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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, THURSDAY, 31st MARCH, 1831.

[Vol. I.—No. 51.]

(Communicated for the CHRISTIAN SENTINEL.)

## SCRIPTURE ILLUSTRATION.

1. Cor. xi. 10.

"For this cause ought the woman to have power on her head because of the angels."

The variety of opinions respecting the true explication of this passage, is a strong presumptive proof of its difficulty. Indeed, as it occurs in our generally excellent authorized version, its language must be wholly unintelligible to a large portion of Christian readers; particularly to those who have no opportunity of consulting a comment. To bring into review all the different explanations of this passage by all the different writers who have endeavored to cast light upon it, would be labor little interesting to ourselves, and still less edifying to others. In the following observations, therefore, we shall avail ourselves of the help of those, and of those only, whose annotations on the text appear to us the most consistent and judicious.

The first difficulty which presents itself in this passage is the apparent two-fold cause assigned why "the woman should have power on her head." All the Greek and Latin texts we have seen as well as the authorized English one, evidently make verse 10 a conclusion from what the Apostle had been arguing in the 9th verse. But if this be admitted what are we to make of *dia tous angelous*, "because of the angels?" To obviate this difficulty we suggest two readings which we have never seen before: 1. Supposing the connection alluded to above to exist between verses nine and ten, the insertion of the word *and* immediately before "because of the angels," will supply the apparent omission and render the sentence much more complete. This, we hesitate not to acknowledge, is perfectly unauthorized by any of the different readings we have seen of the sacred text. But then if we contend for the relation between verses 9 and 10, already mentioned, the sense of the sentence imperiously requires it. Nor does the proposed alteration at all affect the leading opinions respecting the true meaning of the word "angels." 2. If the apparent connexion between the verses be given up, we suppose that the Apostle intended by the repetition of the *dia*, or cause why "the woman should have power on her head," in the last clause of verse 10, to add intensity to the first part of it; and consequently, we should write it thus: "The woman ought to have power on her head on this account—on account of the angels."—The first reading agrees better with the context; the last is more in accordance with the original.

One other difficulty still remains—to settle the meaning of the word "angels."

Many Annotators, of no common attainments either in learning or piety, understand by this term guardian angels or spirits; in reference perhaps to Matt. xviii. 10; Hebrews i. 14, and possibly to an opinion which prevailed among the Jews that the "angels" were interested in what passes here upon earth. Thus interpreted the passage may be paraphrased as follows: "The woman ought to have power on her head because of the (supposed) invisible presence of angels in the religious assemblies of Christians." But, admitting the truth of this hypothesis, for which the texts of Scripture above cited, and others that might be added to them, certainly seem to afford some foundation, we cannot help thinking the Apostle's argument very much wanting in that strength and clearness which usually characterize the reasoning of this distinguished teacher of Christianity. Although not impossible, it is

confessedly not easy, to imagine these divine Spirits ignorant of the intention of the hearts of those individuals for whose good their superintendence is graciously vouchsafed. Of this, perhaps, we want full and satisfactory evidence. If it be admitted that these guardian angels possess this knowledge, there is something extremely frivolous, as we think, in making the Apostle urge the presence of "the angels" as a reason why "the woman should have power on her head," or, as it is generally understood, wear the veil in their religious assemblies: for the having, or the not having, on the veil must have been a matter of perfect indifference to the angels, except indeed as the absence of the veil might have served to indicate a want of becoming attention to the established rules of propriety and decorum. In either case, we cannot imagine the Apostle could suppose that conformity to the customs and manners of the age, or the want of it, would avail so far with these divine visitants as to prepossess them favourably, since the state of the heart, from which certainly, much more correct information might be drawn, was perfectly within their cognition.

The word "angels," however, is susceptible of another, and we think of a preferable interpretation. The term *angel*, in its original signification, implies simply a human messenger. Its corresponding word is so used in the Old Testament, and in a like sense, we find the term itself frequently employed in the new. It has been suggested, therefore, that the word "angels" should here be rendered "spies:" persons who, perhaps, bigotedly attached to the law of Moses, and even commissioned by the Priests and Pharisees, obtruded themselves into the assemblies of Christians for the purpose of "spying out" and reporting any little irregularity they might discover there. That unbelievers did thus come in, as spies in Christian assemblies, we learn from the Epistles of St Paul: see 1 Cor. xiv. 23, 24, 25; and particularly Gal. ii. 4.—We have also, in some sort, the authority of St James for this translation, who uses the word "angels" in very nearly the same sense: thus in chap. ii, 25, he says, speaking of Rahab, that "she received the Messengers," (*Greek angels*;) which Messengers we know were spies; and were the very same persons whom St Paul (Heb. xi. 31,) denominates by the Greek word which properly signifies spies.

We conclude, therefore, that we have sufficient authority for this interpretation:—it is attended, upon the whole, with fewer difficulties: and so rendered, the sense of the sacred text becomes more significant and easy.

We exhibit the passage subject to the two critical observations suggested in the earlier part of this paper.

1. "For the man was not created for the woman but the woman for the man. On this account the woman ought to have power on her head," and "on account of the spies."

2. "The woman ought to have power on her head on this account—on account of the spies."

\* Commentators generally agree that by the word power here, is to be understood a veil, which was considered a sign of the subjection of the woman to her husband.

† It was the custom, it would seem, in the East for females to wear veils: consequently omitting to do so might be considered (and no doubt it would be reported by these spies) as highly indecorous and disgraceful.

Be content to hear other men's sense and opinion of thy matters: if thou art inaccessible, thou art incurable; and thou wilt precipitate thyself, if no body dares come near thee to hinder thee.

## LECTURES ON THE CHURCH

LECTURE III.—Text, Acts xvii. 2.—“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so.”

