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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 19th NOVEMBER 1830.

[Vol. I.—No. 12.]

EPISTLE OF ST. IGNATIUS

TO THE EPHESIANS.

(Continued from p. 80, No. IX.)

10. Pray also without ceasing for other men : for there is hope of repentance in them, that they may attain unto God. Let them therefore at least be instructed by your works, if they will be no other way. Be ye mild at their anger ; humble at their boasting : to their blasphemies, return your prayers : to their error, your firmness in the faith : when they are cruel, be ye gentle : not endeavouring to imitate their ways : (let us be their brethren in all kindness and moderation, but let us be followers of the Lord ; for who was ever more unjustly used ? more destitute ? more despised ?) that so no herb of the devil may be found in you ; but ye may remain in all holiness and sobriety both of body and spirit, in Christ Jesus.

11. The last times are come upon us ; let us therefore be very reverent, and fear the long suffering of God, that it be not to us unto condemnation. For let us either fear the wrath that is to come, or let us love the grace that we at present enjoy ; that by the one or other of these, we may be found in Christ Jesus, unto true life. Besides him, let nothing be worthy of you ; for whom also I bear about these bonds, those spiritual jewels, in which I would to God that I might arise through your prayers ; of which I entreat you to make me always partaker, that I may be found in the lot of the Christians of Ephesus, who have always agreed with the Apostles through the power of Jesus Christ.

12. I know both who I am, and to whom I write : I, a person condemned ; ye such as have obtained mercy : I, exposed to danger ; ye, confirmed against danger. Ye are the passage of those that are killed for God ; the companions of Paul in mysteries of the Gospel ; the holy, the martyr, the deservedly most happy Paul : at whose feet may I be found, when I shall have attained unto God : who throughout all his Epistle makes mention of you in Christ Jesus.

13. Let it be your care therefore to come more fully together, to the praise and glory of God. For when ye meet fully together in the same place, the powers of the devil are destroyed, and his mischief is desolved by the unity of your faith. And indeed nothing is better than peace ; by which all war both spiritual and earthly is abolished.

14. Of all which nothing is hid from you, if ye have perfect faith and charity in Christ Jesus, which are the beginning and end of life. For the beginning is faith ; the end charity. And these two joined together, are of God : but all other things which concern a holy life are the consequences of these. No man professing a true faith, saith ; neither does he who has charity, hate any. *The tree is made manifest by its fruit,* [Matt. xii. 33.] So they who profess themselves to be Christians, are known by what they do. For Christianity is not the work of an outward profession ; but shows itself in the power of faith, if a man be found faithful unto the end.

15. It is better for a man to hold his peace, and be ; than to say he is a Christian, and not to be. It is good to teach ; if what he says he does likewise. There is therefore one master who spake, and it was done ; and even those things which he did without speaking are worthy of the Father. He that possesses the word of Jesus, is truly able to hear his very silence, that he may be perfect ; and both do according to what he speaks, and be known by those things of which he is silent. There is nothing hid from God, but even our secrets are nigh unto him. Let us therefore do all things, as becomes those who have God dwelling in them ; that we may be his

temples, and he may be our God ; as also he is, and will manifest himself before our faces, by those things for which we justly love him.

16. Be not deceived, my brethren ; those that corrupt families by adultery, shall not inherit the kingdom of God. If therefore they who do this according to the flesh, have suffered death : how much more shall he die, who by his wicked doctrine corrupts the faith of God, for which Christ was crucified ? he that is thus defiled, shall depart into unquenchable fire, and so also shall he that hearkens to him.

17. For this cause did the Lord suffer the ointment to be poured on his head, that he might breathe the breath of immortality unto his Church. Be not ye therefore anointed with the evil savour of the doctrine of the prince of this world : let him not take you captive from the life that is set before you. And why are we not all wise ; seeing we have received the knowledge of God, which is Jesus Christ ? Why do we suffer ourselves foolishly to perish ; not considering the gift which the Lord has truly sent to us ?

18. Let my life be sacrificed for the doctrine of the cross ; which is indeed a scandal to the unbelievers, but to us is salvation and life eternal. *Where is the wise man : where is the disputer ?* [1 Cor. i. 20.] where is the boasting of those who are called wise ? for our God Jesus Christ, was according to the dispensation of God, conceived in the womb of Mary, of the seed of David by the Holy Ghost ; he was born, and baptized, that through his passion, he might purify water, to the washing away of sin.

19. Now the virginity of Mary, and he who was born of her, was kept in secret from the prince of this world ; as was also the death of our Lord ; three of the mysteries the most spoken of throughout the world, yet done in secret by God. How then was our Saviour manifested to the world ? a star shone in Heaven beyond all the other stars, and its light was inexpressible, and its novelty struck terror into men's minds. All the rest of the stars, together with the sun and moon, were the chorus to this star : but that sent out his light exceedingly above them all. And men began to be troubled to think whence this new star came so unlike to all the others. Hence all the power of magic became dissolved ; and every bond of wickedness was destroyed : men's ignorance was taken away, and the whole kingdom abolished ; God himself appearing in the form of a man, for the renewal of eternal life. From thence began what God had prepared : from thence forth things were disturbed : forasmuch as he designed to abolish death.

20. But if Jesus Christ shall give me grace through your prayers, and it be his will, I purpose in a second Epistle which I will suddenly write unto you to manifest to you more fully the dispensation of which I have now begun to speak, unto the new man, which is Jesus Christ ; both in his faith, and charity ; in his suffering, and in his resurrection : especially if the Lord shall make known unto me, that ye all by name come together in common in one faith, and in one Jesus Christ ; who was of the race of David according to the flesh ; the son of man, and Son of God, *obeying your Bishop and the Presbytery with an entire affection* ; breaking one and the same bread, which is the medicine of immortality : our antidote that we should not die, but live for ever in Christ Jesus.

21. My soul be for yours, and theirs whom ye have sent, to the glory of God ; even unto Smyrna, from whence also I write to you ; giving thanks unto the Lord, and loving Polycarp even as I do you. Remember me, as Jesus Christ does remember you. Pray for the Church which is in Syria, from whence I am carried bound

to Rome; being the least of all the faithful which are there, as I have been thought worthy to be found to the glory of God. Fare ye well in God the Father, and in Jesus Christ, our common hope. Amen.

IN THE MEMORY OF THE MOST REVEREND THE LATE
ARCHBISHOP OF CANTERBURY,
PRESIDENT OF THE NATIONAL SOCIETY, &c.

