had done all her lessons, and then she might play." "But look again at the monkeys," said her mamma; do you think that if you were in their stead, you would like to be shut up in a box never to come out, except to be made to

jump about in a strange unnatural manner, with clothes upon you that you did not know how to wear; and to have scanty meals of food to which you had not been accustomed; and to be beaten if you refused to do any of the foolish tricks they taught you; and to be teased by any one who chose to make brutal sport of your sufferings?" "Oh no, no, no! mamma," said Lucy, "but I did not think of any of these things!" "Then try to think a little more before you speak, my daughter, and you will find that it will prevent you from saying many foolish things for which you might afterward be sorry.

They went on, and much was said by the sprightly children, on the many gay and pretty things that met their eyes; and notwithstanding what they had been taught about vain wishes, and what their mother had just said of foolish speeches, many of both were made as they passed the shining windows of the stores. At length they turned down toward the river, and began to see the water, with the boats passing swiftly on its surface. They hurried on their way and soon arrived at the dock, where many steam boats were fastened and among others the one in which they were to go. The children were lifted in, mamma followed, and, in a few minutes they were all engaged in making rapid observations on a scene so new to them. A fog had lain on the stream, which quite hid the other side. It was now beginning to break away, and the little ones were quite delighted to watch its scattering and to catch a glimpse of the houses on the other side, as they began to peep above it. "Mamma," said Lucy, "what is fog made of?" "It is the same as the clouds," was the answer. This caused great wonder in Lucy and Emily, who could hardly think that the clouds were only fog. "They did not think that could be," because the clouds were sometimes so pretty; but Amelia put them in mind, that the bubbles which she had often blown for them were made only of breath and soapsuds, and yet appeared full of the most beautiful colors, when the light shined on them; and this convinced Lucy that when the fog rose up high enough for the sun to shine beneath it, it might appear to us as beautiful as we sometimes see the clouds.

But I have no room to tell you any more about this little party at present. How they were much grieved at a sad sight, and how they were pleased with their excursion, and what charming views they saw, I must leave for another number of the Magazine.

One lesson, however, I wish my little readers to learn before we part. It is, to consider, before they make foolish wishes, or speak foolish, perhaps naughty, words. If my young friends would only think, that "for every idle word, we shall be brought to judgment," I am almost sure that they would try, as the Bible says, "to set a watch upon the doors of their lips," that their own words may not rise up to condemn them.

May God's own wisdom guide my tongue,
And teach me how to speak;
And when I feel I've acted wrong,
May I with prayer his pardon seek.

Oh! may no proud, vain wishes rise,
When tempting trials meet my view!

Still may I look with watchful eyes,
And God will safely help me through.

THE PROTESTANT'S 'KYRIE ELEISON.'

I.

God! whose throne of living light
Burns beyond the starry sky,
Where the hosts of Serapis bright
Avert the dazzled eye;
By a Father's tender name,
By thine own unchanging Word;
By the Saviour's holiest claim—
HAVE MERCY ON US, LORD.

II.

Thou in equal Majesty,
Seated on the Father's Throne,
Far withdrawn from human eye,
Yet still the Incarnate Son;

By the scourge, the shame, the scorn—
By the blood of ransom poured,
By the curse for sinners borne—
HAVE MERCY ON US, LORD.

III.

Thou, who shar'st the Father's throne,
Spirit holy, pure, divine!
Thou, who with th' Incarnate Son,
Once dwelt in mortal shrine!—
By the strength to sinners given!
By the Book, thy victor-sword!
By the penalty of heaven—
HAVE MERCY ON US, LORD.

IV.

Holy, holy, holy—Three!
Pure and undivided One!
God in perfect Trinity,
We pray to Thee alone!
Saviour! by the Father given!
Father, by the Son testified!
Spirit! guide from earth to Heaven!
HAVE MERCY ON US, LORD.

(From the Iris.)

ORIGINAL.

HYMN.—1 Cor. xiii.

O Charity, enchanting sound!
On earth, alas! too rarely found;
May thy soft sway, thy gentle power,
Attend us through life's fleeting hour!

Had I a Saint's or Angel's tongue,
Or sweeter words than Seraph sung,
Devoid of Thee I ne'er can stand
On the fair borders of that land.

Where sup're'er sets, nor planets wane,
Nor night and light alternate reign,
But where one long, eternal day
Dives far the shades of night away.

Tho' faith, and knowledge too were mine
Of things below and things divine;
Yea, though I suffer at the stake
And groan and die for Jesus' sake.

Yet, Charity, devoid of Thee
The realms of bliss I ne'er can see;
No, ne'er can taste redeeming grace,
Nor view my Saviour face to face.

G. S.

OBITUARY.

DIED, on or about the 22nd December last, at Burford, London District U. C., ELIZA ANN, wife of LEWIS BURWELL, brother to the Editor of this paper, after a most severe illness of about six months, which she bore with exemplary patience and Christian resignation; exhibiting a practical proof of the Gospel is "the power of God unto salvation to every one that believeth." She left four children to the care of her afflicted husband.

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

PRINTED AND PUBLISHED BY G. STORES, AT THE OFFICE OF THE CHRISTIAN SENTINEL, THREE-RIVERS.