Mr. Wheaton having in his second lecture introduced the testimony of Ignatius, in favour of Episcopacy, he proceeded in this to examine first, the writings of Polycarp. This Father, as well as Ignatius, was the disciple of St. John, and was constituted Bishop of Smyrna a few years before the death of that Apostle. These facts are learnt from Irenæus, Eusebius, Tertullian, and St. Jerome, the last of whom affirms that Polycarp was esteemed the head or principal Bishop of all the churches in Asia. It was customary with the early Fathers, in imitation of the practice of the Apostles, to address letters to the various Churches, containing such admonitions and advice as appeared necessary to confirm them in the faith. Of Polycarp's Epistles, but one has come down to us. This is short, written with much elegance, abounding with precepts taken from Scripture. Its direction is, “Polycarp, and the Presbyters that are with him to the Church of God, which is at Philippi.” It scarcely alludes to the subject of the ministry in direct terms, but the incidental testimony it bears to this point is important. 1st. All antiquity concur in the fact, that he was Bishop of Smyrna, and from the address of his Epistle it appears that there were at that time a number of Presbyters in the city. One of the seven epistles of Ignatius was addressed to him as Bishop of the Church at Smyrna, in which he admonishes the Smyranean Christians to hearken unto the Bishop, and to submit to him with their Presbyters and Deacons. 2ndly, The epistle of Polycarp mentions incidentally the Presbyters and Deacons at Philippi, so that it appears from the Epistle, that the Bishop of Smyrna, with the Presbyters that are with him, address a letter to the Church at Philippi, in which the Presbyters and Deacons of the latter city, are particularly mentioned. 3dly, A very important testimony to the truth of Episcopacy, is found in the approbation bestowed by Polycarp upon the Epistles of Ignatius, which speak so decidedly upon the subject of Episcopacy, as appeared in a former lecture; Polycarp having collected the Epistles of Ignatius and enclosed them in his own to the Philipians, declaring at the same time that “they treated of all things which pertain to edification in the Lord Jesus.”

Polycarp's character was held in great veneration by his contemporaries; and undoubtedly he was the angel of the Church of Smyrna, to whom John in the Revelation was directed to write. Here Mr. Wheaton went into the investigation of the official character of the angels of the seven Asiatic Churches, and showed that they were Bishops of those Churches, with jurisdiction over a number of Presbyters and Congregations, from the following considerations.

1st. From the style of the messages in the 2d and 3d chapter of the Apocalypse, it is evident they were addressed to individuals. Each Church had its own Angel, who must have been an individual man—a single minister, who had some office in the respective Churches addressed.

2nd. This “Angel” or individual had jurisdiction over both clergy and laity. One is commended for personal piety, yet reprobated for laxity of discipline: another is blamed for suffering certain doctrines to be taught—they are censured for certain corruptions in their respective Churches, and are addressed as having authority to reform them—addressed personally, and not as a number of co-ordinate Presbyters, whose general concurrence was necessary to enable them to exercise discipline.—Hence it was evident they had authority to rule in their respective Churches.

3d. How do we know that there was more than one Presbyter and one Congregation in each city, and subsequently that the “Angel” was not that Presbyter? It is proved beyond a doubt that Polycarp was made Bishop of Smyrna by the Apostles; and as St. John, the last of the Apostles, wrote the Revelations just before his death, Polycarp must have been the Bishop of that city at that time. But he begins his Epistle, “Polycarp and the Presbyters that are with him;” which shows beyond a doubt that there were a number of Presbyters, and consequently of congregations at Smyrna; and

that Polycarp was therefore, what at the present day, would be styled a diocesan Bishop.

A similar argument was drawn from the message to the Church at Ephesus. Onesimus was Bishop of that Church at the time St. John wrote the Revelations. And it appears from St. Paul, thirty years before, there were a number of Presbyters at Ephesus. Onesimus was then the “Angel” addressed, and from the style of the message it is evident he possessed jurisdiction over these Presbyters; and as the angels are declared by our Lord to be “stars in his own right hand,” it follows that their office was of divine appointment, and not an anti-Christian usurpation.

Mr. Wheaton then resumed the consideration of the testimony of the Fathers. He alluded to the writings of Hegesippus, from which it appeared that the author, shortly after the days of the Apostles, travelled over most of the Christian world—conversing with ecclesiastics, to learn the institutions and doctrines of the Apostles. He mentions several Bishops whom he visited, as at Corinth, Rome, &c., and in every succession and in every city, he says the same doctrine, i. e. of episcopal rule, is received, which was taught by the law, the prophets and our Lord.

Passing over the writings of Justin Martyr, which contained nothing upon the subject of the ministry, Mr. Wheaton next considered the writings of Irenæus, Bishop of Lyons, in France, who was made Bishop about the year 177—had known Polycarp in his youth, and he gives ample testimony to the existence of the three orders of the ministry in his day.

Theodoret, Hilary and others, who lived in the third and fourth centuries, were referred to, and parts of their writings were quoted, confirming in the fullest manner the foregoing views. Mr. Wheaton then gave a summary of the authorities he had presented, from which it appeared that all the ecclesiastical writers from the Apostles down as far as the fourth century, without one exception, concurred in testifying in the most explicit manner, whenever they alluded to the subject of the ministry, to the existence of three distinct orders, of Apostolic origin.—Their testimony is plain, and direct to the point; and is opposed only by that of a *constructive* character, which with the attempts of some of the opponents of Episcopacy to discredit the testimony of the earliest Fathers, betrays most glaringly the weakness of their cause.

In conclusion of his lecture, Mr. Wheaton presented an argument in favour of the Apostolic institution of Episcopacy, in our view unanswerable. He remarked that during the Apostolic age, no one will deny the existence of three orders of the ministry, Apostles, Presbyters and Deacons. From the language of the New Testament, it is clear beyond a doubt, that Matthias, Paul, Barnabas, Timothy, Titus and Epaphroditus, were successors in the Apostolic office. Having established from Scripture these three orders of the ministry, at the close of the Apostolic age, he supposes for its sake of the argument, that all the records of the next hundred years, relative to the Church, were erased from history—that the direct testimony of Ignatius, Clemens Romanus, Polycarp, Irenæus, &c., to the three orders, was blotted out, and lost to succeeding ages. Having no history of the Church during this time, we look into the constitution at the end of the second century, and find it just as it was at the close of the Apostolic age. We find Bishops, taking the oversight of a number of congregations, and exercising the duties which belong to the order—Presbyters, over individual Churches a separate and inferior grade in the ministry; and still lower, we find deacons exercising the functions of their order.—The opponents of Episcopacy admit this. We then have the acknowledged fact, that at the close of the first century three orders of the ministry existed, and that the same three orders existed at the close of the second century. He then enquired if it were possible, that in the course of one hundred years, the ministry of the Church could have undergone two complete and total changes—that is, from the Episcopal to the Presbyterian or congregational form, and then back from these to the Episcopal; and all this in a space of one hundred years, and not a syllable concerning these changes to be found in the writings of any cotemporaneous or succeeding author. It was manifestly absurd to suppose this to have taken place; and yet the advocates of ministerial parity must maintain these changes, to sustain their cause, upon the supposition that the Fathers, who are directly opposed to them, are not to be relied upon.—*Episcopal Watchman.*