Substance of the conclusion of a Sermon, preached at Westminster Abbey, 27th July, 1828; the Sunday after the death of the late Archbishop of Canterbury.

St. MATTHEW xviii. 19, "Go ye therefore and teach all nations."

* * * * Among those who have been most conspicuous in advancing this good work, I cannot at this time withhold the acknowledgments due to an early and gracious Patron. It is impossible for me to pass over in silence the tribute of justice, which the National Society has often paid to the high deserts of that exalted personage, whose services are now, alas! closed to the Church, to the Nation, and to the world;—that exalted personage, who has left us, at this time, to mourn his loss, to cherish his memory, and, in our humble stations, to follow his example.

"It would" (say the National Society, in one of their Annual Reports) "be superfluous to enumerate, individually, all those whose exertions have been eminently serviceable; but it must be satisfactory to the public to learn, and therefore it is their duty not to withhold the fact, that, notwithstanding the numerous and various demands on the time of their most Reverend President, the Archbishop of Canterbury, the Society has never failed to receive the countenance of his high authority, as well by his constantly presiding at all their deliberations, as by his presence at the public examinations of the children at the Central School."

But the Archbishop's care and special superintendance were not confined to a single object; they extended to all the important offices of his high charge. His paternal attention, as well as his munificent aid, were gratefully acknowledged by the ancient and venerable Societies for promoting and extending the blessings of our Holy Religion, and by the recent Societies, founded under his auspices for building and enlarging Churches, and other Institutions for the advancement of the glory of God, the good of his kingdom on earth, and the safety, honor, and welfare of our Sovereign, and his dominions.

The great object of his latter days, that indeed on which it may almost be said his latest breath was spent, was to promote the establishment of a Royal College in this extensive metropolis; wherein opportunities, which have too long been wanted, should be afforded to large and important classes of the community, for securing an education, at once comprehensive and liberal, conducted upon those sound religious principles, which are the foundation of our national prosperity.

His Religion was calm and deliberate, steady and consistent, producing a placid and uniform temper of mind. Accordingly his habitual demeanor, and the whole tenor of his proceedings, as well in the minutest affairs of his poorest Clergy*, as in the weightiest concerns of the Church, were conformed to a coherent scheme of life, and a well-considered principle of action undeviatingly pursued. His was a shining light which shone more and more unto the perfect day; and it pleased God not to call him to himself, till it might be said he had performed the work which was appointed him to do.

At a critical period, his Grace resolved on the adoption of a new and most powerful engine—the *System of Mutual Instruction and Moral Discipline*—for securing and extending the blessings of a religious education. At that perilous conjuncture, it was

* At a busy time, when I had frequent intercourse with his Grace, he was wont to say—I have this morning been occupied with affairs which, however trivial I thought them, appeared important to those whom they concerned.

† But perfection is not granted to man. If in any case he was thought to have been led into mistakes, in forming his opinion, it was ascribed to mis-information, or misrepresentation, as to facts, from which the greatest and best men are not exempted.

most consolatory and animating to behold the even and steady course, the uniform and mild spirit, with which, in the midst of discouragements and difficulties, he prosecuted his purpose. What was in truth the predetermination of his judgment, seemed rather the spontaneous impulse of his will, so entirely in him were the judgment and the will consenting, and so naturally was action produced by principle. This singleness of mind eminently qualified him for his exalted station; a station in which the example afforded by the great and good men, when it has pleased God to call them to it, are of all merely human causes the most efficacious, in upholding and extending the influence of religion. Such examples too, when miracles are no longer necessary, and prophecies no longer vouchsafed, tend above all things to the comfort and edification of the Christian world; for they show us how high a degree of religious virtue is attainable, even in this imperfect state, and the rich benefits which flow from this source to the present and to future ages.

Never was this truth more strikingly, and more happily, illustrated than at that time. It was the felicity of his Grace to behold the work of his hands prosper beyond the most sanguine expectation. Under his auspices, the New System of Education spread with a rapidity, and to an extent, of which there is no parallel, carrying with it the means of civilization, and that most powerful of all means, the GOSPEL OF PEACE AND SALVATION, to the benighted nations in the remotest regions of the earth. He lived to see millions of children educated at home by this System, who otherwise might have been a prey to ignorance, vice, and misery; and abroad the numbers are incalculable, to whom life and immortality are brought to light by the Gospel of Jesus.

In fine, it will form a memorable epoch in the Christian Church, that our late inestimable Primate brought into its service an engine more powerful than ever yet had been wielded by mortal man! When other attempts had in a great measure failed, it supplies immediate and inexhaustible resources to further the fulfilment of the sure words of promise, beyond the most ardent hopes which could have been entertained under any other system. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." * * * "All the kingdoms of the earth shall become the kingdoms of God and of his Christ."

Let Archbishop Tillotson sum up:—"There are several ways of reforming men, by the laws of the Civil Magistrate, and by the public preaching of Ministers. But the most likely and hopeful reformation of the world must begin with children. Wholesome laws and good sermons are but slow and late ways; the timely and the most compendious way is a good education. This may be an effectual prevention of evil; whereas all after ways are but remedies, which do always suppose some neglect or omission of timely care."

What was thus briefly and happily inculcated by the excellent Primate of all England, in the seventeenth century, has, in the nineteenth century, been reduced to daily practice, and carried into general use, by the fostering hand of his late eminent Successor, according to our Saviour's beautiful image—

"The least of all seeds has grown up and waxed a great tree, and spread out its branches, and filled the earth."

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." On him shall be bestowed that high reward, that only true praise, "Well done thou good and faithful servant—enter thou into the joy of thy Lord:" where "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever!"

TO THE RT. HON. THE SPEAKER OF THE HOUSE OF COMMONS.

Lindsay Cottage, Cheltenham, 1st December, 1828.

Sir,

When your favourable opinion of my humble tribute to the memory of your reverend Father was communicated to me

I should, as a duty, have committed that tribute to the Press without delay, had I not hesitated in the hope that this funeral rite would be performed by some one competent to the task, for which I felt myself unequal.

At that time, I was setting out on an official tour. On my arrival here, after an interval of four months, being disappointed in the expectation, which I had entertained, I have printed copies for private distribution among the relatives and friends of the deceased Primate.