## HALIFAX.—ECCLESIASTICAL.

The Diocese of Nova Scotia has been called to lament the decease of a Missionary who, while his age and length of services placed him, with the exception of two venerable clergy, the Rev. Elias Schovil, and the Rev. Oliver Arnold, of New Brunswick, at the head of the list of the Missionaries of the Society for the Propagation of the Gospel, employed in the diocese, was second to none in the zeal and piety and ability and firmness with which he served the sacred cause in which he was embarked.

The Rev. John Millidge, L. L. D., who was the warm supporter of all the Church's institutions and charities, the faithful pastor of an admiring flock, and the generous friend of all by whom he was surrounded, has, after thirty-seven years of meritorious ministerial labor, been called to his reward. He died, as of such a man it might with certainty have been foretold that he would have died, in the immediate discharge of the duties of his calling.

While, on Advent Sunday, this excellent theologian and enlightened churchman was giving their full force to the awakening services of this solemn season, in the Church of Clement's, which, although at some distance from the town of Annapolis, was within his pastoral charge, he was suddenly taken ill. During the period that his brother clergy were exhorting their hearers from those topics, which at this season are invariably urged from the episcopal pulpit, their lamented brother was affording, upon his return homewards, a melancholy lecture upon the same topics to those among whom his ministrations were thus suddenly interrupted. Upon his way home his disorder assumed the appearance of a paralytic affection, which deprived him of the use of one side.—While he was under the influence of this attack, an old complaint, in the region of the heart, which had often before given him those previous intimations of mortality, which such persons as he consider to be merciful warnings, and do not allow to pass them unimproved,—returned; and, in eight days, during which, though unable to articulate, he gave every mute sign of composure and of pious resignation which could impart comfort to his sorrowing family circle, and confidence to the people of his cure, he breathed his last.

An extensive charge, who intimately knew and heartily loved this faithful pastor, had thus a melancholy opportunity afforded them of observing the soothing influence, in death, of those principles to the propagation of which he had unremittingly devoted a life of more than common activity. Such losses must be long and deeply felt! It is doubted not, however, but that these breaches which the Lord of the vineyard is making in the Colonial Church, He will repair. It augurs well for the Church that a nephew of the late lamented rector of Annapolis, in the formation of whose principles this sound divine is known to have taken a most lively interest, is already in holy orders, and that a son also is now engaged in his collegiate course preparing for the same ministry.—Our colonial Bishops are, every year, more frequently called on to exercise that portion of their episcopal office which consists in the laying on of hands for the due transmission of the ministerial commission:—On the second Sunday, indeed, after the Church of this Diocese had been called to deplore the loss of Dr. Millidge, the Bishop of Nova Scotia admitted Mr. Stephenson, the mathematical lecturer of King's College, Windsor, into the holy order of Deacons, at the parish church of Dartmouth.

## SCHOOL FOR BLACKS.

The interest which the Inhabitants of Halifax have taken in the colored population of that town, has led them lately to take a census of the colored residents.—It was then ascertained that there were, among the coloured poor, within the town of Halifax, 116 heads of families, and 293 children who were under the age of 16.

Two meetings of the colored people, at which the Lord Bishop of Nova Scotia presided, had been holden. At these it was resolved that, after these poor people had made collections, according to their ability, among themselves, for the building of a Sun-

day and daily school, for the instruction of their uneducated children and adults, a subscription should be immediately commenced among the more wealthy white inhabitants of the town, for the purpose of aiding them in their laudable attempt, and of affording some permanent support to a teacher.

To this excellent object, as to every object of charity, it is known that the worthy Governor and Lady Sarah Maitland are particularly well disposed, and it is confidently expected that a flourishing institution for the education of the negro poor will shortly be the result of the present zeal which has been called up in their favor.

A school which, (with three others in Nova Scotia,) had, for several years, been supported in the town by the liberality of a benevolent Society in England,—“The Associates of the late Revd. Dr. Bray,”—had been unavoidably closed, for the period of two years, since the decease of Mrs. Cormick, its last excellent mistress. This had arisen from the want of a building for a School-room and the insufficiency of the Associate's Salary, without considerable additions, to the support of the necessary charge of the rent of a proper room. The complaints which the respectable coloured poor were constantly making under their privation of the advantages of religious education for their children, has excited the existing interest in their favor. It is only reasonable, moreover, that it should have this effect, for, besides the claim which the circumstance of a number of our fellow creatures entreating for the benefits of Christian education must be allowed to have upon our best sympathies, the present anxiety of the Negroes for the accomplishment of this object manifests that experience of the small institution, which has so long existed among them, has taught them the blessing of education, and that they know, also, how duly to prize it for themselves and for their children.

## CHRISTMAS\*. (December 25.)

Christmas Day, the 25th of December, is the day devoted to the celebration of the birth of our blessed Saviour, who left the glory of his Father, and for us men, and our salvation, took upon him our nature.

Christmas day should be kept holy as Sunday. And we should not banish our seriousness so soon, as to partake of amusements in the evening. Luke ii. 6—21.

This feast of our Saviour's nativity seems to have had its beginning in the first, or, at least, in very early times of Christianity.

The words, “at this time,” in the Collect for Christmas day, need not be so rigidly interpreted, as if the precise time were fixed by the Church, and made a term of her communion. They are capable of being understood in a due latitude, and do necessarily imply no more than that we commemorate, at that time, the blessing of our Saviour's birth and incarnation. In which sense it may well be said, that he was at this time born. And surely those who differ about the precise time of his birth, may, notwithstanding, join at once in the observance of a holy festival, set apart in remembrance of it.

In the determination of the precise and real day, antiquity itself hath been divided as well as modern times; but about the year 500, the twenty-fifth of December became the general observation of the Church on this occasion.

To celebrate no day, because the exact day cannot be ascertained, is the likeliest way to bring the great mystery of our Saviour's incarnation first into contempt, and then into oblivion.—*Sword's Almanack.*

\* The practice of embellishing and ornamenting churches at this great Festival is explained by Dr. Stukely. He observes, that the ancients expected our Saviour was to be born at the winter solstice, and that the great Advent was to happen when evergreens flourish. “The glory of Lebanon, (the cedar) shall come unto thee, the fir tree, the pine tree, and the box tree together, to beautify the place of my sanctuary.” Isa. lx. 13. Many passages to the same purport occur in the Old Testament.

## THE CHRISTIAN SENTINEL.

THREE-RIVERS, THURSDAY, 5th MARCH, 1834

In another column will be found a most affectionate Address from eleven English Clergymen to their parishioners on the subject of HORSE RACING. We are happy in having such a document to lay before our readers, supported by so many respectable names; and we feel confident that they cannot but be struck by the appeal it makes to Christian principles and a sense of duty to God and to one another. It cannot be said that this address is not suited to the climate of Canada; for it declares the word of truth and soberness to all Adam's race; it speaks to the corrupt propensities of the human heart, and it speaks with the authority of the oracles of God. HORSE-RACING *does* exist in Canada, and hence we the reader republish this Address, and beseech our readers to peruse it attentively, and lay to heart its solemn appeal.

That this amusement has a decidedly vicious tendency, we are morally certain. It collects together the idle, the thoughtless, and the profligate. It is calculated to excite the passions, to drown the voice of discretion, and to lead into a variety of temptations. It affords occasion and incitements to drunkenness, gambling, profanity, and such like: and these in addition to seducing men from necessary and lawful avocations, in which they might be serving God and doing good to their families. This is more or less true of every race which occurs; and hence this practice must have a degrading influence on the public mind and morals—and on those the most who are the least fortified with religious principles and the fear of God.—A gentleman of respectability told the writer, that he never witnessed a more disgusting sight than the winding up of one of the Quebec races—drunken people literally being carried off by the cart load from the stands where liquor and cakes were sold.

There is an excuse offered in defence of the custom, namely, the improvement of the breed of horses. But let it be asked, what description of horses? Plough-horses? No. Cart-horses? No. Draught-horses? No. Saddle-horses? No. What then? Race-horses, to be sure; fleet animals, regardless of strength: beasts which a good farmer or man of business in which horses are useful would not take into service. And even if racing did improve our horses, can we fairly set a good breed of beasts of burden in competition with a sober, industrious, and honorable race of men? The excuse is but a poor apology for the evils attendant on and resulting from the practice.

## POPERY OF THE CHRISTIAN SENTINEL.

A cry of POPERY has been raised against the Sentinel, and gone the rounds of a certain class of periodicals, for asserting a *qualified* infallibility as belonging to the Church. We are satisfied that none but such as seek occasion could ever have thought of preferring such a charge. But since it is made, we will give a solution, and leave it to their sense of justice to unsay what they have said.

The following passage from No. 23, is the Popish paragraph in question:—"But the Church must possess *infallibility*.—Be not startled gentle reader, for if she does not she cannot possess *existence*. The gates of hell have not and cannot prevail against her. Her ministers must infallibly be in *holy orders*, and able to commit them to posterity. They must infallibly be able to administer *real* sacraments, and exercise *valid* ecclesiastical authority, and *actually* graft members or branches into the vine Christ Jesus, and introduce them into God's covenant, as his adopted children. The Church must also be able infallibly to preach the *Gospel*, (to do which is simply to read the Bible to the people,)—[and give believers all *necessary* assurance of salvation, according to the declared will of God. More than this is needless: and less cannot beget confidence in the Gospel and its ordinances. More than this is to claim unwarranted exemption from the possibility of error and corruption: less is to surrender the existence of the Church

altogether."] But observe, reader, the words included in brackets were carefully left out of the extract, even to dividing a sentence at a comma. But had the remainder of the paragraph above been given, it would flatly have contradicted the charge of popery.

But let us try the charge. Has the Church ever ceased to exist, or will she ever do so? The Bible assures us to the contrary. Has she lost, or will she lose, the power of Church government and the perpetuation of holy orders? No, because both are essential to her existence. Has she lost, or will she lose, the power of administering true Sacraments? No; for on the rite of baptism *Alas!* depends her existence. There cannot be a Church without individual members; and the Bible furnishes us Christians with the method of making such but by water baptism; the administration of which was committed solely to the ministry. The Church is Christ's body; and it is a part of the ministerial functions to graft new members into it, and seal them with God's seal, as his chosen adopted, called, and elected children and people, that they may grow up in him into whom they are baptized, as special members of "his body, of his flesh, and of his bones," as saith St. Paul.—Is this popery? We believe that the Pope himself would subscribe to it. Is it therefore worthy of credit among Protestants? We think so, and shall claim it until the contrary be fairly made out—or until it shall appear that the people possess the power of annihilating and creating Churches and ordinances at pleasure; as they once practiced in New England.

On the above counts, the Church is clearly infallible; and the Sentinel is no papist. One more remains—the preaching of the Gospel. St. Paul assures us, that she is the PILLAR AND GROUND OF THE TRUTH. Of course, then, as no one pretends that the Bible is lost, she has the Gospel. But is she able to preach it? This is the point, not whether she cannot hide it, and preach something else. Is she then, being by divine constitution the pillar and ground of the truth, competent to the task of declaring that truth faithfully? If she is, Why is the charge of popery made against a Church publication, and circulated all over America? And if not, what is the meaning of so many Bible and Missionary Societies?

There may have been a local reason for circulating this charge in Upper Canada. Possibly it was thought that the cry of Popery against a paper published under the patronage of the Bishop and Clergy of the Diocese of Quebec, might incite the populace to be more clamorous for robbing the Church of her property, which she holds on the faith of the British Government.

To the very gratifying intelligence from France, given in our last, we are enabled to add a few particulars from the London STANDARD of Jan. 28, which copied from an Irish paper. It is called an *authentic document*, and dated at Paris, 9th Jan. 1831, and subscribed by R. E. RHIND.