It may be considered as a remarkable occurrence in the life of the Author of a System of education founded on the development of the power desiderated by Lord Bacon, that it fell to him to do duty at Westminster Abbey, on the death of his illustrious Patron; the great characteristic of whose Archbishopial Administration, which distinguished it from that of all who went before, and from all who shall come after, him, was the establishment of National schools for the religious education of the poor, by the instrumentality of this system*. Few, indeed if any, of his Clergy had the opportunities which I had, of observing the wisdom and discretion, with which he effected the difficult undertaking of bringing into general use, and applying to the purpose for which it was originally designed, a system of education opposed to early habits, generally received opinions, and forms continued by long prescription, and therefore upheld by deep rooted prejudices. Few could have observed this so closely; and few, if any, could feel the interest, which I felt, in the success of his measures; and none can be more sensible how great the debt due to his memory, for the services which he thus rendered to the Church and State, in time of need.

But when I compare this brief and imperfect performance with the subject which called it forth, it may be requisite to add, for its excuse, that it was written in all haste, in the midst of professional duties, and necessary avocations, and that it was intended for the pulpit. Imperfect, however, as I feel it to be, it may suffice, for my exculpation; that it has the sanction of that elevated authority, to whose congenial mind the administration of the affairs of the Church is happily committed; and who now presides, in the same spirit, over the Councils of the National Society, for carrying on the work, at which his excellent Predecessor laboured so long so ably, and so successfully.

Fam. Sir,

Your most obedient Servant,

A. BELL.

* The National Society, in their Annual Report of 1812, state that, "This system is fitted to give a new character to Society at large."—And after the further experience of seven years, that "The more they can plant this admirable System, with deep and strong roots, in every part of the Kingdom, the more they will advance the cause of true religion and promote the solid welfare of the state; together with the happiness, present and eternal of those individuals, to whom its blessings are extended."

Such it can be readily, and indeed has been, shown in several publications, are the natural and immediate consequences of the faculties and powers of the mind, which the system calls forth, and cultivates, and maintains in perpetual activity.—Such always correspond to the fidelity and ability with which it is administered. After the experience of more than one third of a century, I would submit to the Speaker of the House of Commons a suggestion, which has long been uppermost in my thoughts, words, and writings; that there is no subject more deserving the consideration of the Government and Legislature, or in which they have a deeper stake, than the means of enabling the National Society more widely to extend, and more effectually to secure, the great object of their Institution; which object was thus briefly expressed in the Report of the Madras Asylum, in 1796, "to make good men good subjects, good Christians,"—an issue exemplified in the lives, conduct and fortunes of one and all of the first pupils of the Parent School of this system, beyond what is credible, if it were not authenticated by original documents from India †. This would indeed complete the Monument to the immortal memory of the late Archbishop of Canterbury.

† See Reprint of the Report of the Madras Asylum with Postscript and Appendix, Murray 1813.

TO THE EDITOR OF THE CHRISTIAN SENTINEL.

21st October, 1836.

MR. EDITOR,

I enclose the communication to you, being sure that any thing which can have even a remote tendency to benefit the Church of England will be suffered to occupy a corner of your instructive columns.—No person I flatter myself can more warmly admire the doctrines, constitutions, and usages of the Church, and it is for this cause that I more deeply lament when I see its wise and well dignified system departed from or in any measure rendered ineffective.—In proof that such departures have taken place, I might instance the almost total want of discipline in the Church at the present day. But at present my object is to call your attention to a less important point, and merely to suggest the propriety of a return to a very laudable custom which amongst others has fallen I perceive into almost total disuse. I allude to the practice, I believe now universally adopted by the lower grades of the Clergy of the Church of England, of dressing in every particular like the Laity so that it is impossible to distinguish one from the other,—the impropriety of such a practice must I think be apparent to every one. The question which I am desirous of having answered is, *Why it is permitted by those to whom the Government of the Church is confided.* The dress directed by the Canon to be used has nothing in it outré, or ridiculous, on the contrary, it is simple, grave, and becoming.—The propriety and the wisdom of adopting this or any other distinguishing dress which may be considered more convenient, and better adapted for the climate, is the more manifest in this province, from the particular attention paid to this point by the Clergy of the Church of Rome, and as "Fas est et ab hoste doceri," I trust that in this particular our excellent Diocese will not disdain to receive a lesson from a Church proverbial for the wisdom and policy which characterize her regulations. By reviving this decayed custom, I am persuaded, he will do an act in no small degree beneficial to the interests of that portion of the Church over which he presides, while at the same time he will distinguish her Clergy from other ministers of Protestant denominations—and it is my firm opinion that the measure will be one not only agreeable to the Clergy themselves, but also highly acceptable to the Laity of the Church of England at large.

I am, Reverend Sir,

Your obedient servant and affectionate brother,

A PRESBYTER OF THE CHURCH OF ENGLAND.

PROTESTANTS IN THE FRENCH MINISTRY.

Last week we stated that the Duke de Broglie Minister of public instruction and President of the Council under the new French Government, is a Protestant. We are happy to learn that M. Guizot, the Minister for the Home Department is also a Protestant. The London Christian Observer states, that he is the translator of Gibbon's Decline and Fall of the Roman Empire, which he accompanied with notes to counteract the scepticisms of that work. "The Duke de Broglie," says the Observer, "is well known for his zealous efforts in the cause of enlightened benevolence and humanity, and especially for his unwearied labours to exterminate the French slave trade, that dire blot upon France; and which in defiance of promises and treaties, the late government refused to extirpate. His office we trust will enable him to do much to promote public education; and the Protestant ladies of Paris will continue to find in his pious and accomplished duchess, the sister of the late lamented Baron de Staël, a zealous patron and coadjutor in those plans of Christian wisdom and benevolence, especially Bible, Missionary, Tract Education Societies, which have of late so hopefully sprung up among them."

When we consider that two out of the seven French Ministers are Protestants of this character, and that the King himself and General Lafayette have formed their ideas of Free Government after a long residence in Protestant countries, there is more reason to hope that the present order of things in France will be permanent than might at first be imagined.—*New York Observer.*

THE CHRISTIAN SENTINEL.

THREE-RIVERS, FRIDAY 19th NOVEMBER, 1830.

CHURCH AND STATE.—No. III.