"The story," says the Standard, "of the four hundred priests in France having conformed to the Protestant religion, gains confirmation by accounts received daily from respectable quarters, in addition to which we hear, that His Majesty the King of the French has written to his particular friend the Bishop of Winchester, for an English copy of the Protestant Prayer-book." This taken in consideration with the suppression of the Catholic Missions by his Majesty, and taking its funds, speaks volumes.

*Reported schism in the Roman Catholic Church of France.*—"A gentleman in this city," says the New-York Evangelist, "has politely favoured us with the following extract of a letter, dated Paris, 18th January, 1831.

"There is about taking place a great schism in the Catholic Church of France. I have been endeavouring to obtain accurate information respecting it, to communicate to my friends in America; but have not been able to, for this packet! The Rev. Mr. Wilkes remarked to me that it was likely to be one of the most important events to the Christian world that has taken place since the Reformation. It is said 3000 priests in France are about at juring Popery by a simultaneous act."—*Philadelphia Recorder*.

A very interesting and rare occurrence took place on Sunday last in the Episcopal chapel. A young man, a Roman Catholic

servant to an officer of the 91st regiment, applied, a short time since, to the Rev. Mr. Routledge, stating his conviction of the errors of the Roman Catholic faith, and requested admission as a member of the reformed Church. After due examination and inquiry into the character of the applicant, the case was represented to the Right Rev. Bishop Walker, who acceded to his admission. On Sunday last after the prayer of the evening, the Rev. Mr. Routledge approached the altar, and after a solemn charge to the congregation of the chapel, the young convert, kneeling at the communion table, publicly renounced the Roman Catholic faith.—*Glasgow Paper.*

## CONTEMPLATIONS ON THE LITURGY.—No. V.

### READING THE INTRODUCTORY SENTENCES.

After repairing to our seats, and begging the divine blessing on our devotional exercises, we are prepared to listen to the declaration of God by his appointed servant, respecting his general disposition towards mankind, and the encouragements he holds forth to repentant sinners. For this purpose the Church has made a selection suitable to the occasion from the storehouse of his revealed will, which serves as a word in due season to the variety of cases and characters that may be present. These sentences are a most appropriate preface to our religious exercises, setting forth in a short and striking manner the character of God both just and merciful, the needs of his sinful creatures, and his readiness at all times to receive the returning prodigal.

"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."—What can be more encouraging under a sense of sin than this kind declaration? When the wicked man turneth, he shall live. God is ready to be gracious to him the instant his heart relents, and he resolves to forsake his evil ways. He saith not, At such or such a time, but, whenever he turns from sin. Neither does he limit his gracious invitation to this or that person; but he freely offers it to all. For as his blessed Son "tasted death for every man," the Gospel cry is, Whosoever will, let him come as freely as of the light of heaven; for the light of the Sun of Righteousness shines for the evil and the good alike.

"I will acknowledge my transgression, and my sin is ever before me." This is a sentiment well befitting us when assembled in the house of God, to confess, to supplicate pardon, to pray for blessings, and to give thanks. Confession must ever precede pardon; but pardon cannot follow, unless it comes from a contrite heart. The constant remembrance of sin is calculated to beget humility in the soul, and to keep down the aspirings of pride. When we draw near to God, we must be clothed with humility, or he will resist our advances, and withhold our petitions.

"Hide thy face from my sins, and blot out all mine iniquities." This he has promised to the faithful; and his promise is their trust. Of his promises, so to speak, he permits us to remind him, and plead their fulfilment in the name of our Advocate and Mediator. This is a liberty with which he is not offended: it is our privilege: he has granted it for Christ's sake.

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." No, he will not. What he requires in us, he loves to see in us: the sacrifice that he commands he will not fail to accept. We can offer him nothing but our own unworthiness, nor even that but by his grace. If we lay our sins at his feet, he will wash them away by the blood of Christ. True repentance is his gift also; godly sorrow comes by his grace, and hence it worketh repentance unto salvation not to be repented of. With all such sacrifices he is well pleased.

"Render your hearts and not your garments, and turn unto the Lord your God: for if he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil." Outward show of contrition is not enough. It is vain to draw near with the lips while the heart is elsewhere. That service which ends in formality had as well not be paid. He that searcheth the reins and the heart would fain find that within which corresponds to the form of godliness. It is then that he is gracious and merciful, and repenteth him the evil. He is slow to anger. How often does his pity spare the impenitent for years in succession! It may be, said he by

his prophet, that they will turn and repent. He knows what they will do: but how would he judge them by the Gospel of long suffering mercy if he did not suffer them long, and allow them sufficient opportunity to stop their own mouths against him when he judgeth? He will be justified in all his judgments in the eyes of men and angels.

"To the Lord our God belong mercies and forgivenesses, though we have rebelled against him." This is his memorial from generation to generation. He proclaimed himself to Moses, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty." He first reveals himself as a God of mercy, to encourage our confidence in him; then as a God of justice, who will set bounds to his indulgence, and not spare the finally obstinate. Our transgressions are no impediment to his loving kindness when we turn and forsake sin. But yet we may not presume on his goodness, for we know not how soon he may take us away, and cut us off from the means of grace. To day, if ye will hear his voice, harden not your hearts.

"I will arise, and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee."

"If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." All these speak of goodness and mercy, and preach the Gospel of peace. They all abound in the fullest encouragement, and hold forth every motive to a sincere trust in Christ. Methinks that every ear should be open to their precious contents, when heard from the sacred desk, and that every heart should entertain them in humble gratitude, and in deep humility, as preparatory to the services of the Congregation. The preparation of the heart is from the Lord. Ask, then, and ye shall receive; seek, and ye shall find. Be ready to hear when thou goest into the house of God. Listen with a heart of faith. Receive with meekness the word, and let it be ingrafted in the inner man. It is the effectual instrument with which God works, making wise unto salvation; while it prepares the soul for all the acts of worship.

A DRUID.

[From the London Christian Guardian.]

## ON HORSE RACES.

*An address from the Clergy to the Inhabitants of the Parish of Sheffield.*

DEARLY BELOVED:—We, your ministers, having reason to fear that the neighbouring Races, and the Races at Doncaster in particular, are attended and encouraged by many persons who live within the limits of our pastoral charge, have felt ourselves constrained by an imperative sense of duty to unite together in this address.

We are fully convinced that the amusements of the race course are not only highly offensive in the sight of God, but also the source of many and fearful evils to man, from whence flow only present misery and future shame, and the end of which is death.

We, therefore, who "watch for your souls as they that must give an account," earnestly request the serious and candid attention of those who have hitherto promoted the amusements of the race course to the following word of affectionate exhortation, in which it has been our desire and endeavor to speak the truth in love.

We entreat you to consider well the long and dreadful catalogue of sins, of which these amusements are the undoubted occasion; the gross and open violation of the Sabbath—the oaths, and curses, and blasphemies, which are heard on every side—the drunkenness, and revelry which so greatly abound—the low profligacy of the ale-houses, and all the various forms of dissipation and debauchery which are always found to prevail wherever the demoralizing influence of the race course extends. More especially would we draw your serious attention to the corrupting and ruinous effects of the gaming tables and the betting rooms, and to the fatal conse-

quences which so frequently follow from the practice of gambling: we would call upon you to calculate and to consider how many depredations, frauds and robberies have been caused; what horrid passions have been excited; how many families have been reduced to bankruptcy and beggary; and how many individuals have been driven to desperation, and to the horrid crime of self-murder, by this essential and inseparable part of the general system—this universal concomitant of races.

How far any of you may be direct partakers in these sins and abominations, cannot be fully known to us; but it is fully known to Him, who "sets our iniquities before him, and our secret sins in the light of his countenance." May God turn all such sinners from the error of their ways and save their souls from death!

That many persons sanction by their presence, these amusements, who neither desire or design to promote the wickedness which is connected with them, we readily admit.

By many of you the moral evil of the race may be unperceived and unsuspected. You may go and return unconscious of having done or suffered harm. We would, however, have you to consider whether such unconsciousness of evil does not arise from your want of that sensibility of sin, that high tone of moral feeling, which you should not fail to possess, if your judgments were regulated, and your hearts were influenced by that only authorized rule of right and wrong—THE INSPIRED WORD OF GOD. You were unconscious of the evil which was around you, because your moral perceptions are too much darkened, and your moral sensibilities too dull and dead;—and therefore it is that you have seen and heard, and not perceived. You are unconscious of the injury which you have sustained, because your moral standard and habits are at all times so lamentably low.

But there are others of you who have witnessed violations of decorum and morality too gross to pass without painful observation. Your eyes have seen and your ear has heard what you could neither defend nor excuse; but you have endeavored to satisfy your scruples, by sheltering yourselves under the plea of your personal freedom from such vicious excesses, and the purity of your intentions. We would affectionately, but solemnly warn you that the time will surely come, when the voice of conscience will no longer be silenced and suppressed by such a fallacy—when you will be compelled to feel that every man who contributes his sanction or support to that which is the cause and the occasion of these abominations, is a partaker in their guilt. There is not an individual amongst you who does not possess and exercise a personal influence, which is either beneficial or hurtful, upon some sphere, larger or smaller. For this influence you are accountable to Almighty God: and just as far as your presence, or purse, or example, or know opinion may have tended to support the amusements of the race-course, or to encourage and embolden your friends, or dependants, or acquaintances to attend upon them; just so far will you be held personally responsible for the consequences, and be required to answer at the dreadful day of judgment.

We beseech you then by the wrath of God, which is revealed from heaven against those who do such things, and who have pleasure in them that do them; we beseech you by the worm which dieth not, and the fire that never shall be quenched—we beseech you by the mercies of God, and by the exceeding great love of a dying Redeemer, "Go not into the way of evil men"—"Be not partakers of other men's sins"—"keep thyself pure."

Oh! could you but once feel the power of a Saviour's grace and the sweetness of pardoning love, and of peace with God, with what sincerity would you reject and renounce these vicious pleasures; with what pain and sorrow would you look back upon them; worlds would not bribe you again to touch the unclean thing. You would feel the full force of the Apostle's affecting appeal "What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now being made from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans vi. 21—23.

That God may bring you to this better and happier state of mind is

the sincere and earnest prayer of your faithful and affectionate ministers.

Thomas Sutton,  
Edward Goodwin,  
Thomas Best,  
W. H. Vale,  
John Blackburn,  
James Knight.

S. H. Langston,  
T. D. Atkinson,  
Wm. Harris,  
John Gibson,  
Henry Farish,

### RECOLLECTIONS IN PALESTINE.

The Hebrew muse has been called the denizen of nature: with equal propriety may she be termed the denizen of history. She draws much of her sublimest inspiration from the instructive record of God's dealings with his people. Even the Psalms are full of the finest imagery gathered from historical events: but the prophetic poetry is by far the most copious in its sublime and beautiful allusions. The history of the Hebrews in its spirit is all poetry; their poetry is almost a history, both of the past and future. For the prophets, what could be more appropriate, in the exercise of their functions as the messengers of God, than to paint their warnings with an unceasing and energetic appeal to the well known experience of the nation? Such an appeal was not addressed to a people ignorant of their own history. It was the pride of a Hebrew, as well as his duty, to have the law and the testimony inscribed upon his heart. A Jew, well instructed, could almost repeat the contents of the sacred books from memory. On their study the utmost expenditure of wealth and labor was lavished. They were copied with the richest penmanship; they were incased in jewels; they were clasped with diamonds; they were deposited in golden arks. The whole of the one hundred and nineteenth Psalm is composed in praise of their wisdom, and to inculcate their perusal. How striking was the last charge of Moses to the people; "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up—thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand!"