It being, as we humbly conceive, made sufficiently plain in the two preceding numbers under the above title, that the State is bound to acknowledge and support the gospel, we now come to "the tug of war," in ascertaining *how* it ought to be done. And as this question, by assuming a *practical form*, encounters human selfishness and obstinacy in every variety, we must bespeak the reader's attention for a little detail, for the necessary purpose of "stating the case" clearly. And as the main question is blended with some things that are collateral, and would suffer materially by keeping them out of sight, we shall make no further apology for introducing what otherwise might seem irrelevant matter: and when this article is *finished*, we shall submit it as a *whole*, to the reader's judgment. It might not be amiss, furthermore, to remind the reader that men are, and ever have been, in the habit of disputing principles connected with religion *because they are true*. The carnal mind is enmity against God; and it is not a warm zeal in one particular direction that removes its opposition to religious truth; but, in addition to zeal, a comprehensive and fundamental view of the subject, which shall embrace the *first principles* of human society, in connection with the declared will of God.

1. The State can do nothing without *funds*; and these no state can command except from the productive labor of the people. Whether it be by direct taxes, or duties on Commerce, or by money at interest, or by leasing public lands, or by leasing patches of the sea, as the State of New Jersey leases out *oyster-beds* to its subjects,—it is still *taxation*. Hence the state, in order to support religion, must tax the people as certainly as it must for the administration of Justice. And if for this purpose God has not given the state *full authority*, he has not required it to lift its hand in the cause of the gospel—no, not even to acknowledge it before men.

2. But can the state produce authority for so doing? We think so, for the following reasons:

First.—The obligation to support the worship of God, implies God's authority for having recourse to such lawful means as he places within its power.

Secondly.—If it is lawful to tax the people for their good in things of inferior value, it must be lawful to tax them for their good in things of the highest possible interest: and if the first is a duty on all governments, what is the last?

Thirdly.—The gospel sets forth generally that civil rulers are appointed by God to encourage and support virtue, and to discountenance and restrain vice, and that for this very thing the people pay tribute. But as the Gospel is the only standard by which we can determine the true character of either virtue or vice; and as the practice of religion both publicly and privately is the only virtue in which a Christian is at all interested, this Bible rule, by a very easy inference assumes the position, that Christian rulers have the power to tax the people in order to their religious instruction, and also to superintend the requisite expenditure in distributive detail, according to the general circumstances of society at large. Besides, if we confine the jurisdiction of the State to mere political diplomacy and the execution of certain decrees respecting the things of *this world*, we deprive our rulers of their *Christian* character of Stewards under God; we lay virtue and vice, as determined by the Bible, quite out of the account, and we place them on the simple ground of *public Atheism*; for then no public measure could have respect to God and his religion, but merely to *human policy*, founded on *human authority*.

Fourthly.—We can refer to *precedent*. Noah, as head and ruler of the whole human family, put his household to *expense* for the worship of God. Abraham, as a *Prince*, did the same. "I know him, that he will *COMMAND* his children and his household *after him*, and they shall keep the way of the Lord." The whole *Jewish economy* was also a declaration of God's will to the same effect.

Fifthly.—The "sure word of prophecy" declares the same. "Kings shall be thy nursing fathers, and their queens thy nursing mothers," under the Gospel; which they cannot be without ex-

pending the public revenues in its cause, and maintaining it by public authority.

Sixthly.—We have the collateral testimony of all religions not claiming to be Christian, which, from the days of Noah downwards have been maintained by the State. This fact bears on the subject with the same force with which the universal practice of offering sacrifice for sin bears on the Christian Sacrifice as collateral testimony to its value; or as idolatrous and other priesthoods consent to the truth of the Christian Ministry. It is claimed by all parties who believe in the Christian Sacrifice, that the universal heathen custom of making atonement and cleansing for sin, was intended by divine providence to prepare men's minds for the cordial reception of the two great doctrines of the true atonement, and the sanctification of the Holy Ghost. But since the union of Church and State has also overspread the whole heathen world, linked and bound up in the same bundle with the other doctrines, there is precisely the same reason for believing that God ordered it for the express purpose of paving the way for Christianity, and "to make ready a people prepared for the Lord," by their being previously accustomed to respect public authority in connection with religion. And he that rejects this last is furnished, from the case itself, with the same reasons for rejecting the others, and calling them heathen errors. And here also it should be borne in mind, that neither of these can be a *fundamental falsehood* assumed as true; for then the falsehood could not have been of uniform and universal prevalence; but a *fundamental truth* retained as a leading characteristic of a true system, for the purpose of preserving alive the great outlines of the Moral Government of God as adapted to the human condition in this world.

Seventhly.—We appeal to analogy;—but yet an analogy which owes its origin to the same fountain head, the *primitive condition of man*, in the first formation of Society. Every head of a family is both political and ecclesiastical head of his own household, and, under God, is bound to tax the labor of his children, and expend it on their religious instruction. This establishes the principle for larger communities; because every family government contains within itself every fundamental principle essential to the constitution of an extensive empire, with the same certainty that the sprout of an acorn contains every generic essentiality of the largest oak. In neither case does *quantity* at all interfere with *kind*, or essential principle. The subject of the state is under the same obligation to obedience in these things that the member of a private family is under; for the very notion of government supposes both the right to judge for the subject in every thing that falls within its jurisdiction, and by consequence the valid claim to obedience; because "the powers that be are ordained of God." The parent judges, under God, for his child, and arbitrarily, that is, without consulting his child's judgment, provides for his religious education according to the will of God. But here we must anticipate an objection concerning the right and the exercise of *private judgment*. And to be brief, we will instance a Jury under oath. Each Juror exercises it in full; but it is upon facts over which he has no control whatever, and which are furnished to him by the information and testimony of others. The whole of the case is laid before him, and the law is expounded to him, which is evidence also, and a part of the case. And even if he should previously understand the law, it would make no difference, as such knowledge would as strictly be evidence as the witnesses in Court. It is thus, on *comprehensive evidence*, that we decide "of ourselves," as St. Paul would say, in all the concerns of life. We see the truth of things when rightly presented, and our private judgment, or sense of right and wrong, directs us to follow *authority*.