Powerful indeed must have been the influence of such familiarity with those sublime compositions! The unceasing frequency with which their remarkable passages are referred to by the sacred poets, shows with what prevailing power they dwelt in the popular imagination. How could it be otherwise? Almost every rite in the ceremonial of the Hebrews was founded upon or in some way connected with the remembrance of supernatural interposition. Almost every spot in the land of the Israelites was associated with the history of those glorious events. Three times a year the whole Jewish multitude went up to the tabernacle or to Jerusalem at the feasts. Did they pass through the valley of Hebron? There lay the bones of the Patriarchs, Abraham, Isaac and Jacob. Did they stand on the plains of Mamre? There Abraham erected an altar to Jehovah, and entertained the angels. Did they visit the borders of the Dead-Sea? Its sluggish waves rolled over the cities of the plain, and they traced the ruins of the fire-storm from heaven. If they looked towards Nebo, it was the sacred and mysterious burial-place of Moses. If they passed near Gilgal, there the sun and moon stood still at the command of Joshua. If they rode on the mountains of Gilboa; there, the glory of Israel was slain upon their high places. Such thrilling recollections must have met them at every step, besides being often mingled in the memory with some vivid burst of poetry. An event, like that of the passage of the Red Sea, commemorated in a song such as that of Moses, was a treasure in the annals of the nation, whose worth in the formation of the national spirit we cannot adequately appreciate. Nor can we conceive the depth of emotion, which must have dilated the frame of a devout Jewish patriot, every time he remembered that sublime composition.—N. A. Herick.

### ORDINATION.

On Sunday, the 19th instant, an Ordination was holden by the Lord Bishop of the Diocese in St. George's Church, Kingston,

when Mr. Salter Givins was admitted to the Holy Order of Deacons. Mr. Givins has been licenced to the cure of souls among the Mohawks in the Bay of Quinte—the Rev. Gentleman will also attend occasionally to congregations at the village of Napanee and other parts of the Township of Richmond, adjacent to the Indian Reserve.

His Lordship the Bishop left Kingston for New-York, on the morning of the 14th., accompanied by the Rev. A. N. Bethune of Cobourg. It is His Lordship's intention to sail on the 24th instant in the Packet Ship Birmingham.

The Rev. R. D. Cartwright has accepted the office of Assistant Minister of St. George's Church, Kingston, U. C. vacant by the resignation of the Rev. T. Hancock.

FROM THE GOSPEL MESSENGER.

ANECDOTE OF THE COMPANION TO THE ALTAR.

This is the title of one of the many admirable works published by the late lamented Bishop Hobart. It is a book which ought to be in the hands, I will not say of simply every *Episcopalian*, but of every truly *pious Christian*, and indeed of every *individual*, who wishes to see the fundamental doctrines of the cross clearly stated, and intelligibly illustrated, and practically applied, or who desires *devotional exercises*, calculated to excite, cherish and increase in his own heart, pure religious sentiment and feelings. Of all the new compositions put forth to assist us in attaining a knowledge of evangelical truth, and to impress it upon the soul, this "companion to the altar" will be ranked among the first.—The following anecdote may not be altogether uninteresting to the reading public.

A minister belonging to a *non* Episcopal denomination, once enjoying the hospitality of some of his acquaintances, on the way to his room to retire for the night, picked up a book which was lying on the stand near the parlour door, and on looking at it observed, "Ah, there is a work which has done much mischief, it has been instrumental in deceiving many persons and leading them to perdition." The lady of the house took it up, after he had disappeared, and perceiving what it was, thought it worth her while to peruse it in order to discover and guard against its errors. She herself had always been in the habit of attending to the same church to which her guest belonged. Her mind, however, was an unsophisticated one. The spirit of piety which pervaded the anathematized book charmed her. Its instructions found their way to her understanding. The language in which all was expressed was to her, the language of one who had been truly awakened to a sense of his "exceeding sinfulness" and had known the "power of godliness." To her it seemed the breathing of a soul humbled to the dust in view of natural depravity and actual guilt, and yet clinging with faith to the "bleeding hope" revealed in the Gospel, and relying upon the all-sufficiency of unmerited grace, while he resolved henceforth to "run the way of God's commandments."

From perusing this work, she proceeded to a more general and thorough examination of the principles of that Church whose chief champion, it appeared to her, had such a deep experimental knowledge of the plan of salvation, through "him crucified;" and it was not many years before she and her husband knelt together, before that, now as I departed man of God, to receive from him the holy rite of confirmation. Often since have those two estimable persons been indeed *Companions at the altar* of the Church, thus over the memorials of their Saviour's precious death adoring the mercy which has called them out of darkness into marvellous light, and from the bondage of corruption translated them into the glorious liberty of the children of God. And God Almighty grant that, when they shall cease being permitted to adorn, as they now most unquestionably do, the Church militant, they may meet him, some of whose last services in the Church on earth they were allowed to enjoy, in that blessed world where the righteous shall themselves be kings and priests unto God, and where the great Bishop of souls will lead them to the very throne of life, the fountain of eternal love.

ELTHONE.

BURNING OF THE WESTERN PRAIRIES.

We have no means of determining at what period the fires began to sweep over these plains, because we know not when they began to be inhabited. It is quite possible that they might have been occasionally fired by lightning, previous to the introduction of that element by human agency. At all events it is very evident that as soon as fire began to be used in this country by its inhabitants, the annual burning of the prairie must have commenced. One of the peculiarities of this climate is the dryness of its summers and autumns. A drought often commences in August, which, with the exception of a few hours towards the close of that month, continues throughout the fall season. The immense mass of vegetation with which this fertile soil loads itself during the summer, is suddenly withered, and the whole surface of the earth is covered with combustible materials. This is especially true of the prairies, where the grass grows to the height of from six to ten feet, and being entirely exposed to the sun and wind, dries with great rapidity. A single spark of fire flying any where upon the plains, at such a time, would instantly kindle a flame, which would spread on every side, and continue its destructive course as long as it should find fuel. Travellers have described these fires as sweeping with a rapidity which renders it hazardous to fly before them. Such is not the case, or is true only of a few rare instances. The thick sward of the prairie presents a considerable mass of fuel, and offers a barrier to the progress of the flames which is not easily surmounted. The fire advances slowly, and with power. The heat is intense. The flames often extend across a wide prairie, and advance in a long line. No sight can be more sublime than to behold in the night, a stream of several miles in breadth, advancing across these wide plains, leaving behind it a black cloud of smoke, and throwing before it a livid glare which lights up the whole landscape with the brilliancy of noon-day. A roaring and a crackling sound is heard like the rushing of a hurricane. The flame, which, in general, rises to the height of about twenty feet, is seen sinking, and darting upwards in spires, precisely as the waves dash against each other, and as the spray flies up into the air, and the whole appearance is often that of a boiling and flaming sea violently agitated. The progress of the fire is slow, and the heat so great that every combustible object in its course is consumed. Wo to the farmer whose ripe corn field extends into the prairie, and who suffers the tall grass to grow in contact with his fences! The whole labor of the year is swept away in a few hours. But such accidents are comparatively unrequent, as the preventive is simple, and easily applied.—*Illinois Magazine.*