Eighthly.—The principle is *conceded*, though undesignedly, by those who have called for a division of the Clergy Reserves "among the different denominations." For this, be it observed, is but calling on the state to lay an arbitrary tax on the labor of *some who* must rent these lands, for the support of religion; which involves all the supposable tyranny of Church and State in England and Scotland—all the injustice of compelling some to give a considerable portion of their labour towards supporting a Communion to which they do not belong, and from whose ministry they derive no benefit. For it can hardly be supposed that in all cases persons of a particular denomination would be selected to till the lands assigned to that denomination, and then that they would do so in preference

to tilling lands of their own, unincumbered with double or triple tythes;—or that other needy persons would be rejected out of a tender regard to the rights and dictates of their consciences;—or even that an *atheist* who happened to be a good industrious farmer, (but yet would cheerfully suffer much distress rather than give away *one third* of his labor to support priestcraft and superstition which he cordially hated,) would not be taken for that purpose in preference to an indolent and worthless *brother*. Indeed there is not the smallest doubt in our mind, that the writer in the *London World*, or any of his friends who profess such fiery indignation and pious wrath at the idea of an infidel being compelled to support the Gospel, would most conscientiously and in their own opinion most orthodoxly accept of *one full third*, in this case, of all an infidel's earnings, or of any number of them, as long as they could get it from them. The fact of its being rented land, alters not the merits of the case in the least; because *one third*, of a poor man's earnings will count *one third*, whether it be extorted from him by a public act of the Legislature, or in a private bargain which takes advantage of his necessity, by force of legal enactment authorising one or more persons or a body corporate to lease lands to him set apart for the above purpose on those hard conditions. The cruelty to the needy man is precisely the same, whether his earnings are taken from him from off his own or rented lands, or whether they go to support the Established Church or a body of Dissenters. For when a man sees *one third* of the proceeds of his labour going out of his hands into the coffers of other people, he does not stop to ascertain where it goes before he knows the fact and feels that it has actually gone past recovery, heedless of the wants of his family. The same objections and difficulties lie equally strong against appropriating *national funds* to the support of religion. It could never be done without offending some, and perhaps many, who had been taxed to raise them. In short, we think that on this point, without any remarkable breach of propriety in the application of Scripture, we may say: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite!" first devise a method for supporting religion on Sectarian principles which shall aggrieve *nobody*; and then shalt thou see clearly in overturning the constitution of Church and State.

(To be Continued.)

We thank our friend R. R. for his letter, and assure him that his suggestions shall be attended to as far as practicable. But it must be remembered that we have to consult the wishes of a great many, whose sentiments also differ widely. In this case the best we can do is, to weigh them against one another, and endeavour to strike a balance. R. R. suggests the propriety of leaving out the children's article, and adding a *monthly little book*, if our means will permit.—They will not. Besides we think the present plan the best. We know of subscribers obtained by the desire of children to read their articles.

Anatole is received, and shall ere long be attended to, with some remarks. We are aware that there is cause of the complaint which he makes, and perhaps on more subjects than one. We cannot be too cautious of allowing things which stand simply on human authority, to invade the province of the *Church of Christ*. We firmly believe that she possesses in their fullest perfection all the first principles, elements and means of a *perfect moral government* over the hearts and passions, and consciences, and conduct of all men; and that the surest and safest means of putting down vice, is to do it in a way that will not detach the principle of allegiance from the Church; and transfer it to societies of human fabrication. We believe that our own Missionary Societies, are *subordinate to the Church*. We believe also that the Protestant Episcopal Missionary and Sunday School Union Societies in the United States are also considered as the legitimate children of the Church, and under her authority. And we know that consistent churchmen in both countries deem it dangerous to lend their assistance to societies whose province is claimed to be over the *morals of mankind*, but which may lead to *schisms in the Church*. An intelligent layman of New Jersey remarked to us last July, that "*danger was the unavoidable concomitant of experiment*; and that therefore new schemes of affecting moral revolutions ought to be watched with

extreme jealousy: that the very notion of experiments implied *ignorance of the result*: and that in their progress they might assume any new character or bearing in defiance of those who first put them into operation.—The Bible, added he, directs me to no *moral society, but the Church of my Saviour*."

Within a few years great excitements have prevailed in many parts of the States under the name of "*revivals*," and the Episcopal Church has enjoyed her full share of obloquy for not assisting in the "wind and storm" which accompanied them. But some who had been industrious in getting up these most extravagant movements saw their error when it was too late. They had kindled a fire which no human power could quench; notwithstanding several of them put forth their hands to arrest its progress, but in vain. Among those who did so, were Dr. Beecher, the author of *Sermons on Intemperance*, and a Mr. Nettleton. Dr. Beecher compared the effects of a revival in a neighbourhood to being "*burnt over*," a term well understood by those who have seen pine and spruce woods on fire. Mr. Nettleton says in a letter dated Albany, January 13, 1827, "The evil is running in all directions. A number of Churches have experienced a revival of anger, wrath, malice, envy, and evil speaking without the knowledge of a single conversion,—merely in consequence of a desperate attempt to introduce these new measures."—And in the same he observes that, "some students in divinity and others, in their attempts to imitate brother Finney, have reminded us of the conduct and success of the seven sons of Sceva, who undertook to imitate Paul."—We have in our possession documents sufficient for an instructive history of "*revivals*," written chiefly by the friends of the system. It is shewn in one that they were got up by *appointment*, and then compared to the day of Pentecost!—"It was not sobbing simply, says one, but *unrestrained weeping*. Nor was it the indulgence of childish sympathy, notwithstanding there were a number between the age of 10 and 14, who were crying in all the fullness of an over flowing heart; yet there were those of the *sober age* of 15, the energies of whose minds are directed by cool deliberation and sound discretion, and whose feelings were indulged without any manifestation of delicacy or reserve. Professors themselves were overwhelmed—all was tenderness and sensation—it was, I am informed, *A LITTLE PENTECOST*."—*Mirabile dictu!*

CHURCH IN THE UNITED STATES.

We are often minded to copy into the *Sentinel Ecclesiastical intelligence from the Church periodicals of the United States*; but really there is so much of it that we are deterred from attempting it. Our sister Church, we learn by it, is prospering greatly: and the field of her labours is so much extended beyond the numerical strength of her clergy, that many congregations are without pastors, and the propriety of inducing clerical persons to come over from England to their assistance has been suggested.—Bishop Brownwell's tour to the West and South last autumn has been productive of most encouraging results. The visitation of an Apostolic Bishop served to enliven the hearts of many scattering friends of the Church, and stimulate them to active exertion in preparing permanent means for the constant and regular ministrations of the sanctuary.

Since the lamented death of that truly great man, the venerable BISHOP HOBART, the public prints have been frequent in recording the memorials of his worth, and the deep sense of his loss which is universally felt. The late Convention of the Diocese of New York, appointed a Committee to provide for the erection of a monument to his memory in St. Peter's church, Auburn, the village where he departed this life. The *Christian Journal* for October is principally occupied by the proceedings of Vestry Meetings in the said Diocese, expressive of their deep sense of bereavement in the loss they have sustained by his death. It contains also very interesting extracts from sermons delivered on the occasion, amongst which we have marked one by the Rev. P. WILLIAMS, Pastor of the colored congregation of St. Philip's Church, New York, for insertion in the *Sentinel*, with the resolutions of its Vestry; which we doubt not would be most acceptable to our readers, especially those who feel an interest in the welfare of that oppressed race for which WILBERFORCE has immortalized his name in the annals of the British Senate.

Extracts from Dr. PINKERTON'S correspondence, contained in the Twenty-sixth Annual Report, of the British and Foreign Bible Society, 1830.

(Continued from p. 83, No. XI.)

HERRNHUT, JULY 18, 1829.

DURING the few days that I spent at Dresden, I had frequent intercourse with Naumann, who has the charge of our depôt in that city. His issues during the last seven months have been 571 copies of the Bible, and 163 Testaments; of which the greater part have been sent into Bohemia. The accompanying statement of his accounts will afford the details. I have read part of his correspondence with Bohemia; from which it is evident that the demand for the sacred volume still continues in that country. A rich Jewish family had provided themselves with several copies; and the guests who visit the baths in Bohemia are supplying themselves with copies of our German Bible printed in London. Mr. Naumann is now one of the secretaries of the Saxon Bible Society. I attended a meeting of their Committee on the 13th inst. at which their president, Count Einsiedee, presided. The Count expressed to me their unanimous feeling of gratitude to the British and Foreign Bible Society for past favours, and presented a concise view of the present state of their institution. They are preparing for their annual meeting on the 11th of next month. Their issues, in the present year, have been 3298 copies of the Scriptures; their income, 1737 dollars for Bibles sold, and 849 dollars in subscriptions: but they are upwards of 2000 dollars in debt. They hope, however, to get considerable assistance from a collection which has recently been made in all the churches in behalf of the Society. The president also informed me of the application which they have recently made to your Committee for a supply of four quarto editions of the German Bible. After considerable discussion about their taking any part in the distribution of these and other Bibles without the Apocrypha, they at last agreed, "to accept of 200 quarto Bibles and 300 small octavo Bibles, to be distributed, under their superintendence, by certain individuals whom they would appoint to take charge of them, and to render an account in conformity to our Rules."

I doubt not but that the Committee will gladly sanction this arrangement; the circulation of Bibles without the Apocrypha will, by it, be, to a certain degree, countenanced and promoted in Saxony.

In this place, our friend Bishop Fabricius continues active in our cause. By the inclosed account of his labours, you will observe that his issues, from the 1st of January to the 14th inst. have been 2110 copies; making the amount of copies distributed by him since the year 1814, 11,341 Bibles and 38,202 New Testaments; of which the greater part have been either sold or sent into Bohemia.

NEWS.

From the Correspondent of the London Courier.

Mr. Huskisson was from the first moment conscious that the injury was fatal, and in consequence he frequently asked the surgeons in the course of the evening when he should die, expressing his hope that it would be soon. In the course of the evening, when Mr. Blackburn, in reading the Lord's Prayer to him, came to the clause, "forgive us our trespasses, as we forgive them that trespass against us," Mr. Huskisson said, in a firm and distinct tone of voice, "That I do most heartily, and I declare to God that I have not the slightest feeling of ill will to any human being." He showed a natural anxiety for the preservation of his character as a statesman. "The country," said he "has had the best of me. I trust that it will do justice to my public character. I regret not the few years that which might have remained to me, except for those dear ones," added he grasping Mrs. Huskisson's hand and looking with affectionate regret upon her dejected countenance, "whom I leave behind me." His countenance, which remained unmoved during the continuance of his agonies, has not altered since his death; it was remarkably calm and serene when it was placed at 11 o'clock last night in the lead coffin which is destined to contain his remains.

From the London Spectator.

In his early career, Mr. Huskisson was a warm and zealous reformer; and to the end of his life he entertained the most enlarged and liberal views of social government. He did not sacrifice his principles, though they were such as rendered him little acceptable to the great; and yet, such was the singular force of his exalted intellect, and so effectually did it enable him to command the attention and respect of all that approached, that even his honesty did not impede his rise. Of eloquence in the ordinary sense Mr. Huskisson had but little. He could neither gripe and hold fast the heart like the Member for York, by the irresistible energy of his appeals, nor could he please the ear and the fancy with the nicely-modulated language and effervescing wit of Mr. Canning. Yet no man, not even Mr. Canning in his happiest flight, nor Brougham in his most solemn adjuration, ever commanded the assent of his hearers more completely than the late Member for Liverpool. It might be truly said of him, as of the sage in Johnson's tale, "he spoke and attention watched his lips, he reasoned and conviction closed his period." Mr. Huskisson was never unprepared, whatever was the subject of discussion; and he excelled not in set harangues only—he was a clever and an able debater. His manner, when he first entered on the subject, was cold, almost heavy; his intonation equable, sometimes monotonous; he had no peculiar grace of action. The secret of his oratory lay in the facility with which he could bring a number of facts to bear upon his argument and in the soundness and comprehensiveness of his general views. He was not an opponent with whom it was difficult to grapple, for he disdained all slippery arts of avoiding an antagonist; but he was one whom the stoutest champion found it impossible to throw. To the matter of fact arguer, Mr. Huskisson could present an accumulation of details sufficient to stagger even the Member for Middlesex; while to him who looked to rules rather than to cases, he could offer general principles, conceived in so fine and so enlarged a spirit of generalization, that even in his dry and unadorned enunciation they rose to sublimity. Nothing could be finer than the splendid perorations of his more elaborate speeches. It was by the combination of an attention so accurate that the most minute objection did not escape its vigilance, and a judgment so comprehensive that the greatest could not elude its grasp, coupled with the habits of unremitting industry, and the most perfect integrity of purpose, that Mr. Huskisson on every question of complication and importance reigned almost undisputed in the House of Commons.