It appears that the man of miracle, the modern Thaumatergos, Prince Hohenlohe, has also turned Prophet, and predicted that Paris, Lyons, Geneva, and four other cities, were to be destroyed, like Sodom and Gomorrah, by showers of flaming sulphur, on or before the 2d of February past; after which they are to be restored to prosperity and happiness under the paternal sway of Charles X. The next arrivals from Europe will perhaps decide the prophecy.

Argue not with a man whom thou knowest to be of an obstinate humor; for when he is once contradicted, his mind is barr'd up against all light and information: arguments though never so well grounded, do but provoke him, and make him even afraid to be convinced of the truth.

CHILDRENS' DEPARTMENT.

ABRAHAM OFFERING UP HIS SON ISAAC.

(Concluded from last week.)

Isaac had been taught, by his good father, to sacrifice to God, as was the custom of those days, and he began to wonder where the sacrifice was, and very innocently said, "My father; behold the fire

and the wood : but where is the lamb for a burnt offering ?" O how this must have touched the good old man's heart ! Isaac had been a good son, and it was no wonder, then, if he dearly loved him. But he could not then make up his mind to tell him, and he only said—still perhaps hoping that God would spare him in the end—" My son, God will provide himself a lamb for a burnt offering ; so they went both of them together."

And now Abraham built the altar, and laid the wood in order : O, did not his hands and heart tremble ! And now, perhaps, he said with a trembling voice, " My Isaac, my dearly beloved Isaac ! my son ! my own son ! my only son ! thou joy of my old age ! O, how shall I tell thee ? but I must—thou art the sacrifice and God has required it." Perhaps, too, he sobbed and ceased to speak in the midst of his grief : all this was not unlikely. But perhaps, as he had great faith in God, he shed no tear nor breathed a single sigh. He knew that all he did must be right ; at least he had much of such a spirit in him : and like Abraham, when God afflicts us we ought to say as Jesus Christ has taught us, " Thy will be done."

Isaac was a good youth. He was now about twenty years old. He had learnt to love and serve God. It does not appear that he tried one moment to resist his good old father, who was one hundred and twenty years of age. He had gone with delight to worship God and join in the sacrifice : and now he was to be the offering—he gave himself willingly up. O how must God love such obedient hearts !

Here my dear little reader, let me tell you, that through life God will require you to give up many things to him, as he did require of Abraham to give up his son. And you must learn to do it without a murmur at what he does, for he doeth all things well.

Your pious parents and teachers, who know better than you what God requires, must also be obeyed. You will never be asked to do many things not quite pleasant to your will ; but if they think your doing or not doing any thing is according to God's will, then, like good children, you will obey them as Abraham's son obeyed him.

And now " Abraham stretched forth his hand and took the knife to slay his son."—It is enough. God has tried him. He is willing to obey his commands, but God does not want innocent blood. " And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham, lay not thine hand upon the lad, neither do thou anything unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." Now the trial was over. God had proved Abraham, and, like pure metal passed through the fire, he found him very precious. His faith had not failed.

" And Abraham lifted up his eyes, and looked, and beheld behind him a ram caught in a thicket by his horns : and Abraham went and took the ram, and offered him up for a burnt-offering, in the stead of his son."

Now you have read the history and learnt something from it. You see that when God had tried the love of Abraham, he had kindness in reserve for him after all, and spared his son. Isaac must then have been dearer to him than ever, and God for his goodness dearer to them both.

But this history reminds us of the love of God, in giving his son, his only son, for a sacrifice for us. " God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life!" " He spared not his own son, but freely gave him up for us all!" " Behold the Lamb of God which taketh away the sins of the world." No sacrifice would do in the room of our dear Saviour, when he gave himself for us. But it was to point to his sacrifice and to show that one better than all others together, should come, by constantly reminding good men of it in times past, that Abraham and all the pious then offered sacrifice to God. And these never ceased till Jesus Christ came, who is called the " offering once for all." Then all sacrifices were over, for Jesus had bled and died for the sins of a guilty world.

We shall have occasion to return to this subject very often ; at present let us admire the faith of Abraham, and the great love of God and his Son Jesus Christ.—*Child's Commentator.*

[From the Episcopal Watchman.]

### THE RESURRECTION.

The sun went down on Salem's wall,  
And Judah's children sank to rest ;  
Night spread around her sable pall,  
And silence slept on nature's breast.  
The Paschal moon in beauty reigns,  
The stars have set their watch on high,  
And far and wide Judea's plains  
Reflect the brightness of the sky.

The Temple's walls, so dazzling white,  
Which on Moriah's summit glow,  
In that unclouded moon-beam's light,  
Shine like a hill of purest snow.  
Bright gleams the sentry's polished spear,  
As to and fro he slowly treads,  
Listening his own light step to hear  
Upon the garden's verdant beds.

How peacefully the full-orbed moon  
Looks down upon that Garden's shade,  
And seems to sleep upon the tomb  
Wherein the Son of God is laid !  
And now " the bright and morning star"  
Rises with clear and beautiful ray,  
Proclaiming from her silvery car  
The dawn of an all-glorious day.

As o'er the east the day-light broke,  
And high and wide its glories spread,  
Then our redeeming Lord awoke,  
And left the mansions of the dead.  
He rose victorious o'er the grave,  
And triumphed o'er the hosts of hell,  
Showed his Almighty power to save,  
And all his enemies to quell.

Beloved Lord!—victorious King!—  
Make us from sin and death to rise !  
Do thee our souls and bodies bring,  
A holy living sacrifice ;  
And when that last dread trump shall sound,  
And bid the sleeping nations wake,  
May we among the saints be found,  
Saved and redeemed for Jesus' sake !

DALETH.

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