London, October 11.—We have received from Paris the following information connected with the affairs of the Netherlands:—M. Gendebien, the Gentleman deputed by the provisional government of Brussels, to make an offer of alliance with France, has had interviews with the Minister for Foreign Affairs and others, but has been most unsuccessful. He was informed, that with whatever satisfaction the French Government might view the prospect of increased friendly relation with the Belgians, it would be as connected with the general tranquility of Europe, which would be endangered by annexing the territory of Belgium to France, or placing it under the especial protection of the latter country. It was in consequence of the bad success of M. Gendebien's mission that the Provisional government of Brussels issued a Proclamation, declaring Belgium an independent State. Under what form of Government, and what chief, this State is to be placed, is now the point of interest; the objections in other quarters to its being independent are not we believe, such as to cause any serious obstacles to the settlement of the question.—*Courier.*

Oct. 12, (Evening).—The private letters received this morning from Paris by the express, from the highest quarter, are of a most favourable description in regard to the existing friendship between England and the King of the French, as they are determined to adhere to a strict neutrality with regard to Belgium, and their endeavours will be by meditation to maintain a general peace throughout Europe.

The deficiency in the Revenue for the Quarter ending on the 10th instant amounts only to £188,834.

Brunswick Sept. 28.—Yesterday morning a deputy from the Duke arrived here, who came from London, with a message to Duke William. It was soon made known that the former has

transferred to the latter the government of the country for an unlimited time. The Estates have drawn up a very long address to Duke William, in which they paint, in strong colors, the melancholy state to which the country has been reduced by the arbitrary measures of the Duke. This Address of the Estates was published here yesterday evening at six o'clock. An immense multitude was immediately assembled, to whom it was read aloud by lamp-light, and received by acclamations of joy.

Lisbon, Sept. 28.—Two vessels arrived here to-day from Rio Janerio, but they bring no news of importance. Government, however, feared the contrary; for immediately on their arrival, and before any communication was had with the inhabitants, the Captains, and even the passengers were arrested, their effects minutely examined, and they were interrogated with the utmost strictness: but as nothing appeared against them they were set at liberty at the end of four days, with a caution to be silent. Consequently they are careful to withhold all information.

The French papers are still prohibited: this is exceedingly vexatious, especially as it relates only to those of France.

France.—The punishment of Death.—The king has received the grand deputation charged to present him the Address adopted yesterday by the Chamber of Deputies. A great number of Members accompanied the deputation. All the Ministers were present to the right and left of the King, who was seated upon the throne. The President having read the Address, which was mentioned yesterday, his Majesty replied:—

"Gentlemen,—I receive with great satisfaction the Address which you have presented to me. The sentiments to which you give expression have been a long time in my heart. Witness from my earliest years, of the frightful abuse of the punishment of death in political matters, and of all the evils which have resulted from it to France and humanity. I have constantly and warmly advocated its abolition. The remembrance of these times of disaster, and the melancholy feelings which oppress me when I turn my thoughts to them, will afford you a sure pledge of the eagerness with which I shall hasten to lay before you a project of law conformably to your views. With respect to mine, they will never be completely fulfilled until we have entirely effaced from our code all those rigors and penalties at which humanity and the present state of society revolt."—*Moniteur, Oct. 12.*

Switzerland.—The *Messenger des Chambres*, of Oct. 11, says, a letter from Basle states, that certain signs of excitement had manifested themselves in that city, and that a political crisis is expected in the different cantons of Switzerland.

Italy.—A revolutionary movement has taken place in Tuscany, hitherto the most peaceable of all the cities of Italy. The tri-colored flag was hoisted, and shouts of "Liberty," "Constitution," "The Country," &c. resounded on every side. The military, fortunately, did not interfere, and order was at length restored by the civil authorities.

A pious youth observing some young people behaving with levity in a place of public worship, gave a few words of reproof. He thought from appearances after meeting, that there was an intention to abuse him for it. But the young man who had appeared to be the most forward, came and tendered him his sincere thanks, expressing a hope that he might never have occasion to reproach him again.

Mr. J. Wesley once put a paper into the hand of a man who was so drunk that he could hardly stand. He looked at it, and said, "A word—a word to a drunkard. That is me. Sir, Sir, I am wrong—I know I am wrong. Pray let me talk with you a little." He did so, and it is believed he never got drunk any more.

A young lady who used to spend much time before the glass in dressing her hair, and decorating her person, was requested for once to prepare herself as she would wish to appear in her coffin. This brought such a train of reflection as led her to seek to be adorned with "a meek and quiet spirit, which is in the sight of God of great price."—*Christ. Adv.*

The Season.—The season for a number of weeks past has been particularly mild, the thermometer ranging between forty and fifty, with constant easterly winds, and occasional rain. There are said to be upwards of a hundred vessels waiting at Quebec for a fair wind to sail out on their homeward passage. The grass in the field is yet as fresh and green as it was the 10th October, which for Three Rivers is remarkable.

CHILDRENS' DEPARTMENT.

THE WET GREAT COAT.

"George the bell is ringing for eight o'clock! Are you ready? I've only my hat and shawl to put on, and then I must go, or my class will be waiting for me. Where is your great-coat?"

"That's just what I don't know. I've been looking for it every where. Haven't you seen it, sister?"

"No, George; it certainly is not my business to keep your coat. You are ten years old, and surely ought to be able to keep your own clothes in their proper places."

"Well, it's very strange! Somebody must have taken it away—Oh, no! if it is not here in the corner, behind the stand!"

"Well, put it on as quickly as you can. Why do you hesitate? Don't you see I'm waiting?"

"Oh, but see how wet it is? Can I put it on so?"

"No, indeed; that would never do; you would certainly catch cold, and perhaps be sick. But how came it in such a state? You have not been out this morning?"

"No; but—I remember now—when I came in last night, I pulled it off and threw it down just where I found it now."

"Your carelessness will cost you dear, then, brother George; either you must stay home from church and school, or you will have to go without your coat."

This was a conversation which I do not at all like. I think it shows me very plainly several faults which I had much rather not find in any of my little friends. Can you point them out, my young reader?

"Was carelessness one, Sir?"

It was indeed: and I am a great enemy to carelessness. Children and young people often seem to think it mean and contemptible to attend to little things: but this is one of the ways in which they show their want of wisdom. If we allow ourselves to get a habit of neglecting little things, that habit will grow upon us; till we pay no attention even to the greatest. If we do not take pains to do a small thing right just now, by and by we shall slight things of more importance. Carelessness shows that we do not consider the consequences of what we think, and say, and do. Yet nothing else can rule us in our lives, or keep us out of sin and misery. No truly pious person can be careless; unless the habit became so strong in them before they learned to know and love their Saviour, as to make it utterly out of their power to break it, however greatly they may strive to do it. Then it causes them continual sorrow and trouble, because it is for ever interfering with their duty. Be watchful, then, my young friend, lest you get habits of carelessness now in your youth, which as you grow up you may wish with all your heart to break, and yet not be able.

But George was guilty of another fault: slovenliness. None but a sloven would have thrown his coat, wet as he pulled it off, into a corner.

Slovenliness is a sort of carelessness, and we should shun it for the same reasons. But there are also others, for being neat and cleanly in our persons. The Bible compares sin to filth. Dirt and disorder are the same to our bodies that sin is to the soul. If we allow ourselves to get used to the one, we shall hardly stop short of the other. Our bodies have more power over our minds than we are aware of, and it is not likely that the one can be accustomed to dirty and untidy habits, and the other keep itself pure and free from spot of sin. But I am growing tedious with my lessons about carefulness and neatness. Promise me to practice them, my little friend, and I will say no more just now. One question, however, I must ask you before we part. Did you observe no other fault in one of the speakers in that conversation?

"I am not very sure, sir; but I think George's sister might have spoken to her brother rather more kindly."

Exactly so : and if she had, I am sure she might have done more good. If instead of hurrying him rather crossly, she had meekly and mildly told him where he had done wrong, and entreated him to correct his evil habits, she might have left her brother a wiser and a better boy ; and certainly, she would have been more truly " following her Saviour's steps."—*Children's Magazine.* E.

ISRAELITES PASSING THE RED SEA.

BY BISHOP HEBER.

For many a cold black tribe and cany spear,
The hireling guards of Mizraim's throne were there ;
On either wing, the fiery coursers check
The parch'd and sinewy sons of Amalek ;
While close behind, inured to feast on blood,
Deck'd in behemoth's spoils the tall Shangalla strode,
Mid blazing helms, and buckles rough with gold,
Saw ye how swift the sithed chariots roll'd ?
Lo ! these are they whom, lords of Afric's fates,
Old Thebes has poured through all her hundred gates—
Mother of armies ! How the emerald glowed,
Where, flush'd with power and vengeance, Pharaoh rode ;
And stoled in white, whose blazing wheels before
Osiris' ark, his swarthy wizards bore :
And still responsive to the trumpet's cry,
The priestly sistrum murmur'd " Victory !"
Why swells these shouts that rend the desert's gloom ?
Whom come ye forth to combat ? warriors whom ?
These flocks and herds, this faint and weary train,
Red from the scourge, and weary from the chain ?
Friend of the poor ! the poor and friendless save—
Giver and Lord of freedom ! help the slave.
North, south, and west, the sandy whirlwinds fly,
The circling pale of Egypt's chivalry.
On earth's last margin throng the weeping train,
Their cloudy guide moves on—and must we swim the main ?
'Mid the light spray their snorting camels stood,
Nor bathed a fetlock in the nauseous flood.
He comes—their leader comes—the Man of God
O'er the wide waters, lifts his mighty rod
And onward treads ; the circling waves retreat,
In hoarse, deep murmurs, from his holy feet,
And the chafed surges inly roaring shew
The hard wet sand and coral hills below.
With limbs that falter, and with hearts that swell,
Down, down they pass, a steep and slippery dell,
Round them arise, in pristine chaos hur'd,
The ancient rocks the secrets of the world ;
And flowers that blush beneath the ocean green ;
And caves the sea-calf's low-roof'd haunts are seen ;
Down safely down, the narrow pass they tread,
The seething waters storm above their head :
While far behind retires the sinking day,
And fades on Edom's hills its latest ray.
Yet not from Israel fled the friendly light,
Or dark to them, or cheerless came the night ;
Still in the van along that dreadful road,
Blazed broad and fierce the brandish'd torch of God,
Its meteor glare a ten fold lustre gave
On the long mirror of the rosy wave ;
While its blest beams a sunlike heat supply,
Warm every cheek and dance in every eye—
To them alone—for Mizraim's wizard train
Invoke for light their monster gods in vain :
Clouds heaped on clouds their struggling sight confine,
And tenfold darkness broods along their line,
Yet on they go, by reckless vengeance led,
And range unconscious through the ocean's bed,
Till midway now that strange and fiery form
Show'd his dread visage, light'ning through the storm,
With withering splendour blasted all their might,
And brake their chariot-wheels, and marr'd their couriers flight.
" Fly Mizraims, fly !" The ravenous flood they see,
And fiercer than the floods the Deity !
" Fly Mizraim, fly !" From Edom's coral strand,
Again the prophet stretch'd his dreadful wand,

With one wild crash the thundering waters sweep,
And all is waves—a dark and lonely deep ;
Yet o'er those lonely waves such murmurs past,
As mortal wailing swell'd the nightly blast,
And strange and sad the whispering surges bore
The groans of Egypt to Arabia's shore.
O welcome came the morn, where Israel stood,
In trustless wonder, by the avenging flood !
O welcome came the cheerful morn, to shew
The drifted wreck of Iran's pride below ;
The mingled limbs of men, the broken car,
A few sad relics of a nation's war :
Alas how few ! Then, soft as Elim's well,
The precious tears of new-born Freedom fell—
And he, whose harden'd heart alike had borne
The hours of bondage and the oppressor's scorn,
The stubborn slave, by Hope's new beams subdued,
In faltering accents sobb'd his gratitude,
Till kindling into warmer zeal around,
The virgin timbrel waked its silver sound ;
And in fierce joy, no more by doubt suppress'd,
The struggling spirit throbb'd in Mizraim's breast.
She, with bare arms, and fixing on the sky
The dark transparence of her lucid eye,
Pour'd on the winds of heaven her wild sweet harmony.
" Where now" she sang " the tall Egyptian spear ?
On's sunlike shield, and Iran's chariot, where ?
Above their ranks the whelming waters spread ;
Shout, Israel ! for the Lord hath triumphed."
And every pause between, as Mizraim sang,
From tribe to tribe the martial thunder rang ;
And loud and far the stormy chorus spread—
" Shout Israel for the Lord hath triumphed !"

METRICAL PARAPHRASE

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

Grant we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with quiet of mind ; through Jesus Christ our Lord. Amen.

Deep is the wound and sharp the pang
Awaken'd sinners feel ;
Thy grace, O God, first gives that wound
And only thou canst heal,
Nor do thy people mourn alone
The past effects of sin,
They still lament whilst still they feel
Its sad remains within.
From this corrupted state they seek
To gain a full release,
And pour to thee their fervent pray'r
For pardon and for peace.
Thus cleansed from sin may they no more
Submit to Satan's sway,
But with a mind serene and free
Thy sacred laws obey.

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